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THE

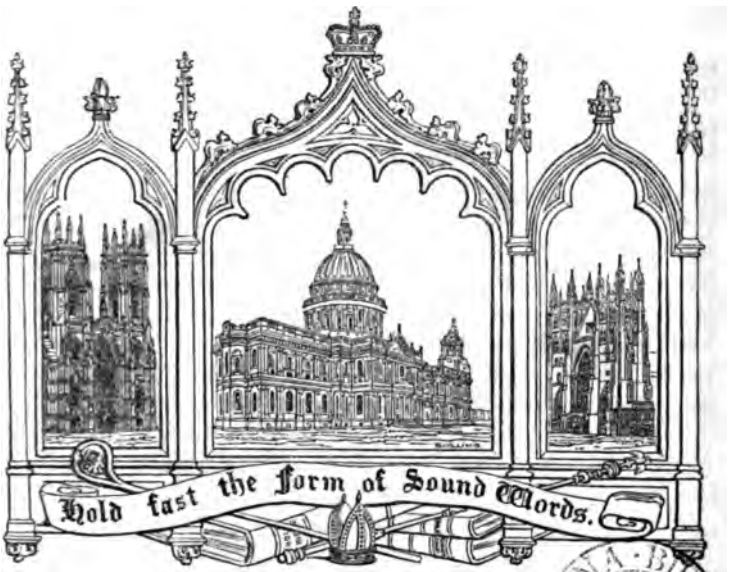
CHRISTIAN'S MONTHLY MAGAZINE

AND

Church of England Review.

EDITED BY

CLERGYMEN OF THE CHURCH OF ENGLAND.



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PREFACE.

Few periods in our Church's History have been so eventful as the last six months. No times have more loudly called on Christians for prayer, patience, and submission. The Universities have been tried by Tractarianism, and Romanism has been decisively condemned in one of them. The Court of Arches have condemned stone altars; and almost before this decision was made, an Incumbent of a London Chapel has created fresh work, by adhering to the doctrines of Rome and the emoluments of England. The great battle is waging in the Church; and, that worldly men may not exult, when good men are abased, the State has its pangs. Romanism is the cause of trouble to each, and this, when three hundred years have nearly elapsed since the Reformation. Six more months have fallen into the past, and scarcely can we see any more hope of union among sound Churchmen, than at the end of 1844. Dangers are on every side increasing, men are falling into parties and bands; but the seamless robe of Christ's Church is rent, and no man desires and labours to heal this rent. There is one Lord, one faith, one baptism; and, unless Churchmen will practically as well as theoretically confess this glorious truth, surely and inevitably will trials be sent on the true Church, which will compel it to act as if truth were truth, and utterly at variance with every shade of falsity. Is there a force and an application in the words "*In necessariis unitas?*" If so, let us define things necessary and essential, and not unchurch every or any man who differs from ourselves in points not essential. The heart of the Christian yearns towards its fellow-Christian; and shall no fruit grow on the stem of love? May God send among us a spirit of love and *fear*.

In the aspiration after Christian Unity, we had forgotten our editorial labours; and yet we trust that they have been directed to that glorious end, and that we have never forgotten it when employed in the less pleasant part of controversy. In thanking our readers for increased support, as well as our contributors for their labours, we would ask of all, prayer, earnest and unwearying, that, in the work of laying bare mischievous errors, we may ever manifest the spirit of meekness, and may make prominent the positive truth of the Gospel in these difficult times with simplicity and faithfulness.

THE

CHRISTIAN'S MONTHLY MAGAZINE.

ANGLO-CATHOLICISM.

"A Short Treatise on the Theory of the English Church: with Remarks on its Peculiarities; the Objections of Romanists and Dissenters; its Practical Defects; its Present Position; its Future Prospects; and the Duties of its Members." By W. Gresley, M.A., Prebendary of Lichfield. London: Burns. 1844.

We are afraid that our readers will know too much of the book before us, when they have read the title; for if they expect any one of its many pretensions to be realised, they will be grievously disappointed. At least, we have been rather at a loss to find any point satisfactorily and solidly discussed: but, perchance, the fault was in ourselves, in that we expected too much of the clerical writer of religious tales. "The Great Novelist" was no adept at writing a history; and tradition tells us that his first MS. of Napoleon's Life fell a victim to the fire upon his hearth: and we presume that it originated in no want of power in Scott, but from the bias which custom had made a second nature in him, by which facts were coloured into romance, to suit the taste of his readers. We hope our readers will forgive us for comparing "The Great Unknown" to the Divine of Lichfield; nor will we venture to presume that this effort of Mr. Gresley's can be a correction of previous labours: no, we will honestly conclude, that a mind biassed by its own fiction can only in rare instances overcome its self sought and injurious influences. We looked for moderation, and in its place we find misrepre-

sentation, which originates either from the fact that the author was unable to grasp and understand any principles but his own, or in a cause less excusable; we mean a careless disregard of the avowed opinions of his opponents. There is also a tolerable interspersion of a sort of religious scandal, which is not less injurious, from its very absurdity. For instance, his opponents are recommended to yield to certain prejudices of Mr. Gresley's party, and he writes—"We do not like to see you "lounging with your elbows on the Holy Table, or *shaking hands with* "*each other within the altar rails, before the communicants have risen* "*from their knees.*"* In the first place, it is a manifest absurdity to accuse the clergy of so acting; for there could be no occasion to shake hands after communion, when they had met so often before in the vestry or elsewhere on the same day: and again, why should the clergy have risen from their knees before those without the rails? It is a fair specimen of the character of the mind of our author, and it is also a compliment to the opponents of so-called Anglo-Catholicism, that such palpable absurdities are produced against them. A true combatant will never rest content with puffing powder in a man's eyes when he has the real implements of opposition, and it is only charitable to the judgement of the writer to believe that he has made at least a fair selection of his objections to our manners. But, even supposing this scene to have been acted in a church, why is such religious gossip to figure in a volume which bears the name of Anglo-Catholicism, and lays claim to a spirit of reverence and moderation? We fear that Mr. Gresley has in this case mistaken himself; for if his eyes witnessed the scene once, why did he not content himself with an honest and peaceful expostulation in private rather than risk his character, by falsely charging the fault as universal which belongs to an individual? But, if, on the other hand, our author has availed himself of current report, he dishonours the *name* of his book, by making it the channel of such miserable matters, which is no way to heal wounds, but rather opens endless recriminations; and neither edifies the Christian, nor aids truthfulness. We are, however, inclined to believe that the Prebendary has borrowed it from the same source as his previous writings, and owes it to his imagination; and therefore recommend for the future, that instances of general charges against men as devoted to the cause of the Church as himself, should savour more of *probability*, or even possibility, than the one before us.

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* P. 248.

To return to the earlier chapters will almost be a work of supererogation, as we only find an outline of what the writer believes to be our ground against Romanists and Dissenters; but under which head Mr. Ward and his party are to be classed, "deponent saith not;" and we can sympathise in this point; for it appears that there is so much of the errors of each extreme in that unhappy sect, that the arguments against each error are also applicable to them. The chapters are, indeed, perfectly innocuous with all parties, and are simply the individual, unauthorised, private judgement of a man who quietly identifies himself with perfect orthodoxy, and bestows the requisite number of attacks and laments upon all who differ. We, too, hold that the Church of England maintains an equitable moderation, and we follow what we believe her *via media* between erroneous systems, of which we have no hesitation in saying that the work before us supplies one example; and we trust that we shall be excused for characterising the book as a system, although we must confess that its chief claims upon the name are drawn from the headings of the chapters. We believe that the admirers, as well as opponents, of its author, are equally disappointed in his production; but it may serve as an accompaniment to its predecessors from the same pen, which have much more in common with it than its mere size. There are, indeed, to be found some *unsupported* hints which may serve to alter generally received facts of our ecclesiastical history; but beyond this there is little which calls for the critic's notice. Among those to which we allude may be classed the assertions, that Augustine "received "his orders from the Gallican Church,"* and also "returned to France "for the purpose of receiving consecration."†

Our readers may consult history upon these and similar subjects, in which we imagine Mr. Gresley and authorities are at variance. The exponent of Anglo-Catholicism does not, however, profess in this work an extensive acquaintance with antiquity, and let us therefore try him by his own pretensions: "In the present position of the Church," says he, "it seemed to me desirable to set down, in a clear and succinct "manner, what are the views entertained *by those who believe themselves* "*to be consistent advocates* of the principles and practices of the Church "of England; and to bring together, in their relative bearing to each "other, those topics on which, especially, it is necessary for Churchmen, "of all classes in society, to be informed."‡ Here is the professed object of the book before us, and the writer claims to speak as the

* P. 12. † P. 16. ‡ Preface.

representative of those who are consistent Churchmen. Now, is not Mr. Gresley aware that there are thousands of his clerical brethren who differ from him, and yet believe themselves consistent and faithful members of our Church? What, then, is meant by the assumption in the preface? In its plain meaning it is obviously untrue; for very few of the number of those who believe themselves consistent Churchmen will follow Mr. Gresley's teaching. We forbear expressing our opinion upon this grievous error; but it is not, be it observed, an accident or an oversight; for Mr. Gresley acts upon the same *pre*sumption in his classification of parties in the Church. He identifies himself with the Church party, and is pleased to call the one opposed to him the Evangelical or *Conventicle* system. We mention this simply as a specimen of the way in which our offshoots of Tractarianism can delude themselves into the idea that they are the main trunk of the noble tree: but we had much rather read the plain and simple fact, that the Anglo-Catholicism meant by our author is Tractarianism stunted in its growth; or Tractarianism in men who have not the vigour of mind which qualifies persons to follow a system with which they commence. Our readers are fully aware of the fact that Mr. Gresley's writings have been a pioneer for Tractarianism in weaker minds, and have found a place among the frivolous, and many of those who will endure *religion* in a romance, but who abjure it in their own lives. Why, then, is it that we find in the little book before us no confession of genuine Newmanism but from this cause—that some few individuals have deflected from the onward path which leads towards Rome, and are in an anomalous position? In this, consequently, originates the want of meaning of which we complain, and that indefinite assumption which rather befits an authoritative teacher than a writer for the people. It is not enough for a writer to say that he stands half way between schism and idolatry; for our sad experience teaches us that it is a something definite alone which can satisfy the restless cravings which the Tractarian fallacies have excited. The "Tracts for the Times," and the various publications of the party, have unsettled, until it is an undeniable fact that those who have been led on by Mr. Newman and the British Critic, are men with no fixed plan, but waverers, who fluctuate between Rome and their duty. Mr. Gresley may rest assured that his effusion will not dam up the torrent, nor even lessen one iota of its force; for, unless he can bring forward something tangible, noble, and positive, Rome has too many ties upon her former allies. Neither Mr. Palmer's pamphlet, ingenious as it was, nor the work under notice, can be of any service with one who is vacillating. The doctrine of the Apostolical Succession is no point of superiority for us to claim over Rome,

for thence we derive it by transmission. The plain truth is that which our Divines have ever maintained—that we must meet them upon Scripture; for this is the only source from which an Anti-Romanist can draw his doctrines. Why, then, does Mr. Gresley pass by in silence, except for the purpose of a sneer, the doctrine of Justification by Faith, and the many errors of the Romish Creed? Is it because he sympathises with Rome in these points, or is it because he thinks doctrines unimportant? If it arises from the latter cause, why is he not a Romanist? for Rome is our equal in Discipline. But we believe the cause may be found in this—that he identifies all doctrines with one; and hence he is ambitious of calling some of our Articles an "annexation," which give a peculiar character to our Church.

We Protestants have an intelligible ground, and have no need to discuss whether or no we have the succession; for we know, and are sure, that Rome can claim no allegiance from us, because it is a corrupt Church, and teaches false doctrine upon fundamental points. It has no mark of Apostolical doctrine; it has made many of God's commands of none effect by its traditions. The doctrine of a standing and falling Church it has stripped of its excellency, and compressed it into the limits which enervate and destroy its vitality. And all the energies of the writers of this school will be strained in vain, unless they can persuade their followers of this, which Hooper held to be a fundamental verity. There is no barrier which is so effectual as this, and it has been the aim of Tractarians to make this doctrine unpopular and hateful, by ascribing it as the main prop of a party, and concealing the obvious truth which Bishop Horsley so well enunciated, that it is older than Fathers or even Apostles, and is an eternal truth declared by God to man. The comprehension of our every relation to our Maker depends upon a clear and true understanding of this doctrine. Still the Anglo-Catholicism before us omits it and rejects it, as if our Articles were not worthy of notice, or as if Rome and England were one in their reception of it. Meagre must be the system which deems this unimportant in its outline or filling up; and such will be every daubing of men who had rather follow the cry of a party than obey the voice of God. This is one of the things which union with Tractarianism has palmed upon the writer.

But another mark of sympathy which "Anglo-Catholicism" exhibits with No. 90, will be found in the following baseless distinction between the authorship of our Articles and other Formularies. In alluding to the Continental Reformers, he writes—"The mass of English "Churchmen, of that period, rejected their ill-advised attempts at

"further change, and formed a conservative body, which served as a "drag on the more impetuous spirits. This more sound and judicious "class of men, though less conspicuous at the time, have, in reality, "left a more decided impress of their views on the English Church than "the more prominent Reformers. To the latter we are indebted, "*generally speaking*, for the changes that were made; to the former, "for what remained unaltered: to the one, for the addition of the "Articles; to the other, for the preservation of the Liturgy. Hence it "is an erroneous view to take the opinion of the most active Reformers, "as indicating the character of the English Church. *They represent "only one party; whereas our Prayer-book was the work of both.*"* We have given the passage as quoted in the original, and would draw our readers' attention to it.

It is desirable that we should have had some authority upon which to rest so plain and positive an assumption; but, alas! we are not so highly favoured—nor, indeed, is Mr. Gresley, we believe: but his wishes have induced him to pen this manifest contradiction to history and probability, without having duly weighed either its evidence or its import. Thus much is, however, known to all—that Cranmer, Ridley, and Jewell, were among, not the mass, but *the most active;* and we know that their sentiments had as much weight in selecting the Liturgy as in compiling the Articles. Indeed, the mass had very little to do in our Reformation. But, even if they were intimately connected with that delightful process of becoming a drag upon the wheels of the Church, where have we any testimony that the leaders were stopped short in their career? Their writings indicate no such feeling; and we will leave Mr. Gresley to prove his own hardy assertion. But let us ask—for we have a right to ask—what is the essential difference between our Articles and Prayer-book? We read that "they," i.e., the authors of the Articles, "*represent only one party;*" and, accordingly, we conclude that they do *not* represent the party of Lichfield in these times. Mr. Gresley leaves us no room for hesitation, for he commends the mass, and yet does not allow that they were represented by the authors of the Articles. Whether they were represented by the Articles or no, it is quite certain that they put their signature to them, and it will be a question of no great difficulty to decide which of the two classes is more commendable. The one sign that with which they agree, but the mass lived as slaves of a fewer men in higher places, and bore the stamp of deep falsehood

* P. 87.

upon their commission to teach. This is the honourable dilemma in which Anglo-Catholicism places the Church of England at the Reformation; and not only at that period, but in our own days also; for no man can give his *unfeigned* assent and consent to opinions which "*represent only one party*"—and this one which is opposed to his own. "Irreverence is very nearly allied," says our author, "to "irreligion;" and we may say that men who sign Articles or Formularies—and, by a solemn oath, take upon themselves, in the sight of God and man, such doctrines as do not represent their opinions—are incurring a fearful responsibility. We are induced to lay considerable stress upon these remarks, for two reasons—of which the first is, that Mr. Gresley himself rests very much upon the fact that we swear* to abide by our *Formularies;* and the second reason is one of more general importance, and one on which we can scarcely dwell too strongly—that it is alike *dangerous* and *erroneous* to say that there is any difference either in character or even tone between our Articles and Liturgy. They are our birthright, and our rallying point against foes without and within the pale; and we cannot discharge our duty unless we denounce all open or insidious attempts, from *any* quarter, to shield themselves under a pretended diversity in documents which have equally the sanction of an oath and a promise most binding, and which rest on the foundation of the written Word. It is a lax and latitudinarian principle, and one which savours more of Ignatius Loyola, than of simple, open honesty, in the responsibility which an oath engenders; and therefore, irksome as it is to convict men of inconsistency for such dealing, it is, nevertheless, the duty of those who attempt to lay bare the principles which guide Tractarians, and have already conducted so many across the Rubicon. It would be well if each of those who plead the Liturgy against the Articles, would remember the respective offices which they have. The Articles were written expressly to settle controverted points—while the Liturgy is the guide of our devotions; and clearly, therefore, we should first look to the Articles to guide our decisions as to Anglican Doctrine. But, use them as we will, there is no such diversity as will enable the disputant to escape obedience to the one by alleging the authority of the other. Grateful we are to Mr. Gresley for kindly explaining this as one of the principles of modern Anglo-Catholicism; but yet we can hardly consider it as confirmatory of his assumption in the preface—that his own party, alone, are *consistent* members of our Church.

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* P. 226.

The chapter which professes to show that we have all the essentials of a Church, makes no mention of the Articles, and scarcely alludes to any Doctrine; as if sound practical teaching were not an essential mark of a Church in its integrity; but this is at least consistent. Again, we find that the loss of the Succession in the Protestant communities causes "the *fearful* doubt as to the validity of their Sacraments;"* but, we presume, no one will profess that the evidence for Apostolical Succession, as a divinely instituted ordinance, is in any way to be compared with the precise command of our Lord himself—that both kinds should be received into the Eucharist; yet we read that "we "may earnestly hope that the essence of the Sacrament may be "contained in the administration of the bread alone." Mr. Gresley, indeed, declares, that of this there is no certainty; but why, we ask, is the one more essential than the other? Why is our Lord's *express command* of changeable import, while the three orders, which nowhere in Scripture are commanded or defined, are laid down as essentially necessary? We can easily understand the bias of the writer, for his arbitration shows it; but we will continue our quotation, that the reason of this favouritism may be given in his own words:—"It may "well be *questioned* whether there exists in the Church any power "competent to make so *apparently* essential a change as regards obedi- "ence to a positive command of Christ, received in one way by the "universal Church."† We had thought that it admitted of no question whether our Lord's undoubted commands were binding upon men—not to say Anglican Churchmen. But such a polite plan for mitigating the evils of Romanism is its own best refutation; and we will only remind our readers, that Mr. Newman had also a parallel doubt whether the Church could add to the Sacraments. Our answer to each doubter shall be by a reference to the last Chapter of the Sacred Canon, of which our readers will fully comprehend the application; and with this the Article XXX. entirely agrees. We, for our part, have never so far deified the Church as to hesitate upon such a point; and certainly are desirous of remembering our Lord's words, "Whosoever, therefore, "shall break one of these *least* commandments, and shall teach men "so, he shall be called the least in the kingdom of Heaven; but "*whosoever* shall do and teach them, the same shall be called great in the kingdom of Heaven." Whatever may be the meaning of binding and loosing, it can in no wise qualify the Church to violate any of the

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* P. 25. † P. 25.

Divine commands; unless we go all lengths with Rome, and identify the visible Church with the attributes of God.

Among the "peculiarities" which belong to our Church, Mr. Gresley mentions one as introduced by the Reformation—"the marked antipathy "to Rome, and everything savouring of Popery, which *characterises* "not the vulgar only, but *most* of our ablest Divines." The author, alluding to Augustine's mission, says—"But the prejudice against her, "(i. e., Rome,) on account of recent injuries, preponderates, *at present*, "over our gratitude for past benefits." He also says, that "we have "divested our service of *much* of its decency and order;" and again, "it might have been thought that, after 300 years of separation from "Rome, we should have been in a condition fairly to consider our "respective positions. But such is not the case. Our antipathy still "exists, and effectually prevents us from a calm consideration of events. "We cling to our worst abuses as excellencies, if they appear to contrast "with the practice of Rome." To us it is a matter of surprise, that any clergyman can thus condemn his own Church, as if from his eyes alone the films of prejudice had been removed, and all his brethren were in pitiable error. "It might have been thought, that after 300 years of "separation from Rome," Mr. Gresley would have been in a state of mind to view our position calmly and independently of party feeling, but it does not so appear. "It might have been thought" that justification by faith would be as dear to us as to our fathers; but, unhappily, when men are set upon prejudice, it is hard for them to understand truth in all its bearings. What a happy thing it is for the Prebendary of Lichfield, that from his stall he can arrive at the following dispassionate judgement, not to say critical decision: "The isolation which "characterised the Anglican Church in early times, was increased by the "fact, *that the Pope of Rome, to whom circumstances had given exten-* "*sive influence, declined to concur in the Reformation, and his successors* "*have refused to sanction it, to the present day.*" What can be said against so smooth a period, which, free from "prejudice," characterises the spiritual tyranny and fraudulent invasion of other Churches by the Pope, as "extensive influence" given by circumstances; or again, how shall we dispute such meekness, which can speak of the Pope's bitter anathemas and his wicked oppositions, as the acts of a man who "*declined* to concur in the Reformation?" Surely these words are used by him whom none would hold to be prejudiced against Papal authority

* P. 30.

or spiritual tyranny; and if their disregard to truth follows from our author's discoveries of our manifold imperfections, we can neither congratulate him nor his friends upon their acquisition. There must inevitably be somewhat oblique in the mental understanding of one who can describe the great representative of Antichrist under such mincing terms. Under this system the wicked follies of Socialism might be characterised as the trifling excesses of men who are imbued with a singular philanthropy; but we are bound not to prophesy smooth things when souls are at stake, or when peace must be deceit. But our readers will, perchance, be forgetting our caution against expecting too much from the book, and will say, What are these peculiarities of our Church? and then we shall certainly be at fault. Isolation is a peculiarity of mixed tendeney, but which even our author confesses to have produced our highest glory. We are not, however, favoured with a list of peculiarities of which the Reformation caused "*many*;" and if we except our antipathy to Rome, which we may remark is no very striking instance of peculiarity, then the work before us, with all its parade of words, leaves us just where we began. And yet the points of variance with Rome might have easily presented several peculiarities, which would occupy no unseeming place in a treatise of one presuming to explain the opinions of English Churchmen. Thus, however, it is; and whether we wish or no to hear what such grave and unprejudiced divines do really think, our hope will be lost, and we must leave our readers to fill up the sketch of deep and unchangeable antipathy to Rome, which Mr. Gresley declares to exist in our people and divines. The present state of our country, which, in the fever of alarm against genuine Popery, dreads all that passes in any of its many guises, is a practical proof that Tractarianism has not yet made us familiar with praises of the seven-hilled seat of all abomination. Yes, we have our peculiarities, and we have what was once more peculiar than it is now; and by this we mean, a Scriptural Church and a devoted Clergy, and a laity ready to follow in such works of charity as shall be approved by their reason and the understanding.

We fear that the Chapter on Peculiarities will, to our readers' minds, seem a very near approach to a *vacuum;* and that we have given it more notice than it merits, can easily be granted. Let us, therefore, extend a few pages our search for something, in hope of an improvement; and in the Chapter on Erastianism, which our author vastly dreads, he suggests the novel expedient of having a convocation on such subjects as are harmless; and it is a matter worth a notice, that there is one Doctrine especially excluded from discussion. Mr. Gresley opines that

Convocation might debate on the suppression of a bishopric, "without "provoking a discussion *on Justification by Faith.*" There must be a great dread of this doctrine in the minds of so-called Anglo-Catholics; for they make it first the badge of a party which they very much dislike—then they call it one of the very first principles, and, therefore, not to be brought prominently forward to themselves, as if they were only content with strong meat: and again, some of their writers think it impossible that any difference can exist on such a fundamental point: and, lastly, we here find its discussion is most dreaded, and, consequently, outlawed from Convocation: and, perhaps, for all this there is better reason than at first sight appears, for No. 90 has an attempt to explain our Articles on it, and Mr. Ward is most puzzled by the Thirteenth Article. We must leave Mr. Gresley to say why he objects to such a doctrine being brought before Convocation. Omitting his sentiments on Unity and the Reformation, which are decidedly the best parts of his book, but which are also in the same unsatisfactory style, and of arguments nearly as meagre, we will come to his opinions as to our practical defects. We have long been anxious to find a summary of our defects, and have lately become especially desirous, as our sentiments have been much misunderstood, if not misrepresented. We cannot discover any defects in the system of our Church; but we can discern many in her members, and in ourselves; and we would recommend to the Romanising party, first to act out our system, and receive our documentary rules, before they presume to deny our Catholicity. When they can say that they are holier than our Church allows, or even recommends, then their excuse for leaving her communion will have an appearance of plausibility, even though it savour of spiritual pride. And with a view to *carry out* the monastic system, instead of being content with simple praise of it, let them find a poor and populous district, and, there locating themselves, live as many are now living, full of good works and alms-deeds, and with much real self-denial, without any self-exaltation, or parade of fasting. We recommend a fast from strife and spiritual rebellion; and we are bold enough to prophesy, that a few weeks' contact with reality will do more to destroy their theoretical castles and airy visions of new Church system, than all the hard arguments in the mind of the severest disputant. We have no wish to to individualise; but we may say, that such a practical lesson is worth more than all that they have learned on the sofas at Balliol and Oriel,

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* P. 43.

or have ground in at the cells of Littlemore. The defects of our Church are in the short-comings of her members; and this is a truth which we must bring home to all, rather than unsettle them by charges which are as vague and unfounded as they are injurious. We have no desire of one continued sleep for our Church, but that she should arise and shine in the glory of her Lord, and the beauty of holiness: nor can we conceive that the bitter invectives which Tractarians so rashly use, are either a proof of their own advance in a Christian life, or even a means for our reformation. It is manifest that the beam stands in the way of these men, who are earnestly struggling to tear out an imaginary mote from their brother's eye. Let the system of our Church be worked out, and all will be well; but it is necessary that her Articles should be received *gratefully* and *cordially;* not as if we were bound in an unwilling service, or "working in chains." Let there be no trifling with conscience in our oaths and signatures; but it must have an undisputed and not a Jesuitical supremacy, for we cannot serve two masters; and we cannot prosper if we waver between Romanism and England, for the systems are as severed as the poles. They address themselves to men by a medium entirely different, and the issue in the heart of man is also entirely different. This will, besides, account for the restlessness of those who Romanise, and yet have neither the mind nor will to pass over to Rome; for whether they perceive it or not, the fact is not altered; but the Church of England can never satisfy them, as it does not amuse their imaginations, or *play with* their frames and feelings. The Church to which we belong has a solidity and depth, which neither suits the cravings of fanaticism on one extreme or the other. The heart and mind are equally objects of her solicitude; and she realises in her teaching the interdependence of every part of a man: and why do men blame her, when the excesses of their imagination are curbed rather than pandered to, and while they are recalled to the simple spirituality of our beloved mother, rather than misled by "the ritual pantomime" and gorgeous trappings which conceal the miserable defects of Rome's practical system? The Church of England can never be made responsible for the natural defects of individuals; and if they desire more trivialities than her system allows, she will lament over their deficiencies: but never will she allow herself to be distorted into divers shapes, so as to accommodate herself to every imaginable weakness of human nature. The individual may easily bend to the rule, but the rule cannot be perverted for the fancy of the individual. Enough, however, on this matter; but we have noticed it because all those who have left our communion

on either side have magnified some one ideal defect into a hideous grievance, and have erred from the faith by not reflecting that after all it might perchance be shown to originate in a deficiency in their individual minds rather than an error in their Church. Many there are, equally conscientious, equally devoted, equally laborious, even in the opinion of the seceders, who feel not the same deficiency as they themselves are labouring under. And yet let our words not be misunderstood, for we have far more respect for those who boldly denounce our Church by quitting it, than for those whose every writing contradicts our test of communion, and who are bound as slaves rather than sons. No man should exercise his ministerial office who dissents from the *spirit* of one of our Formularies or Articles; and no man can honestly, and with a safe conscience, remain who repudiates the tenor and purport of the Reformation as exhibited in the Articles. If a man triumphs over his conscience in one matter of convenience, his conscience will inevitably triumph over him; and when he has removed the real and genuine rules which nature has given it, we cannot reasonably expect that it will safely submit itself to imaginary niceties.

With these remarks we can approach the question of our practical defects; and in this we can promise our readers no disappointment, for they are as poor and unimportant as any of us would naturally anticipate. Mr. Gresley, however, devotes six chapters to the revelations of "the practical defects *of* the Anglican Church." Here is no declaration of practical defects in members or *in* the Church, but *of* the Church; and will not our readers be astonished to find that under this head are placed the general schisms in the country of those who differ entirely from our Ecclesiastical system? After this, one defect of our legal system will be found to be in the fact that many violate the laws. The state of division is doubtless at all our doors, but how the Anglican Church as a system is responsible for it must be explained by him who so classifies it. Mr. Gresley soon contradicts his own position, but this is no uncommon error with seekers after grievances; for they join as cause and effect things which are as wide asunder in these cases as sound logical argument is at variance with popular assailants.

To this monster grievance are also in the following chapters added those of internal differences, and also of a want of reverence, as if a Church were responsible for the folly of men who distort her documents and create divisions in her fold. The writer must show that our formularies admit this difference, and that our Church discourages true reverence: and until he can show this, we must return his idle contrast

of a Protestant standing on the Communion-table with his shoes on, and a Romanist in a Protestant Church with his shoes off, for such tales are beside the question, and do not affect the argument in any infinitesimal degree. With regard, however, to this charge of irreverence against our Church, it will be fair to Mr. Gresley to say, that he contradicts his Chapter-heading by charging it simply on the people, and not on the system; but even then he is in danger of contradicting himself once more when he attributes irreverence to the reaction at the Reformation, and says—"In tearing down *idols* from their Churches, "the Reformers at the same time destroyed *much* that was *beautiful* and "*holy*. In removing what they considered mummery from their service, "they fell *into a contempt even for decent and solemn ceremonial*. "Therefore it is in a great degree to the superstition of Rome that the "subsequent irreverence may justly be ascribed."* Our Reformers are therefore direct causes by spoiling the ceremonial of its *solemnity* and *decency*, but Rome is a far-off and distant cause, or an apologetic excuse. Surely, this is a plain charge against our ritual under a disguise of attacking Rome. Our services would have been better, in a word, unless prejudice and bigoted opposition to Rome had hindered it. Romanists will be gratified at this second-hand thrust, and they alone can reap an advantage from it. But we will suggest to the author to give his next work some meaning and force by specifying a few of the many instances of destruction of that which is "beautiful and holy" in the Reformation. We Protestants are dull of comprehension, when this multitude of errors is mentioned in a vague and indefinite condemnation. If our author would follow such a plan as this, we fancy that these injuries would be found as harmless as the defects of our Church, which are paraded on the title-page and elongated into six chapters. Indefinite attacks are a convenient cover for deficiency of subject matter, and it would seem that this instance is no exception; but one thing we must be convinced of in this matter—that *Mr. Gresley would have managed the Reformation differently*, if his lot had fallen in those times and his powers had made him capable of such a performance. We trust our readers for believing that it was better in the hands of those by whose instrumentality Providence effected it.

Let us observe the tendency of the remarks which Mr. Gresley makes on the mode in which a Romanist enters his House of Prayer—by dipping his finger in consecrated water, and signing the sign of the cross,

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* P. 172.

"in order to *remind* himself of that which is the great object of our "faith;" and kneeling, or *humbly* bowing to the high altar;* "and in "taking his place, bends on his knees, and prays silently for some "while." We do not learn from this whether the reverence consists in *saying* prayers in a language which the user understands not, and which, in most instances, must be simple repetition. The writer is drawing a contrast, and, with a view to show the superiority of Rome, he continues—"The Protestant walks in with a careless, "*nonchalant* air; looks for a moment into his hat; flings himself "carelessly into the *corner* of a pew; and, not unfrequently, begins "smiling and bowing to his acquaintances." We are quite sure that this falls under the same category as the request not to lounge on the communion-table, or shake hands within the rails, which we have noticed previously; and our only answer shall be by a question—Does Mr. Gresley mean to assert that this is a characteristic of Protestants, or that he himself imitates the Romish way? Now, if it is so much preferable, why has Mr. Gresley not yet openly carried it out in his own custom? No, it is a simple libel upon Protestantism, and one among many vague and inaccurate charges which careless persons have no anxiety to avoid; and such as is only used by men whose pen outstrips their thoughts, and whose sympathy for Romish manners leads them to under-estimate English simplicity. What have we to do with appearances, in estimating the practical defects of a Church, except to show that *appearance is not reality?* It may be becoming in Mr. Gresley to think that we find ourselves not "in an atmosphere of "holiness" when in church; but, if any of our congregations are so, it is as much the fault of him who has failed to make them so, as of those who are irreverent. Again: as to the distinctions which are drawn between the opinion held of the sermon and of the prayers, we cast them to the winds, and can say, of our own personal knowledge, that where the prayers are most followed, the sermon is heard most attentively, and most humbly received. It is a distinction which men have made in these days rather with a view to party strife, than from simple, unprejudiced observation. We neither accuse Mr. Gresley of great acuteness or discernment, nor of tolerable impartiality in observation; and, until he can give some more proof that men love the prayers less because of the sermon, we shall content ourselves with a strong and positive denial from our observation, which has been by no means

* P. 176.

confined or particular. Again and again we say, that the principles upon which "Charles Lever" was written are not such as will enable a man to write on the doctrines or defects of the Church of England. The plain and undeniable truth is, that the facts upon which our author builds his hypothesis are mainly imaginary; but, if they were perfectly accurate, the conclusion would not follow; because such instances do not show that our Anglican Church is deficient in reverence, any more than they prove that Mr. Gresley himself fails in this important characteristic.

There are, however, some instances which seem to have a bearing upon the question less distant, and let us see to what they will come. We have despatched two of the six chapters of grievances only, and have now to deal with less lamentable confusion; and, it is to be hoped, have a better specimen of the capabilities of the writer in separating accident from necessary or even probable consequence. We are about to give that which Mr. Gresley has printed in italics as his first grievance. "*The principal fault in the Anglican Church is the almost universal "neglect of her own rules and formularies.*" Now, to this the previous objection is clearly applicable; but we will meet it on a simple and obvious ground, for we entirely deny it as to our formularies. Even the instances adduced in proof are as weak as those previously alleged; for instance, we have—First, The omission of daily service; and certainly no proof is given even that such was the intention of the Church for public worship, especially as our Reformers provided also a form for private worship quite similar in form and character, and the very rule which seems to demand Daily Service also supposes that it may be impossible or inconvenient. We err, however, in very good company; and yet we acknowledge that daily service is to those whose duties allow it, a manifest blessing. But be it remembered that the efficacy of prayer does not depend on its *publicity*, as Mr. Gresley appears to conclude. Mr. Gresley is a strange advocate for daily service when he (note on p. 198) throws out a suggestion that the daily prayers might begin from the Lord's Prayer, omitting the previous parts of our service! This may speak for itself with candid examiners. The second complaint is, that Fasts and Festivals are neglected. The third is, that Public Baptism is disused. The fourth, that the children are not catechised in public. The fifth, the entire omission of the offertory. These are the grand charges; but Mr. Gresley also adduces, *but not in italics*, the neglect of Ember Days, and the neglect of rubrics in the administration of the Lord's Supper. Such is the complaint; and upon these no doubt occurs to the mind of the writer. Many persons doubt and

hesitate as to rubrical interpretation; but Mr. Gresley, who monopolises to his party the character of consistent members of our Church, settles the matter by his fiat, and never condescends to any argument on the general principle; but quietly omits any mention of our Articles, which are the law of the Church as a Church, and magnifies the rubrics, which have their *stringency*, in whatever sense they may be understood, from an Act of Parliament, but are intended by the Church of England as guides for devotion, and have until now been so received.

Many persons might have been troubled with doubts on a subject in which their opinions are in opposition to the Primate, but hesitation and timidity are no part of Mr. Gresley when he is assailing his brethren as to the interpretation of an oath. Indeed, our readers shall judge as to Mr. Gresley's thoughts of the whole bench of Bishops. "The misfortune," he says, "is, that *some of our Bishops, alarmed, it* "*may be, by the opposition of a few party men amongst the clergy,* "*or a few noisy vestrymen, have shrunk from supporting* those who "desired to conform to the regulations of the Church, and have rested "on the most untenable ground, that the existing practice, whatever it "may be, *at any given time*, and not the book of formularies, to which "all the Clergy have given their solemn promise to adhere, is the rule "by which we are to be guided. *The vacillation of our rulers* is the "most serious blow which the Church restorers have experienced; "because, by their own principles, they are constrained to pay great "deference to Episcopal authority." Surely, the writer of this worse than insinuation against some of our Bishops—that is, all but two of the twenty-five Prelates—must be wofully or wilfully ignorant of what is daily passing around him. Does he not know that the interpreting power rests in the ordinary, who are Bishops, and that our rubrics have been long interpreted in a sense mainly opposed to his own private view? *Is he ignorant that a new Act of Uniformity must be obtained* before this question can be set at rest, and that the best lawyers doubt as to the meaning of the disputed rubrics? Whether Mr. Gresley is or no, he is quite aware that his professed principles and his practice are at open variance when he assails and sneers at a majority of our Bishops, and also prints the following as we give it. "*The injunction* "*of a single Bishop, in opposition to the order of the Church itself,* "*can be in no way binding on an individual Clergyman.*" * This is a poor specimen of respect, and but a slight compliment to the piety and

* P. 226.

judgement of the Bishops. It is sickening to read such professions, when every-day experience, and abundant references to Tractarian publications, prove the contrary. Where is the respect in a man who questions the capability of his spiritual Fathers to interpret, and in the most observable type pushes on every headstrong man to disobey his Bishop, to whom he has sworn canonical obedience? But let us continue the quotation: "At the same time, great deference is due to "their 'godly judgements and admonitions;' and, *if we may say so* "*with respect, great allowance must be made for their prepossessions* "—for the unwillingness with which men, at a certain time of "life, *modify their opinions*," &c. These extracts show more than all professions; but the simple fact is, that the writer's principles hinder his obedience. If, however, he can thus assail the Bench, we are not surprised that he should calumniate his opponents, and say that our Church is "*clipped down as nearly as* "*possible to the standard of the Conventicle.*"* The passages are parallel, and are equally harmless; but of the book we cannot predicate even this negative good. It is not mischievous from its talent—from its power; but from its flippancy—its free and easy misrepresentation of his opponents. It is only mischievous from the weakness of its readers; and, unfortunately, there is much ignorance on the points at issue; and a readiness to receive anything which causes the mind no effort, and only taxes the credulity.

We have to apologise to our readers for the length of our notice; but, as Mr. Gresley is the representative of a party, so is his book of a large class of publications; and demands notice from its company—rather than its own importance. There is, however, one more subject which requires a remark before we leave the writer—and that is, his *inaccurate* division of parties. We might have used a harsher word, and still have been within the bounds of truth. Our readers will remember that the book before us professes to represent the Church party; but who are its opponents? Mr. Gresley answers this question by dividing parties into two classes: First, "Those who wish to act up to the *Church* "system," and under which class the sum-total is his own section or *fragment* of a party. The second party consists of "those who desire "to uphold the present popular Evangelical or *conventicle* system."† If we ask whether there are no further parties under which we may be classified, the answer is given in his own words, when he says that the neutral party is the largest of the three, and afterwards mentions its

* P. 104. † P. 162.

classes of members as "the *timid*, the *cautious*, the *indolent*, the *worldly*, "the *political*." The only prudent way in which we may characterise this division, is by reminding our readers of the general tone of Mr. Gresley's mind, by which, as it were in some strange fatality, he is incapable of supposing himself wrong, or any one else right. We also read that it is "the *conventicle* system into which *our whole Church* has "more or less fallen,"* and that "the grand object of a religious "assembly, according to this theory, is to listen to a preacher speaking "eloquently and powerfully on the doctrine of the Cross :"† and also, "the modern conventicle system has been a *total* failure." Simple declarations are these, and easy rules for disputation. Call yourself a sound Churchman, and your opponents Dissenters; and then finish all with saying that their system is a total failure. Misrepresent your opponents—create a prejudice against them by a name—and then, leaving out all argument and every particle of accuracy, sum up all as you wish. Having created premises, never hesitate to be bold and universal in your conclusions. And yet it is a painful thought, that men are so reckless in their writings, of which every line may do injury, and *necessarily* widen the breach which party spirit has opened so far. It is a solemn thought, that of our writings we shall give an account, as well as of our words; and if this thought were nearer us at all times, the absurdity, as well as evil, of denouncing all who differ, would become useful in every way. Either Mr. Gresley knows, or he ought to know, that the large majority of his opponents are stanch supporters of our Church, and are as much opposed as he can be to the conventicle system in any shape. If his observation were extended half as much as his remarks are general, he would know that the much larger party of those who have been distinguished as "Evangelicals" decline union with Dissenters from her fold, and uphold our Church against all their onsets. If Mr. Gresley had thought more and enquired more, he would have found that Tractarianism had been the mainstay of the Dissenting system; and that where the system to which he is opposed has been carried out, Chapels have become Churches, and congregations have returned to the Church of their Fathers. But, if this argument applies to those Evangelicals who do not magnify the Church, but think Doctrines of far more importance than an Ecclesiastical system, how much less semblance of truth will be found in the wholesale act of uniting all who are his opponents, as following out the

* P. 160. † P. 159.

conventicle system! Miserable must be the deficiency of Mr. Gres real arguments, if he is driven to such apologies for truthful and sii exposition of his opponents' sentiments.

We are not identified with a low-church party, and we rejec name, and esteem it as an unworthy device in the Tractarians ' they call their opponents by a name which implies far more than dare allege openly. Those only are high-church who believe cor her Articles, and act out her formularies. The play upon name continued long enough, and has done harm enough: let us conten things, not words—for realities, not trifles. Let men cease to their opponents by calling them unfair and untrue names, an Tractarianism surrender its profligate use of phrases—such as Cl and Anglo Catholic. It has too long prospered by *concealing* under a confusion of terms, and its arguments have been subtle sound. If Mr. Gresley desires to be what he professes he is, let too, cultivate accuracy; and if he wishes to represent his Churc him not constitute himself as Pope, but fairly study to follow he *media*. He has done much evil by the wanton use of names has done more evil by misrepresenting those who differ from that, by the prestige which our Church has, he might gain cor to his maudling system. Let him, if he is incapable of estimatin opponents, at least *remember* what his own party are. And he will not speak simply of our own knowledge or opinion, but summon Mr. Gresley as our evidence. He writes, "And now th "fact *is too notorious to be questioned*—when the *noblest* minds "been *beguiled*, and led on step by step (as many noble minds "been in various ages) to doubt the grounds of their faith, until "seem approaching the limits either of absolute submission to h "authority, or else (if God defend them not) of positive scep "or doubt of all truth—when such a shipwreck of faith seems im "ing, a sorrowful alarm is caused in the ranks of those who "marched together as allies: men look one at another, and kno "whom to trust; and the opponents gather fresh strength and "their advantage. The mischief done to the cause of the Chur "such excesses, is incalculable. The zealous advocates of C "principles find themselves suspected, and their exertions paralys

Such is the testimony of one who is of the party, and has means of knowing what miserable confusion has followed the prin

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* P. 218.

of the leaders; and such a position of mere temporising between *scepticism* and Popery, shows how true are the words of Coleridge, that, "in all superstition there is a heart of unbelief." We have to thank Mr. Gresley for his confession of this new danger in which Tractarians are, and trust that it will warn all who are playing with it as a pretty theory or a harmless system. Surely, men, who are in such a position—who see their leaders in imminent danger—who are in distrust even of their friends, should hesitate before they denounce as followers of the "*conventicle* system," all who differ. Let them arrange their own disputes, and define what is meant by their principles, before they call upon all to imitate this system, which engenders doubt and confusion among common friends. If its advocates understand it not, how can those who adhere to simple Anglicanism? The temporisers, on the one hand, stand convicted of having put a new meaning upon the principles of their rulers; and, assuredly, Mr. Gresley will fail in making men believe that he is their guide and teacher. This character demands something conspicuous and striking; it is not enough to be popular and vague. Mr. Newman may have a party; but the Lichfield compact in semi or floating Tractarianism, will have no more coherency than the Lichfield compact in politics. It may be well for Mr. Gresley to think, that no writer in the Tracts *will* join Rome while "The English Churchman" cannot conceal its opinion that Mr. Newman is hesitating; but for us, it would be enough to know, that their principles are such as to render the step problematical. It teaches us to trust no Romanising principles; and we also learn from the *little* treatise on Anglo-Catholicism, that none of the former followers of Mr. Newman can give sufficient reasons why they have deserted his banner and fluctuate in pitiable uncertainty. Consistency in error is only found in the bosom of Rome. Consistency as English Churchmen, is not found in violence against opponents, but in preaching according to our Articles, and acting out her formularies. We leave the work before us with regret, for the sight of the precipice should have taught Mr. Gresley to retrace his steps and undo what error he has done. Charity should have taught him that more were honest than himself. Observation might have led him to guess that his judgement was not the canon of all things ecclesiastical. Common sense has its lesson also for him, that his own friends have needlessly embittered party strife, and that he should fear a like error. Peace would have hidden his burning party zeal, and out of prudence might have sprung propriety. The inference we leave with the reader.

RESTORATION OF SUFFRAGAN BISHOPS.

"A Letter to the Right Hon. Sir Robert Peel, Bart., First Lord of the Treasury, on the Restoration of Suffragan Bishops." By the Rev. Thomas Lathbury, M. A. London: J. W. Parker. 1844.

THIS moderately-written and well-reasoned little pamphlet advocates two measures, distinct in themselves, yet intimately connected as regards the efficiency of our Church system; namely, the revival of Convocation, and the appointment of Suffragans to assist our Spiritual Fathers in their overwhelming labours. In the present distracted state of our beloved Zion, the assembling of Convocation has been held by many high authorities to be a measure fraught with considerable danger to the Church, from the anticipated differences of opinion, and consequent unseemly disputes, which would arise in both Houses. We confess that we cannot coincide with this opinion; but rather hold that the remedy for existing disunion is to be sought within the Church. "It is unjust," says Mr. Lathbury, "to allege, as is so flippantly done "by some persons, that danger and inconvenience must result from "clerical debates; as if clergymen alone were not gifted with common "sense and ordinary understandings." And truly it *is* unjust to look upon the clergy as men who cannot exercise, with proper sobriety, the rights which belong to their order. In all other cases that we know of, the Clergy are appealed to in order to moderate, to mediate, to soften asperities —to introduce peace between contending parties; and are expected, by the very necessity of their calling, to exhibit a more than ordinary spirit of self-control in their own persons, and to inculcate the same upon their flocks. Why, then, is it, that when brought together in their most solemn ecclesiastic assembly, they are at once to be suspected of unruly zeal and unbrotherly dissensions? The only fact which gives even a colouring to these aspersions, is the suppression of Convocation by the Crown, when *political* causes, connected with the House of Stuart, gave rise to a degree of heat in that body, which, on ordinary occasions, could not possibly occur. The non-jurors in the Lower House kept Convocation in a ferment, which was as distasteful to the Crown as it was to the Bishops and the general body of the Clergy. The Crown was no doubt very glad to have so plausible an occasion offered for silencing the debates about the succession and the rights of

the exiled Stuarts: and as political causes originated the unseemly spectacle, so did reasons of State chiefly operate to its suppression.

Mr. Lathbury notices the arguments lately adduced by the Bishop of Ossory against the expediency of a revival of Convocation, and very clearly points out their unreasonableness; but, as we cannot now enter at length upon the subject, we content ourselves with a reference to the letter itself.

But there is an argument for the restoration of Convocation, to which we briefly alluded above, which merits particular attention. It cannot be better introduced than in the following extract from Mr. Lathbury's pamphlet:—

"As, however, many mistaken views are entertained, by some of the "clergy, respecting the Convocation, and as the parties in question are "the advocates of the Parliamentary adjustment of all Church matters, "I wish, before I proceed to the consideration of the revival of the "order of Suffragan Bishops, to offer some remarks on the present "anomalous state of our Church, without her regular and duly "constituted synodical assemblies. In my opinion, all matters eccle-"siastical should be settled in an ecclesiastical assembly. This "principle necessarily involves the revival of Convocation. I feel "assured, sir, that you would not hesitate to advise the Crown to "permit that assembly to meet for the settlement of certain questions "which now agitate the Church, should you be of opinion that such a "step would tend to the advantage of the Church of England.

"For many of the measures affecting the Church, which have been "settled in Parliament during the last few years, I am thankful; but "still I cannot close my eyes to the danger of resorting, on all occa-"sions, to the civil Legislature for the arrangement of ecclesiastical "questions. The Convocation is recognised by the constitution of the "country; and it still exists in a perfect state, though not permitted "to transact business. The discussion of spiritual matters in an "assembly constituted as the House of Commons—an assembly com-"posed of men of all creeds—is only exposing the Church to the "sneers of her adversaries. It is the undoubted duty of the State to "protect the Church, as well as to supply the means to enable her to "communicate religious instruction to the people, Dissenters being left "in the enjoyment of the fullest liberty; but it cannot be its province "to regulate matters of a purely spiritual or ecclesiastical character. "The State may create a religious establishment, to which it may "attach certain privileges; but it cannot make or destroy the Catholic "Church. Her doctrines and government are fixed by the Word of

"God and apostolic or primitive usage. To Churchmen I need "scarcely say, that the Anglican Church is a branch of the Church "Catholic; and that she would so remain, whether the protection of "the State be enjoyed or withdrawn. Now, were the Church uncon- "nected with the State, she would have the privilege of regulating her "own affairs; and she ought to have the same liberty under any "circumstances. In temporal matters, which affect the Church, let "Parliament interfere; but let the Church regulate those which are "purely spiritual.

"This end can only be attained by permitting the Convocation to "transact business. During the last century and a half many Church "questions have been settled in Parliament, because, as Convocation "did not act, they could not otherwise have been arranged at all. I "would therefore suggest, that the Convocation should be permitted to "meet for business, at certain intervals, whenever, in the judgement of "the Crown and the archbishops and bishops, any special matters "demanded a settlement. Perhaps it might be sufficient, for her "Majesty to grant her gracious permission for transacting business "once in every five or seven years."

Now, we quite agree with Mr. Lathbury that Parliament, as at present constituted, is a body of men entirely unadapted for the settlement of purely ecclesiastical questions. In the first place, a great number of the members of the House of Commons, and some in the Upper House also, are, both in principle and profession, decidedly opposed to the doctrines and discipline of the Church of England, as a religious body, and to its union with the State as the *Established* Church of these realms. Secondly, the Clergy are specifically represented only in the Upper House, and that by the Bishops, whose position and attachment to their order must make them in some points of view inadequate interpreters of the sentiments and feelings of the general body over which they preside. The *tendency* of the Episcopate, in this country, from the want of synodal assemblies, has certainly been for many years past to acquire a decided dominion over the Presbyterate; and, of late, those Acts of Parliament which concern the Church have an almost uniform tendency to invest the Episcopal Bench with additional powers over the rest of the clergy. We do not mention this for the purpose of instituting invidious comparisons between the higher and lower grades of the clergy; but we state it as a fact, which may reasonably be accounted for from the absence of all due check upon the growing powers of our rulers. That the Bishops themselves may neither see this nor desire it, we will in candour admit; let not this admission, however, blind our

eyes to the reality of the fact, nor make us less desirous to resume those powers which may operate as the balance now-a-days so much required in our ecclesiastical system. Thirdly, were the Constitution of Parliament everything which a sound Churchman could desire, it is not, after all, the quarter from which spiritual regulations ought to emanate. As a branch of the Catholic Church, the Church of England ought to have the power—and has it indeed, but in a dormant state at present—to regulate all her spiritual movements without the interference of the civil power. If any alterations be made by the Church to which the civil power objects, the plain course for the latter to pursue is not to interpose its authority, and suppress or nullify the decisions of the Church, but, with the deep responsibility always attached to such an extreme proceeding, to disconnect itself from the Church, and leave her to pursue her own divinely appointed path without hindrance, though without support. Far be it from us to advocate such a fearful departure from the duty of a sovereign State as such a proceeding on its part would indicate. On the contrary, the *duty* of the State towards the Church is to lend her all the support in its power—to strengthen her hands in the great warfare she is waging against the sin and ungodliness with which the world abounds—even on the score of self-interest, to let her have full scope for those holy ministrations by which the minds of men are to be imbued with the notions of obedience and good order, respect and love for the powers that be. This, we repeat, is the positive duty of the State: but if things unhappily come to such a miserable state, that the Church can only look to the support of the civil authority, by a relinquishment of her inalienable rights as the divinely constituted agent for the carrying out of the merciful designs of God, for the salvation of sinners through the Gospel of His Son; if union with the State is to secularise the Church, instead of spiritualising the State; then the Church itself ought to be the first to feel the deep injury and deadening influence of such an unequal alliance, and to be the first, also, in her endeavours to rouse her dormant powers and reassert her long-neglected rights. Even if our Church be crippled from the operation of causes connected with her union with the State, we must not forget that she has allowed the powers which she yet possesses to lie for a long while in abeyance, until the natural course of events has brought with it such an increased demand for exertion and consequent responsibility on her part, that it has now become no longer a doubtful question whether she may still permit her energies to lie torpid, or overlook any possible means of fulfilling her spiritual mission in this country.

To one of these means, and that not the least important, of extend-

ing the Church's usefulness, Mr. Lathbury forcibly directs our attention in his Letter to Sir R. Peel. Both the Bishops and their clergy have long complained, that from the increased population of the country, it is almost impossible that the Ordinary can pay that proper attention to the pressing exigencies of his diocese, which the Episcopal Office demands at his hands. A few new Bishoprics have, indeed, very lately been formed, but at the expense of the old ones; so that the union of two sees, and the revenue thence derived, will enable the Ecclesiastical Commissioners to found two or three more in the midst of the more densely peopled districts. Bad in principle as we deem the suppression of any see, when it is not suppression, but multiplication, that is needed; and when the labours are so excessive which fall upon the present Bishops; unfair as it was to deprive Bristol of its Bishop to give Ripon a spiritual father, or St. Asaph to endow Manchester unless, indeed, it can be shown that Bishop Monk has now only sufficient occupation, and that the Welsh Bishops are at a loss for employment; we cannot close our eyes to the fact that this temporising policy might have been entirely avoided by the revival of SUFFRAGAN BISHOPS throughout England and Wales. The question of Parliamentary interfence is happily set at rest in this case. Parliament *has* already interfered, and in the right direction; for, by the 26th Henry VIII c. 14, the power of appointing Suffragans was given to the Crown or the petition of any Archbishop or Bishop who was disposed to have one; the Bishop nominating two spiritual persons, and the Crown selecting one of them to be consecrated Suffragan. His title was to be taken from certain places named in the act. Mr. Lathbury gives us the main provisions of the Statute, and then shows the extent to which it was made available in the reigns of Henry VIII., Elizabeth, and James I., under which monarch the practice of appointing Suffragans was discontinued, and has never since been revived.

It may be right to remark, for the quieting of scruples as to the sanction which the Church at large has given to the measure, that in the Canons of 1604, which emanated from Convocation, express mention is made of Suffragans as an established body of spiritual persons duly recognised by the Church; so that, as Mr. Lathbury remarks, "both parties, those who require Church authority, and those "who prefer that of Parliament, may be satisfied with the existing system "since it has been sanctioned by the Church and also by the State."

An objection, we are aware, has been made to the appointment of Suffragans, that, as they would have no seats in Parliament, people would look with a jealous eye upon the privileges and temporal dignity

of the spiritual peers, when once they became practically acquainted with the truth, that Episcopal functions depend not upon mere worldly power or lordly superiority for their due exercise within the bosom of the Church. We think, with Mr. Lathbury, that "the objection is "destitute of any force whatever." Besides the witnesses which can at present be brought forward to the contrary, such as our Colonial Bishops, and, in a measure, the Bishop of Sodor and Man, who does not see the difference between the principal and the subordinates; between the quasi metropolitan and his Suffragans? Who does not at once perceive that the spiritual peer is no more and no less than he was before, while the Suffragan is in all respects only his deputy—at his command and under his orders; exercising full functions, but only with a limited application; and, as a subordinate, not entitled, either by the laws of the land or in right reason, to the dignities of the Bishop of the Diocese? If the objection, however, were as strong as it is confessedly weak, we should be the last to feel deterred by its force from advocating a measure which we believe so essential to the usefulness of our Church at the present juncture. Modern practice in Episcopal communions is quite in favour of the revival of Suffragan Bishops in our own. The Church of Rome has always maintained the custom, which, equally with the Eastern Churches, she derived from purer times. The Episcopal Church of America does so whenever called upon by any of her Bishops, instances of which are recorded in the very interesting account of that Church which Archdeacon S. Wilberforce has lately published. It is, indeed, a sad symptom when an argument so thoroughly worldly as the one just noticed, is allowed to interfere with the Church's own self-recreating and self-extending power; when, for fear of man and of temporary consequences, our ecclesiastical superiors shrink from the appointment of coadjutors in their several sees, who would prove such beneficial auxiliaries to themselves, and such welcome overseers to the clergy as well as the laity of our Church. That the minds of our Bishops are not with us on this subject, may be inferred from the passing of a recent Act to supply Episcopal ministrations in the case of any Diocesan being incapacitated by old age or infirmities from a due performance of his duties. Had the idea of Suffragans entered into the mind of the framers of that statute, they would have at one glance perceived that all their anxiety might be removed without the necessity of a new Act at all; for, if the Bench of Bishops had had it in contemplation to appoint Suffragans, it is manifest that these Episcopal deputies would have been perfectly competent to take charge of both the temporalities and spiritualities of the see, without

the cumbrous machinery of this new statute, which not only inv
a commission of enquiry into the state of health, bodily or menta
the infirm Diocesan, and a salaried receiver of the revenues of
Diocese, but imposes the burden of all the spiritual ministrations u
one of his already fully occupied brethren.

This Act is, in reality, a retrograde movement, instead of wh
might have been made—one in advance; for, surely, putting Suffr
Bishops out of the question, it might have been enacted, that wh
Bishop was unfortunately reduced to the state contemplated by
Statute, the Crown might issue a *congé d'elire* for a coadjutor
should in time become his successor. It is only a few years s
one of our most important Dioceses was, in reality, for y
deprived of the influences of the Bishop, and for this pe
scarcely any communication could take place between the Bishop
Clergy. We have no doubt that our readers will agree with us, th
a measure all the Bishops suffer from one such Diocese; and much r
the Diocese itself for some period will continue to experience the f
of its misfortunes. But Acts of Parliament like the one referre
lead us to the melancholy inference, that the day is yet distant w
the Church shall put forth her full powers and meet the wants of
nation. We augur, indeed, much from the building of new churc
and the settlement of fresh pastors in many a destitute district of
land; but if, while the subordinate labourers in the vineyard
multiplied, the number of overseers is to remain nearly the same, t
will be, we are confident, more and more difficulty experienced by
Bishops in efficiently superintending the clergymen placed under th
At no distant date, our Ecclesiastical rulers themselves will hav
deplore the loss of authority, from the impossibility of maintainin
and, while they sink under the burden of responsibilities which
know not how to meet, their Clergy will cease to apply for
direction and advice which they believe their Diocesans, from
of information or some other cause, incompetent and unable to
Already, by not a few, has it been felt as a grievance that the Ordi
is too much of the lordly superior and too little of the father; tha
is in a measure isolated from his Presbyters, and seldom admits t
to his councils. *Already* do the Clergy begin to feel that the wa
access to their Bishop is too difficult for ordinary intercourse, and
oftentimes the officials who meet them on the road, whether Archde
or Chaplain, stop their progress without satisfying their wants.
Diocesan himself cannot but be sensible, that much of the informa
which he receives from his subordinates is hardly the kind of knowl

which an individual placed in his high position can act upon with prudence, though it tend to bias his mind, and give a colour to his actions. The relations which exist between the Bishop and his Clergy are, therefore, in a very unsatisfactory state, and require material alteration. We know of no one proceeding which would check this increasing spirit of dissatisfaction, so much as the appointment of Suffragans. They would form a strong bond of union between the Clergy themselves, while they would be ready at hand on any emergency, and quiet the ill-suppressed anxiety which is now so painfully felt at the distance which separates the Palace from the Parsonage.

This, however, would be but a comparatively small portion of the general beneficial results to be anticipated from the revived order. What good, may we not venture to predict, would flow from such an appointment, in its reactive effects, upon the laity! Many an attached member would hail with unfeigned joy this fresh demonstration of the Church's love for her children. They would regard the Suffragans as men commissioned to bear the Church's full and complete appointments to their very doors.

Instead of instituting, as is apprehended they would, invidious comparison between the Bishop in the House of Lords and the Bishop out of it—his lordship and his reverence—they would feel a deep debt of gratitude to the men who worked amongst them for their souls' good. They would have a much deeper reverence for that order in the Church whose usefulness they now experienced, and whose origin they could now practically understand to be apostolical, because it executed more perfectly the apostolical commission. They would, moreover, become more warmly attached to the Church in her government and her doctrines, from the conviction that there did in reality exist within her pale the means of supplying the wants of a people; and that in her system resided an expansive force which only required vent to meet the exigencies of every condition of society, in every clime, and in every age. There would be a feeling of *security* in the minds of all, to which for some while past many, we fear, have been strangers.

While making these observations, we do not lose sight of the fact, that for years past there has been manifested a growing attachment to the Church amongst all orders of society. It is this very circumstance which induces us to call so strongly upon "the powers that be," to meet the want which this revived feeling engenders, and not to suffer the advances which are made to a more principled adherence to the

doctrines and discipline of the establishment, to be checked *in limine* by the experience of an inadequate return on the part of the Church. Even under the present imperfectly developed powers of the Episcopal system, when a Bishop is found in any of our dioceses to unite Christian zeal with paternal tenderness, and the wisdom of age with the active love for souls; when men feel assured that there, at least, their conscientious convictions will not be trifled with by the solemn absurdities of rubrical disputations, and precious hours frittered ignobly away by profound disquisitions on the relative merits of the surplice and the gown; even now, what do we see? In one case, which we have specially in view, in the most populous diocese in the kingdom, we perceive, as has been well remarked by others, "not only new "Churches rising in all directions, but Dissenters in multitudes joining "the Church, not a few Dissenting Ministers waiting for admission "into her service, and one pastor, with his entire congregation, passing "into the bosom of our communion at once—we see the legitimate "effect of the true Catholic spirit and labours of our Bishops cherish-"ing and building up the Church; raising it to higher honour in the "eyes of all men; and increasing its intelligent members and effective "power with prodigious rapidity." Do our readers enquire the reason of this? The answer is not simply to be found in the personal character of the Diocesan, but in the affection which the nation at large bears towards the Church, and the readiness with which the mass of the people will re-enter her communion, so soon as they have such a guarantee offered them as this eminent Prelate affords, that they shall find, as in his Diocese, the scriptural purity and primitive discipline of the Church of Christ vigorously, temperately, and lovingly carried out in the Established Church of this land. Let us carry our eye over a broader range, and consider for a moment the increased efficiency of such a Bishop, if, instead of having, by his unsupported strength, to support the fabric of the whole visible Church of his Diocese, he had at hand two or three as zealous and as evangelical Suffragans as himself. In the first place, much of the minutiæ of superintendance in distant parts would be transferred to the Suffragan; leaving the prime Bishop free to regulate, in a more comprehensive and consistent manner than is possible at present, the general affairs of the body politic of the Church. This alone would be an incalculable gain. Time now occupied with an almost overwhelming correspondence upon subjects which require attention for the instant, and which claim a settlement, more by far on account of their pressing nature than of their importance—hours taken up

with the decision of petty parochial differences, or with the mere routine of institutions, and licenses, and similar affairs—this time, these hours, then liberated from the simple drudgery attached to the Episcopal functions, how would they not be employed for the permanent advancement both of the Divine and the Church! The mind, then permitted to soar awhile above the commonplace level of the hard, bodily, mechanical labour, belonging of necessity to the office of the Diocesan, how would it not expand itself in proportion to the newly acquired range for its powers, and become more than ever the earthly centre of all that was holy, efficient, permanently useful, and actively instrumental for the good of man and the glory of God! The Suffragans would not fail to be influenced in a high degree by the spirit which actuated their superior. They would convey to their separate spheres of superintendance the same holy influences which emanated from their head. With responsibilities not overwhelming, and with the consciousness that, under the Divine blessing, they could, to some considerable extent, discharge the duties of their office, they would become, in their turn, the administrators of an ecclesiastical system which, to be fully appreciated, requires only scope for its developement. They would be the representatives of that hierarchy whose title to authority was secured to it for the express purpose of "preaching the Gospel to every creature," and of carrying the glad tidings of salvation to every one that has a soul to be saved. They would bear their high commission from parish to parish, from hamlet to hamlet; and the humbler members of the Church, while they ceased to regard a Bishop as some elevated abstraction, triennially hurrying past them as a wonder and a gaze, would soon learn to distinguish the office from its worldly accidents, and exchange the feeling of clownish awe, for one of affectionate respect.

Thus would all orders of men amongst us have the opportunity of knowing, for a truth, that the Episcopal government of the Church is not, as some have slanderously affirmed, the creature of the State, nor the cunningly devised expedient for propping up earthly thrones; but that divinely appointed instrument by which the Saviour labours to win souls to Himself, under the effectual teaching of His Word and Spirit. Thus, too, could the best refutation be given to every enemy of our communion, by the increased efficiency of her clergy and the more deeply rooted attachment of her members. Thus, lastly, the Church herself in our land would reassume the harmonious proportions and compact solidity of that body of which Christ is the Supreme Head; and, like a beauteous satellite enlightened by its primary, she would

reflect the pure rays of the Sun of Righteousness to all within her sphere.

We should have been more pleased if, with his right notions on the Church's independence, Mr. Lathbury had addressed his Letter to the Archbishop of Canterbury, instead of Sir R. Peel. It is hardly right to assume that, because the Sovereign is the Head of the Church, therefore the Prime Minister must be first brought over before any move can take place within the Church itself; or, in other words, that when a question of necessity occurs, it is to be resolved into a case of expediency, and the Secular power is to be made propitious before the Ecclesiastical can begin to do its duty. We do not believe this to be Mr. Lathbury's intention; but it would have been more satisfactory to go at once to the fountain-head of responsibility, rather than to the source of power. In matters which relate so pointedly to the well-being of immortal souls, and the due ministrations of our Church, the subject should be brought pointedly to the notice of our spiritual rulers; but, at all events, we trust that Sir Robert Peel will turn his mind more closely to the requirements of our country, in this most important point of the Church's higher ministrations.

We warmly recommend this Letter, and the arguments which it contains, to the diligent perusal of our Bishops in particular, and, in general, of every attached member of our communion.

CHRISTOLOGY OF THE OLD TESTAMENT.

"Christology of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets." By E. W. Hengstenberg, Professor of Theology in the University of Berlin. Translated from the German, by Reuel Keith, D.D., Professor in the Prot. Episc. Theol. Seminary of Virginia. Alexandria, D. C.: W. M. Morrison. 1836.

THESE volumes are the work of no common mind, and contain a detailed investigation—critical, controversial, and exegetical—of the Prophecies relating to our Saviour. It is quite refreshing to find a sacred subject treated by a German writer in the way in which Hengstenberg has discussed the important points connected with the Messianic Predictions. Eight years have passed since the work was

translated by the learned professor of the Episcopal Seminary of Virginia, but it is only very lately that it has attracted attention in this country; far less, indeed, than its sterling merits deserve. The biblical student, who is unacquainted with the language of the original, owes a debt of gratitude to Dr. Keith, for placing within his reach one of the ablest commentaries on this portion of Holy Scripture which have issued from the press of modern times. We rejoice, indeed, to think that when it first appeared it created a deep sensation in Germany, and that it became the happy instrument of conviction to many a neologian mind. A notion had long obtained currency in that country that Evangelical principles were inconsistent with the higher criticism of the Scriptures. A race of divines had sprung up who, puffed up with the pride of intellect, and bewildered in the mazes of unsanctified knowledge, laboured incessantly to prove, that the genuine result of learned investigations into the authenticity and credibility of both Testaments could only be, that the Scriptures were the composition of uninspired men, mistaken in matters of fact, and superstitious in matters of faith; while the current interpretations of Holy Writ rested mainly on the want of learning of those who advanced them; and that many portions of what had hitherto been considered as the pure Word of God, could not even claim the infinitely less honourable title of being the productions of the writers whose names they bore. Led on by their sceptical system from one degree of error to another, these erudite divines only stopped short at the threshold of unmixed infidelity, leaving to others after them to follow out their teaching to its necessary consequences—the total rejection of divine revelation. Neology—stealthily developing itself in the later works of Michaelis, and more fully exhibited in the writings of his successor, Eichborn—found about its lowest level in the Commentaries of Paulus and Ammon. The men of this school, however, fell into the practical absurdity of attempting to reconcile the confessedly supernatural events recorded in the Bible, with their notion of its purely human origin; and, between their denial of the truth and their futile endeavours to establish error, unsettled their disciples' minds, while they offered them, in their own system, no real resting-place in return. Nursed in the cradle of Neology, but disowning his parentage, Strauss, who felt the full force of the foregoing objection, pushed the system to its legitimate results, and openly advocated infidelity: rejecting everything, believing nothing but the existence of a God, he has built up, within these few years, the most imposing edifice of infidel delusion of any with which God has permitted man to deceive his fellows. We cannot enter now on an exposition of this system; it will be sufficient

to say, that Strauss endeavours to prove that the whole accounts of t Evangelists concerning Jesus are nothing else than a collection of fabl or mythes, similar, both in their origin and their character, to the c legends of Greece and Rome!

We feel that an apology is almost required for the bare mention such blasphemous reveries; but this very Strauss, this Coryphœus modern unbelievers, has been mainly instrumental in opening l countrymen's eyes to the inconsistencies of the older Neologian Schoo and, as the thorough infidelity of his own opinions is so naked apparent, he has thus caused a reaction in favour of evangelical tru throughout Germany, which, blessed be God! is daily bearing mo precious fruit.

It would be a very interesting task to institute an enquiry into tl causes which have operated to produce, amongst our German neighbou so fearful a declension from the faith of their ancestors. We migh without injustice, attribute much to the peculiar constitution of tl German mind, which appears to delight in dreamy speculations ar abstruse disquisitions on points especially connected with religion ar philosophy; much might be laid to the charge of that latitudinaris spirit which allows the theological chairs of the Universities in th land to be occupied successively by men of the most opposite sent ments, whose pupils may be brought to listen, within the term of o collegiate life, to the evangelical lectures of a Knapp, and to tl rationalistic expositions of a Semler; but our limits forbid us to ent more at large on this topic. The Lord, however, did not leave Himse without a witness: there still existed a "remnant in Israel" who did n "bow the knee to Baal," and, through good report and evil repor fought the battle of the Lord against superior numbers and in th midst of much persecution. We have mentioned one of these honoure names—Knapp, of Halle, the worthy successor of Spener and Francke the well-known names of Storr and Hug, and Thöluck and Neande are doubtless familiar to our readers. Of this illustrious band of trul Christian men, neither the least learned, nor the least attached to th truth as it is in Jesus, is the Author whose Christology of the Ol Testament we purpose now more particularly to notice.

The object which Hengstenberg has in view is a direct and simpl one—to establish against all opponents the Messianic interpretation c the prophecies, and their fulfilment in Jesus. The labour of such a undertaking is scarcely to be estimated by persons unacquainted wit the biblical literature of the continent. Once the orthodox interpret tion was discarded, every subsequent writer of the neologian scho

handled these sacred questions as seemed right in his own eyes; not only was the general reference of the prophecies to Messiah denied, but immediately a difficulty presented itself in the way of the writer's argument, the knot was cut without the slightest scruple, by asserting the spuriousness of this or that passage of the Bible, or, as in the case of Daniel's visions, by affirming that they were composed by some literary forger of later times. On the other hand, even the expositions of the elder orthodox divines, as those of the Fathers and their followers, were open to the serious objection of attempting to prove too much; even against the context and the *usus verborum*, of endeavouring to make nearly every prophecy Messianic; thus causing a reaction in the minds of subsequent expositors, which may be seen in its early developement in the Commentaries of Grotius, Le Clerc, and Limborch.

It is evident, then, that an author who, like Hengstenberg, is fully alive to the inconsistencies of the Orthodox, and the errors, not unmixed with profanity, of the Neologians, and who applies himself in earnest to hold the balance with a steady hand between these opposite extremes, has both a delicate and difficult task to execute. Were he not firmly grounded in the truth, how likely would he be to multiply rather than solve doubts, by the apparent moderation of his own views; how easily would he fall into error himself, through the endeavour to be impartial, and the desire of doing justice to sincere though mistaken expositors. In the chapter headed "Literature of the Messianic "Predictions," our author has given a very intelligible account of the different kinds of interpretation which a commentator on the prophecies has to combat, and shown, with admirable clearness, the distinct phases of error which the subject has assumed, from the forced exposition of the Patristic School, down to the absurd and disingenuous expedients of such men as Bauer, Bertholdt, and Detrette.

Hengstenberg, therefore, did not begin his labours without a distinct acquaintance with the dificulties of the position in which he placed himself; and that he has handled his subject in a masterly manner, and rendered his volumes quite a model for treatises of this nature, we shall presently enable our readers to judge for themselves, by one or two lengthened extracts.

To the orthodoxy of his views, the observations with which he opens his Christology bear abundant testimony; and they contain so simple an exposition of the principles of Evangelical faith, that we cannot forbear transferring them to our own pages:

"The fall of man rendered necessary divine institutions for his salva-
" tion. Having thereby broken off his vital connexion with God, and
" lost the favour bestowed upon him in his creation, man still retained,
" indeed, faint traces of the Divine image, consisting in an obscure
" remembrance of his original happy condition, and an earnest desire to
" regain it; yet this was insufficient of itself to effect the great end of
" his being—a reunion with his Maker. It was of value only as it made
" him capable of receiving the aid afforded from above; it rendered his
" return to God possible, but could not be its efficient cause. The
" need of a Divine interposition for the restoration of fallen man, who
" was no more able of himself to regain his lost communion with God
" than to establish this communion at first, is evident from experience
" and observation, which show that he is averse to good, inclined to
" evil, and incapable of fulfilling, by his own strength, the demands of
" the holiness and justice of God. But, with respect to the way in
" which God should interpose, we could determine nothing without
" experience. No speculative reason could have decided before the
" establishment of the Divine institutions for man's salvation, that they
" must be precisely what they are; nor can it prove, by a priori argu-
" ment, that the method adopted was the only one that was possible,
" was necessary, and founded in the nature of God. We learn its
" necessity rather from the fact of its having been adopted, for God
" does nothing which is unnecessary and has not its foundation in His
" nature. We are, moreover, taught in Scripture, which represents
" the method revealed as necessary, and the only one that was possible.
" And this testimony is confirmed by our own experience; since in
" proportion as we appropriate to ourselves the means of salvation
" which God has provided, we learn, not merely from human reason,
" but from the witness of the Spirit, that these means, and these only,
" are efficacious to the diseases of the soul.

"The revelation contained in Holy Scripture teaches us, that the
" centre of all divine institutions for our salvation, is a manifestation of
" God in the flesh, the mission of a Divine Redeemer, who, by His per-
" fectly innocent life, His undeserved sufferings, and His expiatory death,
" delivered from original sin, and the actual sins which flow from it,
" (the consequences of the transgression of Adam, with whom all his
" descendants are mysteriously connected,) and justified before God all
" those who, through faith in Him, are made partakers of all the
" blessings which He procured, and become one with Him; a Redeemer,
" who vanquished the prince of this world, and despoiled him of that
" which he had gained by their voluntary submission to his sway; who

"presented to them in their own nature an image of the divine holiness, "which they might affectionately embrace, and attain a growing con- "formity to it in the present life, to be perfected in that which is to "come; and supplied them with strength for this through the Holy "Spirit, procured again for mankind by His death, who, as a new "source of life implanted in man, re-united him to God in the bonds of "life and love, and became the mediating principle between them "both; a Redeemer, who—in opposition to that kingdom of darkness "established on earth with the fall of man, of which Satan was the "head, and all natural men the subjects—founded an extensive king- "dom of God, of which He was Himself the Head, and whose subjects "should be all those who should suffer themselves to be delivered by "Him from their former bondage, and become incorporated with Him, "united with their Head and with one another, by the bond of the "Holy Spirit, as the members of the kingdom of darkness are con- "nected with their head and each other, by the bond of the spirit of "the world, which their own strength cannot break; who, finally, when "the present course of the world shall have ended, will abolish even "the outward consequences of the fall, the evil which sin has occa- "sioned, and, after the utter extinction of the kingdom of darkness, "glorify His divine kingdom on the renovated earth." Vol. i. pp. 9, 10.

The Evangelical spirit which breathes throughout the Commentary, may be seen from the following remarks on the vision of the dry bones, Ezekiel xxxvii.

"Chapter thirty-seventh also belongs to the great whole of the reve- "lations which were imparted to the prophet the night before the "arrival of a messenger, with an account of the destruction of Jeru- "salem, and which all tend to the promotion of one object—the coun- "teraction of the pusillanimity and the despair of the people. The "chapter contains a twofold, but closely connected, word of God; in "the first part, ver. 1—14, Israel's restoration, as a covenant, and in the "second, as a fraternal people, is predicted. On the first portion, the "question arises concerning its relation to the doctrine of the resur- "rection from the dead. That the prophet borrows his image from "this doctrine, and that it was, therefore, not merely known to him, "but also regarded as certain by the people, may be regarded as a "universal acknowledgement. '*Observandum est insuper,*' remarks "Pareau, *Comment. de Immortal*, p. 109, '*eorum* (of Isaiah and "'Ezekiel) *sermones ad usos publicos fuisse destinatos; ex quo conse-* "'*quitur hanc resurrectionis doctrinam ea ætate vulgo ita notam fuisse,* "'*ut facilis, perspicua et quodammodo popularis imago inde posset*

" ' *desumi.*' But we must not stop short at this: we must also assume " that the idea which is expressed by the image, is first fully realised " in the occurrence of the thing from which the image is taken; that " the image, therefore, does not merely proceed from the thing, but " also reverts back to it. So surely as God is God, (this is the idea,) " so surely must every decay be at the same time an origin, every " death a transition to life; and this idea it is, on which the certainty of a " *blessed* resurrection alone rests, which would be sure even on account of " this idea, though it had no express word of Scripture in its favour.

" Grotius, after his superficial manner, supposes that the prophet " here speaks of a *mors civilis* and *vita civilis*. Now, this is before- " hand inconceivable; the kernal and central point of the distress " would then be left entirely out of view in the consolation. That " Israel was no more a people, caused the distress of those who were " everywhere the sole object of prophetic consolation, only because " they beheld therein the matter-of-fact proof, that Israel was no more " a covenant people, that God was no more in the midst of them. " And then it can by no means be expected of a prophet, who always " so magnifies the inward and spiritual restoration, the conversion of " the heart of stone into one of flesh, and considers the outward resto- " ration only as an addition, only as a reflection of the inward, that he " should here, forgetful of his calling, come forward as a common " patriot. The contrary can be clearly proved even from the portion " itself. In the interpretation of the vision, ver. 12—14, a twofold action " in reference to the restoration is distinguished. 1. The bringing " back to Canaan, symbolised by the opening of the graves, the coming " together of the dry bones, and their investure with flesh and blood, " so that the former bones are changed again into corpses, in which " there is as yet no living spirit. 2. The quickening of these corpses " by the Spirit of God, of which the former served only as a prepara- " tion; in itself considered, it was worthless, and no object of pro- " phetic annunciation. This second action is symbolised by the im- " parting of the inferior life as the medium, which, in the vision, (which, " according to its nature, must make everything an object of sense,) " appears as the breathing upon them by the wind, the natural symbol " of the inferior and higher principle of life, and perceived as such by " all nations, and in all languages of the ancient world. The Saviour " breathed upon the disciples as a sign of the imparting of the Spirit " on the day of Pentecost, ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὥςπερ φε- " ρομένης πνοῆς βιαίας, Acts ii. 2, with an allusion to the passage " before us, which stands in an essential connexion with this event;

"compare also John iii. 8. This revivification by the Spirit of God, "is then followed by the true and secure possession of the land of the "Lord: 'I make you to rest upon your land,' in verse 14, must be "distinguished from 'I bring you to the land of Israel,' in verse 12: "the full enjoyment of all the blessings and gifts of the Lord, which "could be imparted only to His people animated by His Spirit. From "the meaning of the life, thus with certainty made out, we can infer "the import of the death. The carrying away of the people into exile, "the destruction of Jerusalem and the temple, is not the death; it is "only its sign, the change of the corpse to corruption. The corpse "was already there. The vital principle of Israel as the people of "God, was the Spirit of God. This was still present in some persons; "but the prophet here has not individuals in view; his eye is directed to "the whole of the Church of the Lord; here spiritual death everywhere "meets him, and those who mourn with him; and how the transition "from it to life, how the spiritual new birth of the people lay entirely "beyond the bounds of human probability, because human means had "no power to effect it, because it is impossible that a heart of stone "should change itself by its own power into a heart of flesh, is shown "by the question of the Lord in verse 3—'Thou Son of Man, will those "'bones live again?' and the answer of the prophet—'O Lord, thou "'knowest.' Before God promises life by the prophet, the latter must "declare, that he knows nothing of himself of this life, that it lies "above the natural course of things. From these remarks, it appears "that the whole portion is Messianic, that only in Christ, and the im- "parting of the Spirit through His mediation, is the complete fulfilment "of the promise contained in it to be sought, and that this fulfilment "is ever progressive, and takes place wherever in His Church life arises "out of death, until the final completion, when death shall be entirely "swallowed up in victory." Vol. iii. p. 492—494.

A work, begun and continued to the end on principles such as these, cannot fail to secure the attention and respect of the most bitter opponent. Hengstenberg begins with a confession of faith which no one can mistake; the reader knows from the very begining what the doctrinal tinge of the entire commentary will be; and he finds that this characteristic feature is maintained to the conclusion. If the fearlessness and consistency of the author, in maintaining the fundamental points of Gospel Truth, must command the esteem even of those against whom he writes, the learning and logical acumen of the controversial portions of his work prove him to be a well-accoutred champion of the Lord, whose blows fall heavily on the heads of the adversaries of divine

revelation. Our author is not contented to be, as so many others have been, a mere skirmisher in the field of controversy, and to carry on a sort of irregular Guerilla warfare against any unfortunate detachment of the enemy's main body whom he may spy out from his fastnesses; far from it; his forces are systematically arranged; and there they stand, rank and file, in full battle array, while their commander leads them steadily on from one position to another, until the field becomes his own.

Hengstenberg takes his stand on the basis of revealed Truth. This is an immense vantage-ground. Had other opponents of the rationalists acted with equal boldness, they would have been far more successful. There can be no medium in controversies of this nature. To descend to the enemy's level is only to give up the issue of the day. If the Scriptures be not what they profess to be, they are a mass of imposture from beginning to end. Either they are God's message to man, or they are to be rejected at once as the grossest piece of forgery that ever deluded mankind. To say, as the rationalists do, that the historical books of the Bible have no more value than the national records of other people, is to assert not simply their human origin, but their total worthlessness; and to say, as some of that school also say, that the prophecies are the mere exponents of Messianic longings amongst the Jews, is to assert, not only that they are the emanations of mistaken and enthusiastic men, but the counterpart of the Sibylline delusions and Delphic impostures.

We rejoice, therefore, to think that Hengstenberg gives no countenance to such views. He blames Michaelis for having given way to them in his Commentaries on the laws of Moses, and, in another place, makes the following just observations:

"A previous question here arises, whether genuine prophecies of the "Messiah really exist in the Old Testament. This, Schleiermacher "denies. He finds there only indistinct longings, expressions of the "feeling of the need of redemption, such as we meet with among the "Heathen, and asserts that the contrary opinion cannot be satisfactorily "maintained. This assertion will be sufficiently refuted in the sequel. "We only remark here that with its truth or falsehood the authority of "Christ and His Apostles must either stand or fall. That *they* believed "the Scripture to contain genuine predictions is evident from the pas-"sages in their writings already referred to, as well as a great number "of others to be hereafter quoted in the proper place." Vol. i. pp. 21, 22.

And again—

"The majority of the people of Christian countries are in the same

"condition as the Jews at the appearance of Christ; they know him not, "and have yet, for the first time, to become acquainted with him. This "result, it is true, can no more be effectual in their case than in that of "the Jews, by the Messianic predictions alone; nor, indeed, can all the "external proofs of the truths of Christianity combined, however con- "clusive in themselves, produce conviction, so long as the mind is not "susceptible of the impression they are designed to make. But, where "the mind is open to receive this evidence, the fulfilment of prophecy "exerts the happiest influence. This is too clearly proved by history "to be denied. In how many instances have men been first drawn to "the Saviour by reading the 53d chapter of Isaiah! How many "disciples have been strengthened in the beginning of their course by "this and similar predictions! That such is not the effect in our day, "as frequently as in past times, must be ascribed to an infidel exegesis, "which has darkened the true import of these predictions. The "time, however, must surely come, when this proof of the truth of "Christianity, which must not, indeed, be considered by itself, but in "intimate connexion with all the rest, will be restored to its just "importance and authority.

"Nor are these prophecies of value to those only who are just com- "mencing the Christian life; they are no less beneficial to more "advanced believers. The faith of no one is so strong and constant, "that he need despise the means of strengthening it, vouchsafed by "God Himself; and the Christian will be the less inclined to do this, "the more intimately and spiritually he has become united to the "Redeemer. The farther he has advanced, the more earnestly does he "desire to comprehend the divine institutions for his salvation in all "their relations, and follow the plan which the wisdom of God saw fit "to devise. Here nothing is unimportant. The smallest trace has "meaning, because it is connected with the whole. All is mutual; as "the completion sheds light on the preparation, so does the preparation "illustrate the completion." Vol. i. pp. 23, 24.

We quote one more passage to the same effect. Speaking of the error of those who would limit the infallibility of the Apostles to matters of doctrine, he says—

"The evidence appealed to in favour of this view is, that the infalli- "bility of the Apostles, in the explanation of the Old Testament, is "contradicted by an examination of the passages interpreted by them. "But let the enquirer not take this for granted; and that it would be "wrong to do so, will be made, in the course of this work, sufficiently "evident to satisfy those who entertain the same general views of the

" faith as ourselves; let him, leaving for once all particulars out of " sight, look only at the necessary consequences of his own principles, " and he will not accede to an opinion, which not only gives great " advantages to opponents, but must have a pernicious influence on the " firmness and consistency of his own belief: for the notion that faith " would be confirmed by giving up subordinate points, rests entirely on " self-deception. That it is contradicted by experience is easily shown " by referring to analogous cases. Is morality, for instance, strengthened " when we are careless in small matters, and seek to be right only in " great ones? Is not, rather, faithfulness in small things the surest " means of moral improvement? This assertion would be true only " when the extension of faith to matters of least moment, would, " necessarily, cause them to be overrated in comparison with those of " chief importance. This may happen, with respect to particular " individuals; but it is not therefore a necessary consequence, as may be " shown by numerous examples of a different character. But how " much this assertion contradicts the nature of faith, is evident from " the fact that it will be universally condemned by uneducated " Christians, to whom, in this case, the appeal may very properly be " made. This is also confirmed by the many instances where the " doubts of unsettled minds find support on this very ground, and " thence extend themselves to other points of the Christian faith. And " this is nothing more than might be naturally expected; since the " assertion that the Apostles were fallible in argument, and fallible in " doctrine and morals, is altogether arbitrary, and must appear to every " one as only the result of embarrassment. The declarations of Christ, " in which he attributes infallibility to the Apostles, and which need not " here be cited, are altogether general; they are either conclusive, and " then they exclude their liability to error of argument; or they are not " conclusive, and then their fallibility in doctrine also must be conceded. " But, if the Apostles of Christ were fallible in argument and doctrine, then " we must acknowledge the possibility of error even in the discourses of " Christ, since they have been delivered to us by the same Apostles, " and were so frequently misunderstood by them before they were " guided into all truth by the Holy Spirit." Vol. i. pp. 255, 256.

Taking his position on this scriptural level, and acknowledging the intimate connexion between the Old and New Testament economies, as being the undoubted revelation of God, delivered to us by inspiration, the author next unfolds at large, in his chapter " On the Nature of " Prophecy," his principles of Prophetical Interpretation. This induces a preliminary enquiry as to the mental conditions under which the Prophets both received and uttered the revelations made

known to them by the Lord. The following extracts will sufficiently convey his views:

"There is, then, no reason to doubt that the Hebrew prophets, as "well as the heathen Seers, were in an ἐκστασις. The LXX. Gen. xv. 12, "employ this very expression. We find in the New Testament terms "which are at least equivalent. Christ and the Apostles often declare "that the prophets spake ἐν πνεύματι, and John in like manner, "Rev. i. 10, and iv. 2, designates his ecstasy by the words, ἐγενόμην "ἐν πνεύματι."

"Tertullian long ago made a distinction between ἔκστασις and μανία, "*furor*, and attributed the latter to the false prophets. This was "correct. The true prophets were certainly elevated to a loftier region. "The action of the inferior principles of the soul, as well as its con- "sciousness and self-possession, was suspended; the capacity for "contemplating the things of God was emancipated from its earthly "fetters, and thus prepared, like a pure mirror, to receive the impres- "sions of Divine truth. The unusual condition of the body which "accompanied this ecstasy was caused by the struggle of the prophet, "resisting the Spirit of God, which, with the triumph of the latter, "terminated in repose. The ecstasy of the heathen seers, on the "contrary, consisted, it is true, in the suppression of reason and con- "sciousness; but then, this was owing to the inferior faculties of the "soul being excited to opposition against the higher. This conflict did "not tend to repose; but, the more the excitement increased, the "higher the tone to which the feelings were roused; and the more "violent the storm of passion, the more complete the inspiration was "supposed to be. In the end, a variety of narcotic means was "employed. See v. Dale, de oraculorum ethnicorum origine atque "auctoribus, p. 140, seq. The state of the prophets was supernatural; "that of the heathen diviners was unnatural—a momentary insanity, as "the derivation of the Greek μάντις from μαίνω indicates. The Pythia "is represented as insane by the Scholiasts, in the Plutus of Aris- "tophanes, and by Lucan, lib. v.

"— Bacchatur demens aliena per antrum
"Colla ferens, vittasque dei, Phœbæque serta
"Erectis discussa comis, per inania templi
"Ancipiti cervice rotat, spargitque vaganti
"Obstantes tripodas, magnoque exœstuat igne
"Iratum te, Phœbe, ferens.

"So the Cassandra of Lycophron. According to Lucian, the seers "foamed at the mouth, their eyes rolled, their hair flew, their whole

" appearance was ferocious, and their motions those of a madman." Vol. i. pp. 219, 220, 221.

From this view of prophetic inspiration an important deduction is made.

" They received all divine revelations by an immediate perception " While, in the case of the Apostles, the illumination of the Holy Spirit " equally pervaded all the powers of the soul, and by no means excluded " the operation of the understanding; in that of the prophets the " impressions were all made on the internal sense, which, when reflection " and the external senses were at rest, received the revelations of the " Spirit of God." Vol. i. p. 221.

The peculiar properties which result from this nature of prophecy Hengstenberg shows to be,

1st, "That we have no right to expect that " the prophets will always " describe the events of which they speak in all their connexions and relations. To this peculiarity of prophecy Paul seems to refer, when he says " 1 Cor. xiii. 9, ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. We " infer from it that all individual predictions must be regarded merely " as fragments, and that we possess a complete picture only when we " have collected and combined the several features. This may the " more easily be accomplished, since history shows us in what order " they must be arranged."

2dly, " If the medium through which the prophets received their " revelations was the internal sense, all must have appeared to them as " *the present time.*"

Proving this position at length by opposite examples, he adds, " Thus " is explained the characteristic peculiarity of the prophecies, without " the knowledge of which a large portion of them must be entirely mis- " understood; viz., that events, which are separated by great distance " of time from each other, appear as *continuous.* The prophets in " vision could contemplate objects only in juxtaposition, not in suc- " cession."

This is made clear by copious examples, and the subject is here concluded by the following interesting remarks:

" That the prophets were unconscious of this characteristic of their " predictions, appears from their comparing themselves so often with " watchmen, who, from some lofty tower, overlook the surrounding " region, and give notice of the approach of friends or foes. Compare " with 2 Sam. xiii. 34; xvii. 24—27; 2 Kings, ix. 17—20; the pas- " sages in Micah, vii. 4; Jer. vi. 17; Ez. iii. 17; xxxiii. 1—9. " How essential this property is to the nature of prophecy, appears " from its characterising even the predictions of Christ; and it is in

"a great measure owing to ignorance of it, that they have so often "been falsely interpreted. To him also the events of the future pre- "sented themselves, as in a large picture, and therefore in space, "not in time. In describing its separate parts, as the destruction "of Jerusalem, and the day of judgement, the designations of time, "which he employs as εὐθέως, Matt. xxiv. 29, relates to the succession "of the objects, as they appeared to him in prophetic vision, and "not as they were actually to take place. On this subject the "passage in 1 Pet. i. 10—12, is replete with instruction. There the "Apostle asserts that true and divine revelations of the future—namely, "concerning the suffering of the Lord, and the glory that should "follow—were imparted to the prophets by the Spirit of Christ. "Nevertheless, they sought in vain to discover the time when the "events they predicted should take place, and, in this respect, they "were far behind those who lived at the time of the fulfilment of "their predictions."

3dly, "If all disclosures of the future were made to the prophets in "mental vision, it must have been by figurative representations; since "only images, and not abstract notions, could in this way be perceived. "But the images in which the future was presented to the mind of the "prophets must have been taken from objects and relations with which "they were familiar: since, on the one hand, God does not operate as "if by magic on the minds of those to whom he communicates "Himself, but in a manner adapted to their peculiar capacities and "knowledge; and, on the other the prophecies would not have answered "their purpose had they consisted of unknown images; for they must "have been totally unintelligible."

This rule, applied to the Messianic predictions, will enable us at once to see how the analogies of the Mosaic dispensation were made use of by the Spirit as the metaphorical channels through which he conveyed, to the senses of the prophets, the facts and persons connected with the kingdom of the Messiah. Thus are we furnished with the key by which we can, without effort, unlock the prophetic symbolism by which Christ is represented as Prophet, Priest, and King; and his Church, as Jerusalem and Zion; the glory of the Messiah becomes associated with the prosperous times of Israel, under David and Solomon; the conversion of all nations to God is represented under the type of the celebration of the Feast of Tabernacles; the enemies of Christ take their names from the adversaries of Judah, as Moab, and Edom, and Magog; lastly, the universal peace and love of God's people under Messiah, is likened to the reconciliation to be effected between the separated brethren of Judah and Israel.

4thly. A necessary result from the three properties already men tioned, is "the *obscurity* of the predictions, considered in them "selves and before their fulfilment; which, nevertheless, is to b "considered as only comparative." "Clear views of only certai "portions of the vast future were usually granted to the prophets:' "they contemplated the future in space, not in time; and therefor "near and distant events, which resembled each other, were often con "templated by them as connected or blended together;" and tha which added not a little to this obscurity, was the figurative characte of the prophecies themselves.

5thly. The prophets were led by the above cause to adopt dramatic representation of the subjects of their predictions.

Lastly. "From the condition of the prophets, the opinion is prove "to be correct that the symbolical transactions which they describe "were, for the most part, not real, but only passed in vision; a "opinion which (as Maimonides long since perceived) the nature o "them obliges us to adopt."

The chapter dedicated to the discussion of "the means of provin "the reference of particular prophecies to the Messiah," is peculiarl interesting. The conclusion which is drawn is, that there are severa concurrent testimonies to be obtained to the fact, that a particula prediction has reference to the Messiah; such, for instance, as its bein incapable, in all its bearings, of any other application; the universa testimony of the Jewish expositors; the parallelism of the pro phecy with others already proved to be Messianic; and the quota tions of it found in the New Testament. Under this last head, collateral question, as to the sense in which the New Testament writer have referred to the prophecies, is so remarkably well discussed, tha we present our readers with it nearly entire:

"Among external arguments, the evidence of the New Testamen "holds the most important place. Here, however, it must first b "determined, whether a passage of the Old Testament is explaine "properly and exclusively of Christ, either by Himself or by th "Apostles. In this respect the older theologians have greatly erred "since they concluded at once, from the mere citation of a passage i "the New Testament, that it was a prediction of a particular person, a "the Messiah. This decision is often, indeed, not difficult; as, fo "example, with respect to Ps. xvi.; Isa. vii. 14: see our remarks o "those places. The quotation of a passage from the Old Testamen "with merely the forms—καθὼς γέγραπται, καὶ ἐπληρώθη, τότε ἐπληρώθη ἵνα πληρωθῇ or, ὅπως πληρωθῇ—affords little evidence that it relates t

"the Messiah. These forms are more comprehensive: besides being used "where a proper fulfilment of a personal prediction is indicated, they "occur in the following cases. 1. Sometimes when only the repetition "of what occurred in the history of a type is to be pointed out in that "of its antitype. Here, indeed, there is in some measure a proper "fulfilment, inasmuch as the similarity of the events which happened "to both was caused by the providence of God. The plainest proof of "this is furnished in Mark ix. 13: ἀλλὰ λέω ὑμῖν, ὅτι καὶ Ἠλίας "ἐλήλυθε καὶ ἐποίησαν αὐτῷ ὅσα ἠθέλησαν, καθὼς γέγραπται ἐπ' αὐτόν. "Christ there says that it was necessary that the history of Elias, a "type of John, should be repeated in the history of the latter; he "even considered the history of Elias as a prophecy of the history "of John. Olshausen justly explains in the same manner the passages "of John xix. 35, where, after he had related that the bones of Christ "had not been broken, he adds—ἐγένετο γὰρ ταῦτα, ἵνα ἡ γραφὴ πληρωθῇ. "ὀστοῦν οὐ συντριβήσεται αὐτοῦ. These words are by no means, as "Steudel (in der Beurtheilung der Schrift von Olshausen, Bengel's "Archiv 7, p. 427) supposes, taken from Ps. xxxiv. 21, where only a "similar, not a corresponding, passage occurs; but from Ex. xii. 46, "and Num. ix. 12. There it is forbidden to break the bones of the "paschal lamb; and it was only because John considered the paschal "lamb as a type of Christ, that he could place this occurrence in con- "nexion with the declaration there made. He was so convinced of "the applicability of that which was said respecting the type to Him "whom it prefigured, that he places immediately after a proper "Messianic prediction in connexion with it. We ought, perhaps, to "explain in the same way, also, Matt. ii. 15, where, after having related "the residence of Christ in Egypt, he says—ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ "κυρίου διὰ τοῦ προφήτου λέγοντος· ἐξ' Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. It is "impossible that the passages quoted from Hosea xi. 1, according to "the context, can have any other reference than to the people of Israel, "and Matthew surely was far from regarding it as a proper prediction "relating to Christ. But he refers it to Him so far as Israel on the "one hand, viewed in respect to its election, or as Son of God, was a "type of Him; while on the other, in reference to its conduct toward "God, it represented the natural man. 2. These forms also sometimes "occur when a declaration of the Old Testament is, indeed, properly of "a more general character, so that it can be applied to all the "particular relations which it comprehends. Yet, so that the ideal "relation apprehended, first appears as fully realised in the history of "Christ, that here the reality for the first time fully coincides with the

" idea. As an example, we may refer to the New Testament quotation
" of Ps. lxix. David in this Psalm, which in all probability was n
" called forth by his circumstances as an individual, represents th
" relation sustained to the ungodly by a pious man suffering for God'
" sake. This ideal relation is most completely realised in that
" Christ to Judas, His betrayer. With propriety, therefore, is verse 1
" of this Psalm, in John ii. 17, John xv. 25, referred to Christ, an
" verse 26, Acts i. 20, to Judas. The sacred writers had the more rig
" to regard such declarations as fulfilled in the history of Christ, as the
" proceeded upon the principle that the authors of the Psalm spak
" under the special influence of the Holy Ghost, whence it followed th
" the ideal description could very well have a designed reference to th
" real relation, although the authors of the Psalm were unconscious
" it. Hence we can explain why, even in respect to those particula
" that are in the first instance to be understood figuratively, as th
" drinking of vinegar, (comp. verse 22 with John xix. 28,) the Evangeli
" points out the coincidence with the history of Christ. The sam
" may be said of the quotation from Ps. xli.; compare John xiii. 1
" Acts i. 16, where the supposition of a mere simile is excluded by th
" form of citation: *ἔγει πλερωθῆναι τὴν γραφὴν ταύτην, ἣν προεῖπε*
" *πνεῦμα τὸ ἅγιον διὰ στόματος Δαβίδ*. 3. The sacred writers sometim
" use these forms where a declaration of the Old Testament we
" applies to persons and events of the New; not, indeed, because
" distinctly refers to them individually, but according to the fund
" mental idea which it contains. Thus Christ Himself, Matt. xiii. 1
" introduces with the words, *καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐο*
" the passage of Isaiah vi. 9 and 10, in reference to the unbelievin
" Jews of His time; which, nevertheless, in the first instance refe
" to the contemporaries of the prophet, as Paul expressly said, when
" Acts xxviii. 25, he quotes the same passage with the same words
" *καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ἡσαΐου τοῦ προφήτου πρὸς τοὺς πατέρ*
" *ἡμῶν*; comp. Matt. xv. 7. The same is true in reference to th
" quotation of Ps. lxviii. in Eph. iv. 8—10: the internal relatio
" between the two occurrences is evident. As Jehovah is represente
" in this Psalm as having come down to bestow temporal gifts upo
" the people of the Old Testament, and as having ascended again t
" heaven after He had done this; so has Christ, who is identified wit
" the Jehovah of the old covenant, descended to bring spiritual gift
" to the people of the new covenant, and afterwards reascended to Hi
" lofty dwelling-place. Here, also, the fulfilment must not be regarde
" as accidental, but designed by the Holy Ghost, as appears from th

"manner in which the passage of the Psalm is treated by Paul.
"4. Sometimes these forms are employed where a declaration belongs,
"indeed, directly and properly to the person to whom it is referred,
"but, nevertheless, in a more comprehensive and higher relation, of
"which the more limited and inferior, in reference to which it is
"quoted, is only a particular and entirely necessary consequence, or
"merely a copy. Thus it is said, Matt. viii. 17, after Christ's healing
"the sick has been related, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ
"προφήτου λέγοντος· αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε καὶ τὰς νόσους ἐβάστασε;
"while the same passage of Isa. liii. is elsewhere, as in 1 Pet. ii. 24,
"justly referred to the removal of spiritual evils by Christ, of which
"His healing bodily diseases was a symbol. See our remarks on the
"passage. So John xviii. 9, after he has described the affectionate
"care of Christ for the temporal welfare of His disciples, subjoins—
"ἵνα πληρωθῇ ὁ λόγος, ὃν εἶπεν ὅτι οὓς δέδωκάς μοι, οὐκ ἀπώλεσα ἐξ αὐτῶν
"οὐδένα, appealing to a declaration of Christ, which in the first instance
"marked His concern for their spiritual welfare and its happy effects,
"which, however, sprung from the same source as His concern for their
"temporal welfare. 5. In some few places these forms occur where a
"mere *simile* is quoted. So, at least, it appears to us, when, Matt. ii. 17,
"in the account of the slaughter of the children of Bethlehem, the
"passage, Jer. xxxi. 15, which relates to the carrying away of the
"Jews into exile, is quoted with the form: τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ
"Ἱερεμίου τοῦ προφήτου. We are not able to perceive an internal con-
"nexion designed by God between these two events. We interpret
"the passage in Matt. xiii. 35, in the same way. After relating how
"Christ spake to the people in parables, Matthew then adds, ὅπως
"πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος· ἀνοίξω ἐν παραβολαῖς τὸ
"στόμα μου. These words are the commencement of the 78th Psalm.
"The appropriateness of the quotation as a *simile* is not to be
"mistaken. As Asaph there delivered his instructions in an historical
"dress, and in such a manner that the proper meaning of his discourse
"was clear only to him who reflected deeply, and was not satisfied with
"the historical facts as such; so Christ also exhibited in a similar
"dress the deepest truths, which remained concealed from the great
"mass of the people. On the contrary, it is scarcely conceivable how
"an internal connexion designed by God, between this Psalm and the
"occurrence, in reference to which it is quoted by Matthew, can be
"shown without the most unnatural and forced hypothesis. We
"therefore agree with Knapp (Opuscc. p. 609 und Dogm. II. p. 136)
"and Steudel (l. c. p. 444) in opposition to Olshausen, so far as to
"regard the forms in question, as sometimes indicating a mere re-

" semblance. We freely concede to Olshausen, that a multitude (" passages has been in this way explained, the quotation of whic " depends upon a far deeper reason; and yet we assert this principle (" interpretation as being in general, and without reference to th " particular places, derogatory to the honour of Christ and His Apostle: " This result could in no case follow unless these forms of quotatio " implied that the sacred writers wished to indicate a deeper relatio " than that of mere resemblance. This must be decided by a " appeal to the usage of the language: the particles ἵνα and ὅπω " of which only one, however, occurs in the latter place, can he: " prove no closer connexion, since in the loose phraseology of the Ne " Testament they are manifestly used in a more comprehensive sen: " than in pure Greek. Comp. Fritsche (Excurs. 1 ad Matth.), Win(" (Grammatik des N. T. II. p. 117, seq.). But in general such form " of citation are to be regarded in the same light as proverbs. W " must not determine their meaning by the individual words, but mu: " enquire in what sense the whole phrase is used. But here usag " decides for the most comprehensive meaning; in which, also, th " corresponding phrases לקיים מה שנאמר, &c., occur in the Talmu " and other writings. Comp. Surenhus. βιβλ. καταλλαγ. p. 2, se(" Wähner Antiquitat. Hebr. I. p. 527, seq. Here, therefore, th " question cannot be concerning a dishonest accommodation, and ju: " as little concerning a practice which was useless, and therefo: " unworthy of the Holy Scriptures, since every mode of appeal to th " Old Testament was suited to bring the Gospel near to the Jews, f(" whom Matthew in particular chiefly wrote. Since, then, these form " of quotation are used for various purposes, it must be decided o " other grounds, whether the authors of the New Testament introdu(" a passage as a proper personal prediction, in some other of th " abovementioned relations. In not a few instances this can be decide " from the New Testament itself. When this is not the case, the pro(" from the New Testament is only additional evidence, which fir: " becomes valid when the reference to the Messiah as a person h: " been shown from internal arguments." Vol. i. p. 249—254.

This lengthened extract will give some idea of the way in which th other portions of this elaborate work are composed. As, howeve some of our readers may be pleased to know the general style of th Commentary on a prophetic passage, we lay before them one specime: taken from the 13th verse of the 11th chapter of Zechariah:

" Verse 13. '*And the Lord said to me, Throw it to the potter, th* " '*glorious price at which I am estimated by them; and I took th* " '*thirty pieces of silver, and cast them into the house of the Lord, th(*

"'*they might be carried from there to the potter.*' The Lord addresses "the prophet, who represents His person. This clearly appears from 'at "'which I have been estimated.' The verb הַשְׁלֵךְ, 'to cast away,' "sometimes with the accessory idea of contempt; compare Jer. xxii. "19, 'He (Jehoiakim) shall be cast away beyond the gates of "'Jerusalem;' lii. 3, 'Until he cast them away from his sight;' Ez. "xi. 8. The expression *to the potter* could not have been so variously "misunderstood, nor, as it has happened in the case of Rosenmüller, "(*Etsi vero hæc verba satis sint aperta, sensu tamen ita sunt occulta, "ut eum sagacioribus enucleandum relinquere coacti simus,*) would the "interpretation have been entirely given over on account of it, if the aids "to be found in Jeremiah had been carefully employed, who performs the "same service for Zechariah, as Ezekiel and Daniel for the Apocalypse. "The conviction would then have been soon produced, that 'to the "'potter' here is the same as 'in an unclean place, to the executioner, "'or to the flayer.' The potter, who is here meant, (probably, as appears "from the concurrent use of the article here, in Jeremiah, and Matthew, "the potter who worked for the temple, since it cannot be supposed, "that, in general, there was but one potter for all Jerusalem,) had his "workshop in the valley of Hinnom, probably because the earth, required "for his business, was found there in peculiar abundance, or of a better "quality. This appears from the following reasons: That the work-"shop was out of the city, and indeed in the valley which lies beneath "it, appears from Jer. xviii. 1, where the prophet, while in the "temple, receives the command, 'Arise, go *down* to the house of the "'potter:' compare verse 3. 'And I went *down* to the house of the "'potter.' But we are led especially to the valley of Hinnom by "'Jer. xix. 2. 'Go down to the valley of the son of Hinnom, which "'lies in the brick gate, and proclaim there the words which I will "'speak to thee.' According to this, the gate, which led to the valley "of Hinnom, was called the brick or pot gate, from the pottery before "it. For that שַׁעַר הַחַרְסוּת must be thus translated (compare Winer, "s. v.) properly 'the gate of the pottery,' appears from the plain "allusion to verse 1, where חרש would have been superfluous, as well "as from the fact that Jeremiah would not have named the gate before "which the valley of Hinnom lay, because generally known and else-"where designated only by the name of the valley-gate, (compare "Neh. ii. 13—15, with Jer. ii. 23, in which latter place the valley of "Hinnom is called κατ ἐξοχήν, *the valley*,) if there were not a reference "to the thing itself in the appellation of the gate. The valley of "Hinnom, however, formerly the scene of the most frightful idolatrous "abominations, was regarded by the later Jews with disgust and horror,

" as an unclean place, after Josiah had polluted it by carrion, human " bones, and such like; compare 2 Kings xxiii. 10; so that finally even " the opinion expressed in the Talmud was formed, that there was the " mouth of hell; compare Lightfoot, *Centur. Chorograph. Matth. Præm.* " *Opp. t. II. p.* 200: '*Sub templum secundum, cum evanuerant ea,* " '*quæ æternam infamiam huic loco inusserunt, remansit tamen tantum* " '*fœditatis atque abominandi nominis, ut etiam jam vivam repræsen-* " '*tationem orci æque præ se ferret, ac olim.—Erat communis totius* " '*urbis sentina, quo confluxit sordes omnis atque omnimoda spurcities.*' " That Zechariah caused the base reward to be thrown into the valley " of Hinnom, in general; and that he designates, as the particular " place, the workshop or the field of the potter, have each a distinct " reference to a prophecy of Jeremiah, and presuppose readers acquainted " with his writings. The first refers to Jeremiah, chap. xix. The " prophet there throws an empty earthen flask into the valley of " Hinnom, accompanied by several of the oldest of the people and " most distinguished priests. The meaning of this symbolic action is " thus given: 'Because they have filled this place with the blood of the " 'innocent; so I *empty out* the council of Judah and Jerusalem in this " 'place, and I make them fall by the sword before their enemies, and " 'by the hand of those who seek their life, and give their corpses for " 'food to the fowls of heaven and the beasts of the earth. So will I " 'break this people and this city, as one breaks the vessels of a potter, " 'which can no more be mended; and in Tophet shall they bury, " 'because there is no more room. Thus will I do to this place and its " 'inhabitants, and make this city like Tophet. And the houses of " 'Jerusalem and the houses of the kings of Judah shall be unclean as " 'the place Tophet.' Zechariah now causes the base reward to be " thrown into the valley of the son of Hinnom, or Tophet, in general because " this was an unclean place; but especially in order to resume the " prophecy of Jeremiah, and show that a second fulfilment of it was at " hand, because the divine penal justice which had called forth the " threatening, and its first fulfilment, had been provoked anew, and " indeed in a still more fearful manner. The memorial of the wicked " ingratitude of the Jewish people, the *corpus delicti*, is conveyed to the " same place, from which their former abominations had cried to God, " and provoked his vengeance. It was there deposited, as it were " a new pledge, which the people at the appointed time must redeem. " That precisely the possessions of the potter in the valley of Hinnom " are chosen, is owing to Jeremiah, chap. xviii. Jeremiah, at the com- " mand of the Lord, there makes a visit to the potter, who was just then " at work. 'And the vessel, which he was making out of the clay, was

"'marred under his hands; then he made again out of the clay another "'vessel as it pleased him.' The meaning of this symbol is then given: "'Can I not therefore do to you also, ye house of Israel, as this potter, "'saith the Lord? Behold, as the clay in the hands of the potter, so "'are ye in my hand. Behold, I prepare for you misfortune, and entertain "'towards you thoughts of evil; therefore return each one from his "'evil disposition, and amend your disposition and your conduct.' "This truth, that the Lord, without acknowledging them to have any "claim upon Him, could and would reject His apostate people, if "they did not repent in time, is here anew rendered prominent by "Zechariah, when he causes the poor reward to be brought into the "place in which Jeremiah had originally uttered the threatening; "a place, the peculiarity of which, also, at the time of the prophet, "when the potter had again set up his workshop there, was suited to "make it an object of sense. *This* prophecy of Jeremiah had again "resumed its full power, as the former apostasy, which, in the first "instance, occasioned it, was but slight in comparison with the present, "the wicked ingratitude of the people towards the Lord, who had "*Himself* taken charge of His flock. We believe we have so vindicated "our interpretation, which justifies and completes what was surmised "by Grotius, that the examination of others may appear more or less "superfluous. The most unfortunate, though most pretending, is "plainly that which gives, as the sense, 'to the treasury' or 'the "'treasurer,' with an appeal to the authority of the Syriac, which "translates *treasure-house*, while it is directly asserted, either with "Kimchi and Theiner, that יוֹצֵר is synonymous with אוֹצָר; or, "with Jonathan, the meaning *treasurer* is given to יוֹצֵר; or, with "Jahn and Hitzig (l. c. p. 35,) the reading יוֹצֵר is preferred, which will "then be synonymous with אוֹצָר. This interpretation is inad- "missible, because even if the change of vowels be conceded, it under- "stands the word in a sense in which it never elsewhere occurs, and is "the more suspicious, the more frequently the word is found. It "could surely have been advanced only by those who overlook the cited "passages of Jeremiah. For, that there is a connexion between them "and the passage before us, every one who looks at both must imme- "diately perceive, although he may not at once discover the mode of "this connexion; and this will be the more evident when he takes "notice how almost every verse of this chapter stands related to "Jeremiah, and that, elsewhere, also in the same, traces of the use of "Jeremiah, xviii. and xix., are found; compare with verse 9, Jer. xviii. "21, xix. 9. It gives, however, no good sense, or rather it gives no "sense at all. For how could the treasury of the temple be spoken of

" in this connexion? By being received into that, the thirty pieces of " silver would rather be honoured. Verbatim, *the excellency of the* " *price at which I have been estimated at by them*, for *the excellent price*, " ironically, at which my person and my work have been valued by " them; compare Deut. xxxii. 6, 'Give ye to the Lord such a reward, " 'ye foolish, unwise people.' '*And I cast it* (*the sum* or *the price*) " '*into the house of the Lord, that it might be conveyed from there to* " '*the potter.*' It is very obvious, that the gold could not be carried " at the same time into the temple and to the potter. For the potter " did not work in the temple, nor even in the city, but, as we have " already seen, in the valley of Hinnom. It must, therefore, neces- " sarily be assumed, that the temple was the first, the potter's the " second station; and this is also plainly enough expressed by the use of " אֶל before יוֹצֵר; hence 'to the potter,' for, 'that it might be carried " from there to the potter.' The question, however, now arises, why " the gold, which was finally to remain with the potter, was first cast " into the temple. Plainly, because the temple was the place where the " people appeared before the face of the Lord, the council-house, as it " were, where the magistrates and citizens transacted their affairs with " one another. Here, therefore, must the shameful ingratitude of the " people also be cast upon them by the return of the contemptible " reward. From there it must then be conveyed to the potter, because " unlawful gold must not remain in the temple; comp. Deut. xxiii. 19, " *Talm. Tract. Senhedrin*, f. 112." Vol. ii. p. 183—187.

The method pursued throughout the volumes, is to give an introduction to each prophetical book, more or less extended, as occasion demands, in reference to its author, and the general explanation of the Messianic prophecies which it contains. This done, a detailed commentary on each prophecy follows, verse by verse; a specimen of which we have just extracted. Then the fulfilment is shown in the person of Christ; and, lastly, all objections, not already noticed, either as regards the interpretation or the genuineness of the passages commented on, are refuted at length. The portions dedicated to Isaiah and Daniel are particularly full and clear. Hengstenberg calls his Christology an imperfect work; and if he means by that that it is not an equally carefully elaborated production in all its parts, we are disposed to agree with him; though this observation rather applies to particular passages and verses of individual prophecies, than to any felt deficiency in the treatment of the general question. The copious references which he makes to other authors, will, in a great measure, supply the *lacunæ* which are here and there apparent; and, as in this country we are not endowed with quite so strong a mental digestion as

our German neighbours, many an English reader will be thankful that the Commentary extends no further than to three closely printed volumes. In their present shape they contain a mass of collateral information on biblical topics, which will amply repay the study required for its acquisition. The objections of the rationalists are stated with a fullness and candour which no author, who did not feel assured of the truth of his views, and his power to maintain them, would have done. In this point of view, the Christology is especially valuable as a source of information to those students of sacred literature, whose researches have not yet extended to the disputations of the modern German school. They will find in its pages a very sufficient summary of all that has been advanced against the integrity of the Text; and, Infidelity in all ages being nothing else than a continuous self-reproduction from Celsus and Porphyry to Gabler and Strauss, one sound well-reasoned work will stand in the place of a dozen inferior compositions, and will be found of no small use against the Socinians of our own country. It is a matter for regret that we have in our language no very learned evangelical exposition of the Bible; we are, therefore, obliged to supply the desideratum by having recourse to the writings of many Commentators, and making up a Commentary for ourselves out of the combined labours of men who wrote on the most opposite principles, though they still "held the "Head." By this species of eclecticism, we may, from the volumes of Hammond, Patrick, Lightfoot, Lowth, and Whitby, on the one hand—and of Ainsworth, and Gill, and Scott, on the other—obtain a tolerably clear perception of the bearings of any individual question in biblical criticism or doctrinal interpretation. The work before us will, in its own department, go far to supply the deficiency; and one or two more on other portions of sacred writ, composed in the same spirit and with the same learning, would leave the student scarcely anything further to desire.

In a work of these dimensions we cannot be expected to agree with every sentiment advanced by its learned author. Did not space fail us, we should be inclined to break a lance with so sturdy an antagonist on his non-messianic interpretation of Balaam's prophecy. The star and the sceptre are so peculiarly symbolical of Christ, (Matt. ii. 2; Rev. xxii. 16; Ps. lx. 2; Heb. i. 8,) that it requires very strong arguments, indeed, to persuade us to limit the prophecy to David. That the latter may be first pointed at as the temporal King and Conqueror who should enlarge the boundaries of Israel, and execute vengeance on the enemies of God's literal people, we may safely grant; but is not David himself a remarkable type of Christ in many respects? and why

should we limit the prediction of Balaam to him who, even in fulfilling it, would only prefigure the more ample and infinitely more glorious triumphs of Messiah? On the whole, however, we can safely assert that the tendency of the Christology is to refute error and to establish truth, and we heartily join in the author's pious wish, "that the Lord "of the Church may bless a work began and completed in dependance "on Him, and make it the means of confirming the faith of at least "some individuals."

RELIGIOUS AND IRRELIGIOUS MOVEMENTS ON THE CONTINENT.

It is not long since we gave, under a somewhat similar title, some account of the movements which had recently taken place in Germany, either to advance or retard Christ's Kingdom on earth. We intend to recur from time to time to this important subject; not only as regards Germany, but the continent generally. Even if we would, we dare no longer shut our eyes against the stirring events which are going on in various countries, and the still greater which are preparing. The Romanists are evidently girding their loins for a new struggle to recover their former dominion over the western world; to trample all religious liberty under foot; and to re-exalt the papacy over all the kings of the earth. They make ample use of the press, and here and there are even enlisting science and philosophy, "so called," into their unhallowed service. But their chief weapons are, as heretofore, bold denials of truth unpleasant to themselves; and the still bolder assertions of falsehoods which may serve them or injure their adversaries; together with pompous displays and lying wonders. Wherever they think themselves strong enough, their priests oppose every law of the land which may militate against their power, and, if called to account, they beard the government. Thus their refusal to marry when only one of the parties is of their communion, unless both will promise to educate all their expected offspring in the Romish Church, is spreading from land to land. Yet the laws on the continent generally are, that either the

parent shall be perfectly free on this point, or that the children shall follow the religion of the father; or else the boys that of the father, and the girls that of the mother. Latterly they have also begun to refuse to attend at the funerals of Protestants, otherwise than as witnesses to the burial; or even to allow the bells to be tolled, as has long been the custom in most parts of Germany. At the same time, their rage for proselytising knows no bounds. In schools and hospitals the trust reposed in them is frequently violated, and children brought over to their Church who are much too young to form a judgement for themselves on so important a matter. But this is not all; scarcely a month passes without our hearing of instances of young persons being enticed away from their natural guardians, secreted till they are completely indoctrinated in their superstitions, or drawn into some religious house, where they are lost to their friends for ever.

The panic into which the French revolution of 1830 had thrown them has long since subsided. The political triumph of the priesthood in Belgium first restored their courage, and the affair of Cologne, in which, although the Archbishop was imprisoned and has finally renounced his see, they ultimately gained a considerable triumph over the existing laws, have roused them everywhere to the most daring enterprise. The accounts lying before us are so numerous, that we are at a loss where to begin. However, let us first turn to France, where they have had most success, but where they have also roused an opposition which, if not overcome, will prove fatal to their dominion in that country, if not to the papacy itself. The Romanist priests have, as Napoleon said of the elder branch of the Bourbons, learnt nothing and forgotten nothing. All the lessons of the fearful catastrophe of the first revolution, by which Church and Throne were swallowed up together, and which was mainly caused by their misconduct, are lost upon them. But they cling with fond recollection on the times when they ruled the court and people—when, at their word, a crusade could be levied against the Waldenses, and dragonades ordered against the unfortunate Huguenots. They seem, as a body, to have lost even the recollection of those glorious periods, when the Church of France, although still tainted with the superstitions and the intolerance of Rome, asserted her independence against papal usurpation; and, on the contrary, to place their glory in rivetting the yoke of that tyrannous hierarchy on their own necks, and that of their countrymen. They are, unfortunately, assisted by a variety of circumstances calculated to hurry them on in their mad career. A revived feeling of religion in the masses of the people—a fond fancy on the part of the ancient noblesse and their adherents, that the dominion of the priests would also bring back

that of their favourite dynasty,—and a contrary hope on the part of the present dynasty that it may get the priesthood to work for its own establishment—all combine to favour their progress. Thus, we see, at Lyons, a missionary establishment, sprung up within a few years, more successful than the Propaganda at Rome, and which has already become the centre of all the missionary labours of the Romish world. We find that the mad zeal for the worship of the Virgin Mary, which is now overspreading this community, has sprung up in France, and has attained there an intensity which passes all belief. It was in that country, where she was made to bring down from heaven the model of the medal, which, having been first struck by the orders of the late Archbishop of Paris, is now one of the most important talismans bestowed even by the Pope, and through which miracles are performed which surpass all of the same sort in Mr. Newman's "Lives of Saints." They have already gained a decided influence on many magistrates, courts of justice, and even the cabinet itself. The Protestants of France justly complain of many violations of constitutional and legal rights.

It is a notorious fact, that within a few years numerous communities of Protestants have sprung up, merely from reading the Word of God, in many places where, formerly, none were known. But, in many instances, the local magistrates use, against their assembling together for public worship, a law which was notoriously made against political societies; and the ministry but too frequently encourages them in these acts of oppression. In Alsace, the Protestants have, by a government order, been expelled from the chancel of their ancient churches, which, by an arbitrary order of Louis XIV., and contrary to a solemn capitulation, they had been previously condemned to divide with the Romanists. The reason alleged was, that, as the Protestants did not regard the consecrated wafer with veneration, their presence near the altar, where it had its shrine, was painful to its votaries. This order has been somewhat modified since; yet, in one instance, the priest was so eager to avail himself of it, that, without informing either the mayor of the place, or the Protestant clergymen, not only turned out the Protestant pews, but the family grave of the ancient landlords, which was in this part of the church, broken open, and their bones thrown outside the building! In various instances, too, the police have refused their aid to parents in search of children supposed to have been kidnapped by priests. And only two months back it was asserted, in some French papers, that the government had ordered the governors of its distant colonies not to allow Protestant missionaries to labour among the natives, or the latter to embrace any other but the popish faith. At least, such was the excuse made by the Governor of Tellicherry, in

India, for refusing some missionaries to teach the natives. In attacking, however, the university of France, and in attempting to seize upon the education of the country, they have roused the great body of literati unbelievers, who had hitherto thought them beneath their notice, to a hostility which may become dangerous—not only to the priests, but even to the State. We have lately seen two works that have sprung from this conflict, which, while they seem utterly to annihilate their ultra-montane pretensions, are, unfortunately, also directed against all real religion—deifying the intellect, and raising Voltaire, Rousseau, and others like them, to the rank of heroes and demi-gods, who, like Hercules of old, were clearing the Augean stable of superstition with the besom of enlightenment. The one is called, "Les Jesuites et l'Universitè," par le Professeur Génin de Strasbourg; and the second, "L'Ultramontanisme," par M. E. Guinet, Professor of Paris.

It is the latter work, in particular, which is obnoxious to the above charge; and, being written with great brilliancy and talent, is calculated to do as much mischief on the one hand, as it is likely to do good on the other. It is for this reason that that excellent Protestant newspaper, "L'Espérance," has made it the subject of a masterly review, carried through several numbers during the months of September and October, which is the more valuable for the positive and sound doctrine it contains. The former is so rich in facts that we could wish to see a translation of it published in this country. Our people—nay, even our clergy, know too little of "Rome as it is;" and every communication of this sort must prove beneficial, in opening the eyes of some, ere, as in the case of poor Sibthorpe, who did not discover the real state of Romanism till he had taken the fatal step, it be too late. The Protestants of Germany and France, knowing the danger, are even active in exhibiting the real nature of the adversary—not, indeed, by exaggerating their errors, and calling them by hard names; but by calm exposures of their reality, their contravention of Scripture, and the false principles on which they are based. The clergy even consider it their duty to instruct young people before their admission to confirmation, of the distinctions between their faith and that of the Romanists. A German catechism recently published with this view, deserves the more commendation, as every statement is accompanied by quotations from Scripture; thus proving, on indubitable authority, what is Christian and what Anti-christian.

But to return to the Romanists of France. Among other things mentioned by Génét, are the miracles performed by the medal of the Virgin Mary. One of these is the story also communicated by Mr. Ward in his Ideal Church, of an infidel soldier suddenly brought to

repentance and contrition by one of those bits of medal having been hid, *without his knowledge*, under his mattress. Mr. W. takes occasion from this to rebuke the age for its unbelief; but Mr. Génét tells the priests, "As you are quarrelling with our university, and accusing its professors of being infidels, you have only to hide such a medal in each one's chair, and you would make them saints at once, and the quarrel would be at an end." This is, we must confess, a much fairer proposition than Mr. Ward's. This medal, however, not only makes people pious against their will, but saves the most atrocious criminals from the knife of the guillotine, judges of appeal having been compelled to reverse a sentence of death by the culprit wearing one of these medals! This, one would think, is quite as much as impenitent sinners could desire from an accommodating Church. Yet it is not all. We are told that in an ecclesiastical calendar, published under the authority of the Bishop of Mons, it is stated, that, if a person should wear, "sleeping and waking, in life and death," a scapulary received from the hands of a Carmelite friar, his soul would be exempt from the pains of hell; and, if it should have to go into purgatory, the Virgin would appear on the following Saturday and take it up to heaven! Need we, then, wonder if in that country all merely intellectual men, unacquainted with Scripture as the only antidote against such abominations, are roused to a burning indignation, and have begun a fierce combat against what they falsely conceive to be Christianity; and that the Scriptures dispersed among the simple, generally unaided by preaching, are bringing whole parishes to the feet of Christ?

In Germany things are taking even a more serious turn. All the indulgence shown by the King of Prussia and other Protestant princes to their Romanist subjects, even to the detriment of their fellow-believers, have had no other effect on the ultra-montane priesthood but to increase their insolent pretensions. Having nearly gained their point as to mixed marriages, they are now beginning to show their malice by refusing to Protestants, in places where they have no church of their own, the customary rights of burial! Nay, in the very countries and places where the latter form a decided majority, and where the ruler is of that faith, they affect to treat them as outcasts and heathens. But it is in Bavaria where they display their malignity to perfection. Contrary to the constitution of the country, Protestant soldiers have been ordered by the government to kneel before the host. And all remonstrances of the clergy and people have not yet been able to obtain a repeal of this tyrannical law. Protestants residing in places where they have hitherto had no church, for the most part, and insuf-

ficient in numbers to build places of worship for themselves, and pay clergymen and school-masters, are prohibited from receiving assistance from their wealthier brethren either at home or abroad. Nay, they are even denied the privilege of having preachers from other places as often as they can obtain them, but are restricted to one or two services a year. And while they are thus aggrieved in their consciences, and denied their most sacred rights, the censorship is employed against them with the utmost rigour; and while Romanists are allowed to vilify them and their faith in perfect freedom, no indigenous paper is permitted to publish a full defence of theirs, or a free statement of their grievances. Even the Synods have latterly been interfered with by royal authority, as they were forbidden to receive petitions, and even to discuss those very matters by which the minds of their people were most agitated. But these assemblies have happily displayed a spirit worthy of their good cause. They not only protested against this unwarranted interference of the crown, but forwarded remonstrances to the king, which, if he does not remove the grievances pointed out in them, will hand down his name to posterity as a cruel oppressor and tyrant.

The good effects of all these doings, however, are, that the Protestants in all parts of Germany are becoming more zealous to maintain the faith of their fathers—that rationalism and indifference are rapidly disappearing—and one distinguished writer after another, one theological periodical after another, resumes orthodox language and reasoning. There is more attendance at the churches, and instruction in the parish schools; and even the gymnasia receives a more religious character. Religious societies, especially for the propagation of the gospel, or for missions, are multiplying and extending their usefulness. Efforts are making to re-organise the Churches, in order to improve their efficiency, secure their orthodoxy, and encrease their independence. Even the "Gustavus Adolphus Union," a society formed two years ago for the purpose of aiding Protestant communities in Roman Catholic countries, and which at first was thought too latitudinarian in principle, is rapidly assuming a more satisfactory form. There is now every probability that it will speedily form an *internal* band of union of Protestants against the advance of Romanism, as it already forms that external one for which it was originally designed. But our space warns us to close these desultory observations for this month. We have, we hope, stated enough to rouse and keep alive the attention of our readers to this important subject, and promise to continue it as occasion may arise.

HENRY HOMEWARD.

CHAP. V. HOMEWARD'S TRIALS.

"O, Thou who keep'st the key of love,
Open Thy fount, eternal Dove,
And overflow this heart of mine;
Enlarging as it fills with Thee,
Till, in one blaze of charity,
Care and remorse are lost, like motes in light divine."

CHRISTIAN YEAR.

I HAVE kept Homeward's sorrows where he placed them—in the background; but he had his trials—and the heaviest fell upon him in the close of his life. The faith and love that had sustained him through life were destined to be proved as gold is tried in the furnace. I have spoken of his youngest and dearest child—his only son, Henry. In his youth he displayed all the gladness of heart and warmth of affection which characterised his father; but without that calm repose of soul which also belonged to the good Priest. Henry's mind had many changes. After rambling about the woods in melancholy reveries all day, he would be the life of all the company at the Rectory in the evening, with his endless diversity of droll stories. He was the organist at the church, and Homeward said he could discover the dangers of his son's disposition by his varied modes of playing. Sometimes he would keep his father silent in the pulpit for ten minutes, while he extemporised a woful voluntary, in which the music seemed dying under the burden of some mysterious, deep sorrow; while, at other times, he would introduce the reading of the Gospel with a strain so light and joyous that the children could not keep from beating time with their feet. In the early education of his son, Homeward leaned to the side of indulgence, and so did the mother; for Henry was delicate, and often talked of dying early. One could see, through all his gaiety, that dissatisfaction and restlessness in all his pursuits which is always a dangerous symptom. He was always longing for something great and uncommon, and nothing seemed to fill his soul and give him contentment. Often would his mother gaze anxiously upon him when his countenance betrayed that his mind was lost in deep abstraction.

He went to college; and Oxford was then a dangerous place for a

youth of his disposition. For some time he applied himself to his studies with great diligence, and seemed determined to penetrate far beyond the common walks of learning. But, by degrees, his enthusiasm abated—his studious pursuits were interrupted; and he even yielded to the allurements of dissipation. We will not tell all the story how he was led astray—how he became familiarised with minds far below him in thought and feeling. Is it probable, is it possible, that such a youth could sink into vice? Alas! many such improbable things happen every day. "He that trusteth his own heart is a fool." His mother was the first to forebode the lamentable change taking place in him from the alteration, perceived by the quick eye of love, in his letters. These, once so flowing and full of feeling, of which the very handwriting evinced care, respect, and affection, became more and more characterised by that odious terseness and dryness with which we write and speak when we do not care to say anything; and, at last, fell into utter carelessness and apathy.

I shall not follow the steps of his fall. He left Oxford suddenly, and an indiscreet acquaintance collected his papers and sent them home. Many sheets were written over with lamentations, mourning, and woes, covered with grievous self-reproaches and words of despair. One letter he received from the united hands and hearts of his father, his mother, and sister Emma, almost shook his self-hating mood of mind; but, again, he was seized with that miserable passion of self-vexation which made him refuse all wholesome medicines for his soul.

Oh, in some wavering moments if he could have heard his sister's voice, or met his mother's eye, how quickly would the dark spell that bound him have been broken! When some poor soul is trembling between hardening remorse and softening penitence, and, bowed down upon his knees, has the first wavering breath of a holy resolution on his lips, you blessed angels, who carry the virtue of a mother's tears to the heart of the absent child, take that soul under your tender care;

> "And, on the hovering feelings in him wrought,
> Stamp the firm impress of enduring thought."

Henry roamed from place to place, seeking rest and finding none. He felt he was guilty of great cruelty in leaving his parents and sister in agonising suspense; and, to punish himself, he became more and more cruel. Some dark, tormenting power seemed to drive him on, and shut up every way of returning to a better state. "It is of no use," said he, "striving to connect good with such a wretched state as mine. I am devoted to evil, and I must go on." "No, no!" at

another time he wrote on the back of one of his mother's letters " there is no tyranny over me save in my own will. It will be my ow deed if eternity is stamped on my sorrows. I must break from th thraldrom, and I will at once. Here, then, I renounce the past wit all its sins, follies, and sorrows." The words were written down, bu again his heart failed him, and he yielded to the torrent of passio and habit.

He had cherished a timid affection for one who felt also a secr interest in him; and when he heard that she had given her hand t a worthier person, in self-contempt and recklessness he embarke at Liverpool, as a seaman, in a vessel bound for the Easter Archipelago.

The last letter from Emma, alas! had never reached her brothe What a sad, dangerous passion is that of self-isolation! In many cas the weakest of our friends and relatives can give us better advice tha our own cogitations can afford. Rather than throw himself into th arms of love, he cast himself upon the stormy ocean. There is a fearfu power of continuity in evil which makes the thought of conversio distressing. We must leave him on the waves in the care of One who i present there—present in the night as well as in the day; in wint as well as in summer; who turns darkness into light—death int life—and evil into good; in the care of One who unfolds flowers fro the wintry earth; who expands the grief-compressed bosom—opens th hard heart—makes the relieving showers fall after the hot thunde storm—and pours healing and refreshing tears from the eyes, and dow the fevered cheeks, of sin and misery.

It was a painful thing to contemplate the uncomfortable mystery th the letters and papers of Henry threw over the mind of his mothe She could not understand the expressions of hard strivings of conscienc with which they were filled. Sin had made the poor boy unintelligible t his mother. Emma could only understand a little; but, with the quic instinct and insight of a good Christian girl, she immediately bode evil, and took her pen and wrote the following letter:—

" My dear brother Henry—I have been looking over your paper which your acquaintance, N——, has sent us from Oxford, and I mu write to you, (though I know not where to direct,) because I fear yo are unhappy. My dear Henry, I cannot express to you how unin telligible, and yet how painful, many of these fragmentary notices o your feelings and experience are to me. You are labouring unde some strange dark spell; but, surely, a sister's love can break throug it. Oh, how I wish you would be yourself again! One thing I ca understand in your experience—because I have often felt somethin

like it when I was a cross little girl (you will forgive me, I know). I used for awhile to find a dismal satisfaction in trying to believe that my father, and mother, and you, Henry, did not love me. Now, then, the voice of conscience would whisper to me, 'But they do love you, Emma;' but I would persist in my gloomy suspicion; and so I have stood sometimes an hour, panting and frowning (you will forgive me, Henry,) in the corner. But, when the spell was broken (sometimes you did it by making me laugh—and who ever could resist you when you chose to be comical?)—and when I felt that you all loved me again, and I could love you all—oh! it was as if the sun had just broken out from a mass of dark clouds, and flooded the world anew with light!

"Have you not often felt something of the same kind? and do you not know what is the proper relief in such cases? at once to break through the spell—that strange, invisible, unintelligible barrier which holds you from all your friends! Come, come, come home to us, and we will laugh and sing all your sorrow away. I am sure I have a symphony which I have been practising lately for you, (on purpose for you!) that will charm away your melancholy. You have been wrapping yourself up in your own thoughts, and have seen no good friends, I dare say, for some time. Do you know that your mother stands over me as I write, and your father sits by the fire and says, now and then, 'Write cheerfully to him, and tell him to banish all fears, and come home directly.' Come, Henry, life is flowing away, while you are dreaming. You will not always have a mother to love and cherish; father's hair is sprinkled over with grey; you and I may not have a much longer time to live together. Let us make the most of the time, and live in love and cheerfulness while we may. What have you done with all your cheerful poetry? I hope you have not burned it. Come, sing again! Reach down that old lute, and drive your grave philosophy and dismal reveries back to the shades from which they sprung. I will quote you from memory:

> "'How glad the wave an upward channel found,
> Leaps from its darksome prison under ground,
> Swells to the surface in rejoicing might,
> And shows gay laughter to the cheerful light!'

"So I hope the spring of your poetry will burst forth again from the dreary recesses in which you have bound it by a spell. Oh! for the days again when you had a song for everything, and would make me laugh and weep many times in the same story! But, seriously, Henry, is it right in you to abandon that way in which your Creator guided you, and blessed you? Is it right to neglect the gifts he entrusted to

you, to be used and improved, not meditated and pondered over, neglected and then regretted? Be true to your father: follow him in the happy path he has trod, and so, I am sure, he will enjoy a double life. You cannot have quite renounced your own nature and genius. Do you remember the gay, hearty, thankful song of life and its blessings, which you sang as we walked along the side of Comber hill? Then you were—

> "'As cheerful as a mountain stream,
> That o'er a rocky ledge its rainbowed spray
> Throws in the face of heaven, and, with glad voice,
> Cheers the wide solitude!'

"You see I can quote you; and, oh! that I had all the snatches and fragments of your poetry, which you have buried as mysteriously as the divining cup of Semscid! I cannot tell what some of your later verses mean; but I am sure that you were very ill when you wrote them, and that you felt yourself all—all alone! I am sure that you could not sit down with me in the room and write such verses.

"Henry, they are dreams, foolish, vain dreams, that keep you from living a happy life, (such as I have often helped you to plan out,) with us! Wake, Henry, and say, 'Dreams, avaunt!' Wake early some morning, (for it is now spring-time,) and walk forth over the still earth and under the calm, brightening sky, and lift up your heart, and pray that He who thus surrounds you with signs of love and peacefulness may give you peace and comfort within; and, as the shadows leave the valleys and the sun rises, say, "So will I awake to a new life!" Throw yourself into the embraces of Him who calls day from the bosom of dark night, and evermore makes all things new. Henry, there is no need that you should suffer even one more dark hour. *Do* read the blessed Gospel! *do* believe it! Wherever you are now, enter the House of Mercy; go into the Church; and, through some human lips Christ will speak to you words of peace and mercy. Oh! I can tell that father is thinking of you throughout the whole service: I never heard him read the prayers so before: the tears stood in his eyes all the while, as he celebrated the Eucharist last Sunday. Henry, you will come and kneel with us at this blessed table again. Come, and we shall taste our food again, and see the flowers, and enjoy the light, and hear again heavenly music in the Psalms. Come home, Henry: *you will come!* I will take it all for granted: the garden is full of flowers your study is ready; my lute is in tune, and we shall be happy! have been puzzling myself, Henry, by reading over some of your papers; but I do not understand them, and so do not like them. But (we simple creatures know everything by instinct) I am sure such

studies do you no good. What do you want? We have all truth freely given to us, you know, Henry, in the New Testament. Oh! that you were perfectly contented with the perfect and simple wisdom of the Saviour! What you have to do is not to *find out* things; but to enjoy them, now they are found out. There is a world made for our bodies to live in, and so there is a world made for our souls to live in. Why should we seek to make other worlds for ourselves? Jesus reveals his truth to 'babes.' How well all the little children understood the blessed Saviour! You must remember their dear, upward-glancing faces in the picture that hangs in father's study, where one little fellow, with something of a reverential daring, is climbing upon the Saviour's knees. May He take you, Henry, and lead you as He led the little children. Next to the children, the poor women understood Him best; as father said in the introduction to his course of Sermons, on 'the women and children of the Gospel;' and I am proud of it. Oh, Henry! if you are now seeking for something you cannot find in the life of the Saviour, remember your own verses written in my little book of hymns two years ago. (Happy time!)

"No, no, dear Henry! you are not banished from the fountain of poetry, nor from the fountain of happiness: only throw your dreams away, and come in faith, and we will make you again free of the springs—the springs of all God's choicest blessings to man—love, hopefulness, peace, beauty, thanksgiving! Come! I will take all for granted! You will come home, and you will come very soon!"

Alas! at the time when this letter reached Liverpool, Henry was on the sea, and enduring, with a melancholy pleasure in the self-inflicted penance, the hardships of a sailor. The vessel in which he sailed was bound for Malacca. We must leave him in the mercy of One who rules the winds and the waves, and the heart of man, and return to the house of grief; for such the Rectory at Thornley had now become. Homeward held up manfully under his trial; but the poor mother was sinking. She spent the day looking over all the little articles, books, and papers in Henry's study, and the night in pacing her chamber. Often she kneeled down to pray; but her prayers turned into addresses of conjuring tenderness to her son. Her strength failed, and she was soon confined to her room. There she sat, and, with trembling hand, wrote her last letter to Henry. Every sentence she wrote as if uttering her last feelings. Oh, could the son have witnessed his mother's troubled face, quivering lips, weeping eyes, and trembling hand, as she wrote this letter—interrupted often by that convulsive burst of tears after an interval of suppressed feeling which those who have once observed must always remember!

"My dearest Son, my Henry—If I should write your name one of the dry leaves now whirling past my window, and it upon the wings of the gale, it might be as likely to find as this poor letter. But I must write to you; for my hea overflowing; and so I give this letter into the hands of Him ruleth the stormy winds and waves, and who is able to tu mother's sigh into a ministering angel to save her child.

"Oh, my Henry! why did you not come home to your mo Poor, inexperienced boy! how little could you know even of your mother's heart, if you thought that I ever could be hard against They have told me some strange things: but did you think I v give up my faith in God for the words of poor erring men? N Henry, when I gave you in your father's arms to God, and saw the poured upon your face, I knew that you should not be suffered to pe I had faith that moment, and I have kept it till now—yes, yes, that I have a hold of faith upon you, though you be at the ends o earth. Oh, Henry! you have fallen into the hands of cruel people, without faith and love: what could they know about you? Do know you better than any one save Christ, who redeemed you? tears fell upon your face many, many times, while you slept o bosom. I took you into my chamber, and we used to pray toge when you were only two years old. Do I not remember once whe had grieved me, how you could not sleep at all, but lay in bed m some penitential verses, in which you asked of me forgiveness (I them always about with me in my bosom, and shall die with them th and you came creeping to my bedside at midnight, with your fa in tears to put them into my hands? And do I not remember, you had in your frolic teased the pious, old, greyheaded man gardener, who died soon after, how you would go to see his pale c and went weeping to his funeral, and could not rest in your min you had a dream one night, in which the old man came down t from heaven, with a shining angel-face, and took your hand, and s 'I forgive you my boy, and God loves you?' Do I not reme these and a thousand other signs of grace in you, and shall I b that such goodness is 'only like the morning cloud and the early d No; I will rather believe that the world is not real, and that all the and women about us are only spectres: for I could do that wi sinning against your soul and my own.

"Now, my Henry, if you read this when I am gone, do not allow self to be troubled by the thought that my sadness on your ac brought me down to the grave; for it is not so. My physician often assured me that I have been labouring under my present

plaint ever since Emma was born, and that I must expect to suffer from it acutely and most likely fatally, about this time of life. You can still manifest love to me. Remember, you are not your own: you belong to me—to the Church—to God! I know you would not scorn and insult these hoary hairs—this faded face; you would not aim a blow against this bosom, from which you once drew life, murmuring happily in your enjoyment: but, oh, I had rather you should do that than do any harm to yourself! I know not the distance between us: perhaps now, as the sun throws his setting light upon my face, he sheds his rising beams on yours: but I am near you, for I am always praying for you. I feel that mighty are the lines which bind the mother to her child; and in prayer I will draw you home to your father, though, before you can cross the waves, I shall be where the weary are at rest.

"You little think what a power I have over you: I could tell you of feelings when I almost seem to have you in my hands; but my strength fails me; for such exercises divide the spirit from the body, and I feel that death alone can give me the assurance I desire. As this body falls to the earth my soul will enjoy a prophetic vision of my returning son, and, satisfied with the sight, I shall enter into everlasting rest. But I can write no more: I feel that I shall never, never write again!

"Receive this letter from your dying, faithful, and loving mother,

"ELLEN HOMEWARD."

After this the strength of the afflicted mother rapidly declined; and sometimes Homeward had much to do to keep his wife from sinking under her burden of grief. On the last evening of her life in this world he sat by her bed, and read over the 11th chapter of the Epistle to the Hebrews; and his voice became inspired with the confidence of the Holy Apostle, as he reached the sublime climax—"What shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David, also, and Samuel; and of the Prophets; who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, WOMEN RECEIVED THEIR DEAD RAISED TO LIFE AGAIN!" Here the Rector stopped and looked upon his wife, who lay intently gazing through the window towards the church, with a smile upon her face. "My love!" said Homeward, and she turned her eyes upon him, "would you say anything?" She reached forth the letter to her son, whispered, "In that faith I die!" and expired.

After the death of his wife, Homeward himself seemed sinkin under his sorrow. He had maintained his own faith and courage b constant efforts to comfort and encourage her. For her sake he ha invented all possible favourable hypotheses concerning his lost chil had preached sermons full of faith, and composed cheerful hymn But now she was gone, the dreariness and desolation of his lot fe heavily on his heart. But Emma was his guardian angel. She woul not leave him alone; when he shut himself up in his study, she woul soon come knocking at the door, determined to gain admission; a then she would seat herself beside him and wipe the tears from h cheeks, and she would reach down his favourite books, and persev till she engaged his mind in soothing study. For his sake she dres herself in her most careful way, and made the very arrangements the house suggest consoling thoughts; for flowers were always in t windows. She never wept, but when she retired to her chamb on purpose to relieve herself by weeping. She led her father to t cottages of the poor, that he might mingle his sorrows with theirs, a not feel alone in the world. But she found, in his study, one of h books, St. Augustine's Confessions, opened and stained with tears up the fourth chapter. "Quo dolore contenebratum est cor meum; quidquid adspiciebam mors erat. Et erat mihi paterna domus m infelicitas; et quidquid cum illo communicaveram, *sine illo* in cru tum immanem verterat. Expetebant eum undique oculi mei, et n dabatur mihi; et oderam omnia, quia non haberent eum; nec n jam dicere poterant: 'ecce veniet,' sicut cum viveret, quando abs erat. Factus eram ipse mihi magna quæstio, et interrogabam anim meam, quare tristis esset, et quare conturbaret me valde; et n noverat respondere mihi. Solus fletus erat dulcis mihi."

Emma led her father away from his parish to all the places dea in his recollections. But everywhere his sorrow followed him. S led him to the hills of his youth and to the seaside: but—

> "How gloomy looked the hills
> *His* feet would tread no more!
> The sea moaned songs of death
> Upon the dismal shore!
> And, over all, the dark blue sky
> Hung like a funeral canopy!"

So weeks and months of sorrow rolled on, and even Emma's hc and courage began to decline, when one morning she snatched fi the postman's hands a letter from Henry! She hurried to her chaml fell upon her knees, and prayed that God would impart strength

calmness to her father and herself to bear its contents. Then gradually, in conversation, she prepared her father to receive it—and from that letter the old man seemed to drink in a new life. "I have been unfaithful!" said he; "but, oh! my Emma! we will never be so again!" Many, many times did he read over the letter, and always spread it before him when at his devotions.

The Almighty Father, who works wonders in the deep, and in the heart of man, had found his poor, wandering child upon the ocean-flood.

We give a few extracts from Henry's letter: but all that takes place when God strives with one of his disobedient children, cannot be placed before the eyes of the world:

"Oh, my father! oh, my mother! how shall I write to you from the bosom of this ocean, under these torrid skies? Since I left you and dear Emma in the quiet home at Thornley, I have wandered wildly, have trodden many foreign shores—Africa, Ceylon, Sumatra—and seen many strange things; but my sin has followed me from shore to shore: the skies have changed wondrously and beautifully above me—the ocean has rolled around me; the wonders of the human race have passed before me, and left me mournful, desolate, despairing! But I will not burden more your already heavily burdened minds by writing in this way. No, father! for it is not so with me now! We have been lying in this harbour now three weeks, and a memorable time it has been in the history of my mind. Oh, that I had wings like a dove! then would I flee away over these billows, and not rest till I could nestle down once more beside the dear little church, and then tell you all my tale. I remembered Easter; and on the Monday, after reading the prayers with a few serious seamen, I leaned over the vessel's side to meditate in the eventide. The dark, swelling bosom of the ocean was covered with broad shadows, and here and there uncertain lights. As I meditated, my whole soul seemed awakened to a wide sense of things present, past, and to come. I remembered clearly all events of my life—my childhood, my parents, my sister. I could see you all in the Rectory. Yes! I could hear your voices speaking so lovingly! and my mother seemed close beside me! O, father! is my mother alive?

"I thought of all the happiness my sin had blasted: but while I considered my sin against myself, I felt no softness; but when I meditated on my sin against Christ, and felt that He had a mysterious share in all your sorrows and mine; when I felt that He had pursued me with an awful power of chastening love over the waters from land to land; when I knew that I had touched Him with grief, had endeavoured to rob *Him* of that which you solemnly gave to Him—

my soul—O, my father, I cannot tell you what visions rose before soul, and what I felt!

* * * * * *

"While I was musing thus, I had been looking over the dark from the horizon; and I continued to gaze, and meditate, and pray, up rose the moon, and up rose within me something, father, which if it had been crushed down by the intolerable load of centuries of now arose exulting in liberation, expanding and cheering my soul, filling my whole mind with glad light, even as the heavens and oc seemed suddenly lit up for some celestial festival!

* * * * * *

"Oh, father! oh, mother! oh, Emma! weep not for me if I n return to dear little Thornley again! I have found all that is w living for: and I feel I could give up my life a cheerful sacrifice. I if Infinite Mercy permit, I will see you again! A few more days, we turn the vessel's prow to the waves homeward! and I shall happy, as if on a voyage to Paradise. Sabbaths of peace and I again in Thornley Church—to hear Emma sing again!"

* * * * * *

After Homeward had received this letter his cheerful mind reviv his hopes budded afresh; he became himself again; wrote ve addressed to his child upon the sea, and delighted to repeat the line good old George Herbert:

"And now, in age, I bud again,
After so many deaths, I live and write,
I once more smell the dew and rain,
And relish versing. O, my only light!
It cannot be
That I am he
On whom thy tempests fell all night."

He wrote, about this period, a letter containing the follow passages:—

"I am old and feeble; and what can I do now for the world, pray for it? I look out from my study-window, once more, upon world I must so soon leave, and say, as the sun seems saying, with evening smile, 'Farewell, world! happier may you be when I meet again in the morning!' I have in my bosom—yea, I surely have secret that shall hush the sorrows now shaking the world: accord to my strength I have uttered it, and it shall be uttered forth s Of those whom we styled the dead, the departed, it is true,

τοι μεν δαιμονες εισι Διος μεγαλου δια βουλας
εσθλοι επιχθονιοι φυλακες θνητων ανθρωπων:

and I shall still remain an angel of peace to the world! In many a heart labours the truth against all the hard contradictions that vex our mortal career; but it will never die in the conflict, but still go on, conquering and to conquer. An everlasting blessing be with all the prophetic guides of humanity! Love and gentleness attend you on your way, heaven-chosen men of truth! and soon may the wilderness bloom all about you! The world shall come back from all its doubts and discords to the home of truth and love, as my child is coming home to me from stormy seas and unfriendly climes! I see genius expanding from lowly cottage shrines, and piety with poetry knitting bands of love from heart to heart, from land to land. Surely, a race of men shall arise wiser and happier than their forefathers, and the human heart shall be a spring of joy—no longer a passive receptacle of sorrows; but, by the help of Christ, making all things new in the refreshing influence of its outflowings! What matters it if my poor name be not celebrated in the triumphs of humanity? my soul shall rejoice in the universal good! As I draw near to the grave, mighty truths rise clearly on my mind: had I the voice that would reach the world now, I might utter things worthy to be heard; but I know the truth will find a voice as surely as buried flower-roots find the light. Already I hear some prophetic murmurs in the world, of that which has long made music in my heart. Oh, to leave a name entwined with the dearest interests of man—a name to be sung in many a cheerful festival—a name heard all along the coasts of our land—a name to inspire young poets with glorious and benevolent thoughts—a name to dwell in the kind recollections of the dying hour:—but One deserves the honour—HE IN WHOM 'men shall be blessed'—the *truth* of whose life and death shall make the believing people free—whom 'all generations shall call blessed,' whose 'name shall endure for ever.' 'Let the whole earth be filled with *His* glory!'

"I have known in my life the love of truth and the truth of love, and have enjoyed both as being *one*. The hopes of my inexperienced childhood have been fulfilled by my Father while I knew Him not; and He will not disappoint the experienced faith of my old age. He who is now softly leading me to my rest, is preparing for me greater good than my heart knows. I know I cannot altogether perish; for I know that which is the eternal, abiding GOOD, which can never be taken away from him who truly possesses it, and holds it fast to the end. In my old age my bosom is not cold: I love still calmly, but mightily. I have loved things here because I have found in them the manifestations of the Eternal Goodness: greater manifestions than these are to come; but He who is all in the least, as well as in the greatest, will never

despise the work of His hands into whom He has breathed His o breath of life. I am now preparing for a more expansive life: uni with the Being whose name is Love, where He is, where He love shall be happy; and I know that I cannot be driven by the last sorr of death out of His presence. Oh! am I not blessed! All the wea of the world might be taken from me; all the beauty of the wo might forsake me; but I have that which cannot be taken aw I shall still work for Him who worketh all in all, and have some sh in the triumphs of the mighty and merciful One who is now sav the world. There burns in my soul something of that holy fire wh shall cleanse and prepare for an everlasting habitation the heavens a the earth.

"I know that my words are very poor and inexpressive when I wo lay open to you the very ground of my peace: but, my dear frie you must have this ground laid open in your own mind and cle from all doubt and perplexity. You must be wholly delivered from 'fear, which hath torment,' from all inward oppression and slav through which alone outward oppression and affliction can lay h upon you. You must know and enjoy that love which overcometh things. There may be difficulties beyond which you cannot thi beyond which you cannot strive; but you may love beyond everythi If you read and ponder well over St. John, you will know that love is eternal life *now in us*. Nothing is lost by love; for nothin desired but that which is truly imperishable. You have been to 'eternal city,' and, after wandering among ruins and desolations m fold, you have stood before some still smiling statue, whose wh perfect form, like the finished creation basking in the Sabbath, se filled with an everlasting contentment: no passion, nor regret, desire, marks the unchanging countenance: the sun smiles over Italy the tempest lowers upon the land and wails among the ruins, age a age whirls away, and there remains that unutterable smile—for e And you have felt, no doubt, a marvellous beauty radiating from form, because it awakens in your spirit some consciousness of the and peace I have spoken of. I have lost, my dear friend, and have lost, several dearly beloved ones; and yet we will not say that have lost them; for we love them still, and He whose love we fe share has them still in his bosom for us.

> "'I, speaking now, from all disorder free,
> Nor rapt, nor craving—but in settled peace—
> I cannot doubt that they whom you deplore
> Are glorified; or, if they sleep, shall wake
> From sleep, and live with God in endless love.

Hope below this consists not with belief
In mercy, carried infinite degrees
Beyond the tenderness of human hearts:
Hope below this consists not with belief
In perfect wisdom, guiding mightiest power,
That finds no limits but His own pure will.'

"You will find, my dear friend, a thousand things seemingly to contradict your faith in this world, where the 'outer man' has his dwelling; but as this 'outer man' decays, if you prove faithful, the 'inner man' will be strengthened day by day; and the master-thought of Christianity, you know, is, that in overcoming the sternest oppositions of this outward life is the highest triumph of love, as our faith takes her highest stand where, in the eye of the world, seems only a gulf of despair, and life springs forth most mightily where death seemed to have achieved his utmost. Learn to convert all things into the fuel of love.

" 'Endeavour thus to live; these rules regard;
These helps solicit; and a steadfast seat
Shall then be yours among the happy few
Who dwell on earth, yet breathe empyrean air,
Sons of the morning. For your nobler part,
Ere disencumbered of her mortal chains,
Doubt shall be quelled and trouble chased away;
With only such degree of sadness left
As may support longings of pure desires
And strengthen *love*, rejoicing secretly
In the sublime attractions of the grave.'

"Yes: I never felt so deeply assured as now, in my old age and troubles, that all true being is pure unmingled happiness; that pure joy is not a transitory vapour upon the surface of a dark abyss, but in the very ground and heart of all things; and our cares and fears are vanishing spectres, that cannot dwell where God dwells. There is only one mild trouble which, sometimes, disturbs me: it is that I have no power of words to tell others the clear, full, and calm assurance of truth and abiding bliss that rests in my own soul; but I feel that soon I shall be able to utter forth all I feel—all I know.

"I gave Emma these verses, suggested to me, soon after I awoke this morning:

" 'Emma! I shall not pass away
When sinking in the tomb;
Where you can only see decay
The eye of heaven sees bloom.

These snowy locks will have a grace,
If seen in heavenly light;
And wrinkles on this wasted face,
Be smiles all glad and bright!

"'You only see the darksome root
Embedded in the ground;
But fair the flower, and sweet the fruit,
In Eden will be found.
At eventide, why all these fears?
The sun shines bright above!
Turn to the light and, through your tears,
See all the truth, my love!

"'They see death, who dwell below,
In love with all decay;
All is life, for those who know
What cannot pass away:
Out of midnight glows the morn,
Glory every hour, new-born;
Those who dwell within the light
Never see the night!'"

After this, Homeward preached and prayed like a man on the eve of the millennium. "I have a key in my bosom," said he, "that unlocks the meaning of things I never knew and felt deeply enough before." He wrote letters to all his friends to make them share in his own strong consolations. His countenance glowed with a prophetic light. But the sudden reversion of feeling and strong swell of joy wore down his bodily energies even more than his sorrows had done. He several times failed in the midst of his public services, and it became necessary that his place should be supplied. Many came from neighbouring parts to hear the triumphant father's last sermon from "I have fought a good fight!" and Emma led him trembling home and put him to bed, from which he never rose again. With the tears trickling down his face, he said, "But I shall see him, Emma! He will come before I go. And now we must both be calm!" And there he lay for many days, as we may say, keeping himself alive. Another letter arrived, after a while, announcing Henry's speedy return to Liverpool. "Put it under my pillow!" said Homeward; for there he had a large budget of all his most precious documents.

It was a bright, calm, warm Sabbath afternoon when Homeward lay propped up by pillows, watching the people assembling in the churchyard, praying for them and pronouncing blessings upon them. Then he looked out over the fields beyond the river and said, "Emma,

he will surely come this evening: tell Mary to prepare tea, and have all things in order—open the window wide—now give me my prayer-book, and let us read the service together, keeping time with them in the church."

So Emma and her father went through that blessed service together, chanting in a low voice, so as to accord with the sound of the congregation; and when the sermon begun, Homeward pointed with his hand to a figure appearing on the horizon, and then lay down quietly, while Emma sat watching, now looking towards the river, now upon her father. Henry, indeed, was coming! coming home! Weaker than a child, with trembling steps, and often lifting up his heart in prayer, he passed over the fields loved in his childhood. When he heard the sound of the rippling river he sat down and poured forth a flood of tears. He came and leaned over the church-gate as the congregation sung—

> "Teach me to live that I may dread
> The grave as little as my bed:
> Teach me to die that so I may
> Rise glorious at the awful day."

He heard the parting blessing; but it was not his father's voice! As he opened the door of the Rectory, he was pained by the silence of the house below; but heard a noise of steps above, and went gently up the staircase. Upon the landing, he listened at the door of one of the chambers, and heard the voices of physicians in consultation. "Why," said one, "according to our calculations, there is something more in him than we understand, and he may be kept alive for a week more." The door of the other chamber was opened, and Emma fell upon her brother's neck, in silent, unspeakable thankfulness.

She gently loosened herself from the embrace of her brother, and, kneeling by the bed, whispered, "Father! Henry!" "Raise me gently, child," said the dying priest; and when he saw his son, he clasped his hands and exclaimed, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things!" Henry burst into tears, and fell upon his knees by the bed, and clasped his father's thin outstretched hand, "No! not so, my son," said Homeward, "we must be calm. I have waited for you, and you are come in time—in good time!" The officiating priest entered to celebrate the holy communion, and Homeward beckoned that his physicians should be alled in. He took the bread, brake it, lifted up his eyes to heaven, and gave it to his son and to his daughter. When the communion was over, he seemed awhile engaged in secret prayer. "And now, my Henry," said he, placing

his hands on his son's head, "whom the world could not ruin, whom the sea could not devour; and my Emma, my blessed child Emma! the peace of God, which passeth all understanding, keep your hearts and minds, and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, preserve you in the family of love to life everlasting! Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." All present bowed down under the weight of the solemn blessing. Homeward fell back upon his pillow and closed his eyes awhile, then opened them again, and fixed them upon Henry's face; then closed them, and smiled as he gave back his soul into the bosom of the Eternal Father who had endowed His child with such wonderful power, wealth, wisdom, and immortality of love!

CHURCH ARCHITECTURE.

No. III.

In specifically surveying the localities of early worship, we were led to consider "The Gilgal" as it is called in Judges (iii. 19), or the "House of the Gilgal" (Nehem. iv. 29), the Gilgal of the Hebrews. Ehud's history, in the former passage, mentions, according to the textual version of the English, certain quarries near it. This rendering, in this one passage, is said to be framed on the analogy of the Syriac language: for everywhere else it is understood as in the marginal version, "graven images." Neither could there be, as is noted in Kitto's "Palestine," any quarries on the plain of Jericho; on the east border of which this Gilgal stood (Jos. iv. 19): while, as Kitto observes, the sight of these sculptures or images, set up probably by the Moabites near the judicial circle of Israel, so long hallowed by the presence of their Tabernacle, may have served the Deliverer to his purpose. These points may be mentioned, because if there were anything equivocal about the word, it might possibly be considered as an *excavation* of the Moabite Idolatry. It would then be the only instance of the kind in the Holy Land mentioned in Scripture: unless, indeed, the Cham-

bers of Imagery, by which the first Temple was seen polluted in the vision of Ezekiel (viii. 7—12), were in reality excavations in the rock beneath the Temple Courts; extensive substructions, probably in part excavated, being known to exist, mostly walled up, underneath the platform of that site at present. There is something singular in this absence of excavated Temples, even mutilated, desecrated, ruined, in that land; particularly when we remember it has been remarked in ridicule, that almost all the so-styled holy places there are underground, and consider that from the climate it is likely that in *some* cases the point of ridicule is really no argument against the truth of the tradition. In our own northern land, indeed, it would be a strong point against the authenticity of spots said to be connected with the business of life. How few excavations, for instance, exist among us connected with religion: even with that singular form of pretended or mistaken devotion, marked under austerity and uncomfortableness. Here and there may be found one: at Guy's Cliff, the hermitage and chapel, with his giant statue hewn in living rock; at Royston, a round hermitage or chapel, excavated in the chalk below the town, and graced with its crucifix and Christopher, and a multitude of other saints all round, executed in low relief, and no high style of art. But, under Syrian skies, it was widely different. There, "the shadow of a great rock in a weary land," became as proverbial as in Egypt or India; on the large architectural excavations of which Mr. Wathen, in his "Arts and Antiquities of Egypt," thus remarks: "In our climate a cavern is always associated with ideas of chill, dampness, and gloom: but to those who live under the scorching sun of Egypt or India, it is known only as a delicious retreat from the heat and glare of day. There, 'a great rock' is remembered as 'a shadow from the heat.' But such a shadow is shifting and transient: like Jonah's gourd, it dies away under the rising sun: when the flaming orb has reached its zenith, you are compelled to seek shelter under some retired rock. The obvious remedy for this inconvenience was to scoop out a recess in the rock, by which a cool retreat would be secured throughout the day. In the East, too, the configuration of rocks and mountains offers facilities for hollowing out habitable grottoes, not so often met with in Northern Europe. Sometimes ledges of rock rise with an upright face out of a plain: sometimes a valley is shut in by perpendicular cliffs. Either would be well adapted for architectural grottoes, and the vertical face be readily hewn into an ornamented front. Such excavations were particularly suitable for sepulchres; they were applied to this purpose by almost every civilised nation of antiquity, and continued in vogue long after architecture had been matured into a system. The vast

Tombs of Thebes are well known: and sepulchral excavations, on a less magnificent scale, may still be seen in Persia, Palestine, Asia Minor, Greece, and Sicily. Such probably was the cave of Machpelah, which Abraham bought 'to bury his dead out of his sight.' Such, too, was the tomb of the Redeemer of the world."

The multitudinous, and many of them most splendid, sepulchres of the Rock of Edom, Selah or Petra, are probably here classed with those of Palestine. The drawings of La Borde, and the researches of Robinson, have sufficiently made them known. What a pity that the enduring solemn rock-hewn cemetery is not adopted in those parts of our own island which admit of it. Our atmosphere of tears would, in this case, be no objection. But our subject is not of sepulchres. Robinson's previous impression had been, that many of the Idumean excavations were not tombs, but dwellings. But of this, on his visit, he found no traces; while all those round Damascus are dwellings, not tombs. Some, however, of the larger and finer, at Petra, he thinks perhaps, were *Temples:* as the magnificent Kuzneh, the one with Doric porticoes and arched substructions, and the Deir, or "Convent." The last two, indeed, at a later period, have been converted into *Christian Churches.* But the Idumean excavations, to judge from the elements of which their fantastic architecture is compounded, can be of no very early date; not, or not much if at all, earlier than the Christian æra, supposing them so old.

Far otherwise with those of Nubia, thus touched upon in the elegant work before quoted, and at the same place (p. 95): "In Nubia, are still seen pillared temples excavated in the rock. The vast cavern temples of Elephanta and Ellora, have often been compared with Egyptian works; but they bear more resemblance to the great hewn temple of Aboosimbel (or Ibsambul) in Nubia, than to any edifice in Egypt. At Aboosimbel, the roof of the central avenue or nave, is supported by massive piers, having colossal statues attached in front like the caryatic piers of Egypt. These attached statues are characteristic of the hewn temples of that period: they also project from the façades, and are seen niched in triads within. Aboosimbel could not have been the prototype of Egyptian architecture; for it is the work of an Egyptian monarch, Ramses II., and of the best age of Egyptian art. Yet the fact, that temples founded by Egyptian kings in Ethiopia were *excavated,* whilst those of Egypt were *built,* indicates that such excavations were previously common in Ethiopia: and, as an intimate connexion subsisted between the two countries at the period when the earliest Egyptian works extant were founded—the Egyptian monarch of that age being allied to the royal race of Ethiopia, and proud of

that alliance—and as, too, Ethiopia always claimed to be the mother country, it seems reasonable to conclude, that Egyptian architecture, so massive and so sombre, with its vast aisled halls without windows, its close files of gigantic columns and its colossal statues, owes many characteristic forms and effects to earlier cavern-temples in Ethiopia." Other peculiarities of Egyptian architecture next claim Mr. Wathen's attention, and he passes from our subject to account for them most satisfactorily. By his chronology, this Ramses II. ceased to reign 1393 B.C.; that is, about 380 years before Solomon began his temple. We should rather date the close of the reign about *one* hundred and eighty years before that epoch. About ten years earlier still, in the history of King Abi-melec, son of Gideon, we find mention of a stronghold of the House of El Berith or Baal Berith, at Shechem, the first Temple of any kind mentioned in Scripture: and in like manner, somewhat later, we read of the House of Dagon, at Gaza, on the roof of which were three thousand men and women, when Samson crushed the Philistine lords and others under its ruins. Here, then, were large-constructed Temples, but no excavated ones; while in Ethiopia the latter constituted the national style. In Egypt there is but one large excavation not sepulchral, and that bears the name of an Ethiopian. (See Wathen, pp. 11, 96.) The heathenism of Palestine was not that of Egypt. Is, then, the similar absence of Cavern-temples a problem easy to be accounted for? Among the Idumean excavations, so astonishingly perfect, almost every *constructed* building has disappeared, and the only one left is completely ruined. As some of those hewn temples, so one in Nubia, nearly opposite the great temple-cavern of Aboosimbel, has since served as a *Christian Church*, its walls and roof bearing paintings of the Apostles, still almost perfect.

The wonderful Rock-temples of Elora, in Bengal, though primeval in character, are considered not much earlier in date than our æra; although Major Rennell has supposed those of Bombay, at Salsette, and Elephanta, reliques of a superstition older than the Hindu. The latter is smaller than the excavations at Salsette; but, though stated in Rees's Cyclopædia at not above 90 feet by 40, the size of a small village church, seems more correctly given at about 130 by 133, in the Egyptian Antiquities of the British Museum, in the Library of Entertaining Knowledge. It is at any rate a stupendous work; and gives to the island, which the Portuguese named from the stone Elephant at the landing, its native name of Ghooripoor. At the Troglodytic "City of Ghoolghoola," which has honeycombed the hills of Bameian, in the Persian province of Balkh, some of the entrances have, doubtless, been to Temples; for instance, those which were

between and on each side of the feet of the Idol Silsil, 120 feet high, hewn on the face of the hill.

From the open Altar, the Grove, the Circle of Stones, our subject was to lead us to forms more in the way of architectural adaptation to modern worship—the Excavation and the Height—the Tabernacle and the Temple. The two former seem to bear the same relation to other heathen places of worship—that the Trench and the Altar did to the original Ara of the Latins; the Excavations to the Infernals, the Height to the Celestials, and the Temple to the Intermediate deities. Nor is it impossible that the original purpose of the early excavations of Ethiopia, was the worship of the Osirian family, the deified dead, the "good and bad demons" who, in the ancient Egyptian chronology, stand between gods and men: and that the Egyptian Temples originally arose when with this worship of the dead was incorporated that of the Celestials, the Heavenly Luminaries, Elements and Powers of Nature, Cnouf and Hammon, with Ph'thah and Ph'ra, "the fire and the sun." But we will hasten away from the questions, with the remark, by the way, how the revival of a symbolisation of the Trinity, by the triple avenue of nave and aisles, is singularly infelicitous at this period of revived Egyptian travel, since the same *natural* arrangement appears in the sepulchral excavations of Beni Hassan, which, even at the comparatively late date proved for them by Mr. Wathen, are centuries older than our æra—as well as the Temple-excavation of Aboosimbel, centuries before the death of Solomon. That of Salsette, supposed to enshrine the remains of Baddha, and, if so, possibly five centuries earlier than the epoch of Christ, presents a vaulted shrine, an arched roof, and *two rows of pillars* likewise.

Whenever and wherever temple and image were unknown, it was by an easy association that the worshipper of the Host of Heaven consecrated the High Place. Such a worship was the Persian, without idol or fane. So by the Getæ the priest was called a god, and the *mountain* was held and named holy, as a temple. The Indi sacrificed, too, in a High Place, in the Augustan age, that of Strabo: whence the Liberalia, or rites of Bacchus, were complimented with a Greek derivation for their name of "Orgies" from the Mountains. (Oron.) We have already had the Pelasgi worshipping upon the Heights. In Mr. Kitto's note on this subject, ("Palestine," p. 598,) he has described, from Olaus Wormius, a Danish Height crowned by a cromlech, within a circle of stones, and standing in a square of stones; and another hill so enclosed with a circle of stones round the base, and another about two-thirds up; and he gives a figure of our Agglestone, within its Druid circle, on an insulated and steep height, in the Isle of Purbeck.

The name appears in allusion to the holiness of the place, for at Eggle-ston, a similar name, in Durham, is a circle called the Standing Stones, in the middle of which was a cairn, surrounded by a trench.

But the Bamah of Scripture, a word apparently the origin of the Greek Bomos, (whence, perhaps, the abhorrent disuse of that name for an altar, by the early Christians—see Close, p. 72,) and represented by the Latin equivalent *Altare*, or High-place of sacrifice, was artificial, and, as is well shown by Mr. Kitto, was built in all kinds of localities. By Ezekiel, (vi. 13,) Jehovah proclaimed to the mountains, to the hills, to the dales, and to the valleys, that he would destroy their Bamoth. They are mentioned (Ez. xvi. 39) by the nearly, if not quite, synonymous names of Gab and Ramah, as builded in every street, and at the head of every way in Jerusalem. Ahaz made them in *every* city, however situated. (2 Chr. xxviii. 24.) He offered sacrifice and incense *at* them, and *upon* the hills, and under every green tree (2 K. xvi. 24, where a distinction is made, not only by the conjunction, but by a difference of prepositions, which is marked also in the Greek). Swept from the land by his son, Hezekiah, they were re-builded by *his* son, Manasseh, whose grandson, Josiah, *desecrated* them over all the land, and brake down those "of the Gates, at the entry of the Gate of the Prince of the City, on the left." The particularity of description evidences works, in this case, at Jerusalem of no very enormous magnitude. And yet there is reason to think they were sometimes vast, if the inference be not conclusive that they were so from his merely desecrating those not in the metropolis. In like manner the altars of Ahaz and Manasseh he brake down; while the Bamoth of Ashtoreth, and Chemoth of Milcom, builded on the Mount of Corruption, outside of Jerusalem, by Solomon, he simply desecrated. But he *destroyed* the "Houses of the Bamoth" built by *Israel*, (2 K. xvii. 9—11,) made by their kings in all the cities of Samaria, (2 K. xxiii. 19,) as he destroyed that made by their first apostate king at Bethel, as well as the altar there. They are thus equally distinguished from the mere sacrifice-place, or hearth of the deity, as from any natural heights. Yet the Great Bamah at which Solomon sacrificed to Jehovah, before the building of his temple, was at Gibeon, which, in its very name, implies a hill. Nor was this, even literally, a breach of the law. For, as Jehovah's Tabernacle had been, at first, for fourteen years at the Gilgal, so was it, at this time, about fifty years at the Bamah of Gibeon, (1 Chr. xvi. 39; xxi. 29,) whither David, being unable to go in the plague, sacrificed on Moriah, at the place of the Vision of the Angel, the site of the future temple. (2 Chr. i. 13.) The Great Bamah was, therefore, the place which God might be considered to have chosen to

put His name there; although the ark was not therein, which, after the death of Eli, on its capture, and after its speedy restoration, abode at Kiriatt Tearim, while the tabernacle was set up at Nob for about thirteen years, and part of the time that the tabernacle was set up at Gibeon. Here, then, we have a reason, apart from the Prophetic Authority, why Samuel sacrificed elsewhere; or rather, the reason on which the Prophetic Authority gave the decision of its example. God's Mercy-seat, and his Dwelling-place, were disjoined. His presence was not formally and visibly among His people. It was a time of mourning The one place of the whole congregation was in abeyance. (Comp 1 K. iii. 2; 2 Chr. i. 3.) And "from the day the Ark abode in th Town of the Forest, Keriath Tearim, (and the days were long—the were twenty years,) the whole house of Israel lamented after th Lord." (1 S. vii. 2.) Towards the end of this time, it almost appear (from Ps. cxxxii.) that a *search* was necessary for the Ark: but, meanwhil the great place of congregation had been at the Bamah of the Hill Gibeon. And so the Prophets of whom Samuel spake to Saul (1 S. x. were worshipping, probably not sacrificing, at one similarly situated the Hill (or Gibeah) of God, and above the City. And equally abo the City was the Bamah at which Samuel himself sacrificed when S consulted him. (1 S. ix. 12, 19, 25.) The separation of the Ark fr the Altar and Tabernacle was the cause of the habit of worship at Bamoth almost ever afterward, till the ruin of Solomon's Temp Even in his son Rehoboam's reign, it seems Judah built Bamoth w groves, and perhaps obelisks. (2 K. xiv. 24.) And though Rehoboa grandson, Asa, removed the Bamoth, (2 Chr. xiv. 2—4,) it was but strange gods, for the Bamoth of Jehovah remained. (1 K. xv. 2 Chr. xv. 18.) His son Jehosaphat's zeal for the law, or understand of it, went no further. (2 Chr. xvii; 6, xx. 33.) These, none bei Hezekiah ventured to remove, which strengthened the powerful sop tries of Sennacherib's envoy. The distinction of the Bamah from w we call an altar, is strengthened by other points. Solomon's idolatr Bamoth were *accompanied* with altars and groves. (2 K. xxviii. 13—1 So were Jeroboam's (xxiii. 15). Jeroboam's Altar and Bamah w pulled down and burnt, the Bamah beat to dust, and the Grove bu The idolatrous Bamoth in Ezekiel's days (xvi. 16) were carpeted, or h with rich patchwork or embroidery. Though the Bamoth pass so u corded before Samuel's time, they were not Israelite inventions. Bamoth in Moab, the Baalim of the Bamoth of the river Arnon, Bamoth of Baal in Moab, are recorded in the history of the Peopl the Wilderness. They are alluded to by Isaiah (xvi. 12; xv. 12 or That people, Moab, ascending them with incense, is noted in Jeren

(xlviii. 35). It was their king offered his son a sacrifice upon the rampart, when besieged by Judah and Edom (2 K. iii. 27); and such were the abominations of the idol Bamoth. Those "of the Tophet," or "of the Baal," in the valley of the Son of Hinnom, were built to burn sons and daughters, passing them by fire to Molec." (Jerem. vii. 31; xix. 5; xxxii. 35.) And that not merely under the later kings of Jeremiah's time. Ahaz did so. And such were the Canaanite defilements of the land. But thus, while the Bamoth, in common with the Sun-pillars (if that be the meaning of the word Hhamanim), and the Graven and the Molten Images, and the Groves, were in use long before by the Seven Nations, and the first thus execrably polluted, yet we observe that the use of the first and of the last was not utterly rejected from Jehovah's worship in the beginning, though the others were altogether and always an abomination. The probable and partial adoption of the Gilgal and Grove has been already noticed. The certain and decided acceptance of worship at the Bamoth, is witnessed by Jehovah's appearance to Solomon at Gibeon. From this striking contrast this important principle may be deduced, as it has been partly before, from the consideration of sacrifice; *the mere* MISUSE *of a form or locality does not desecrate it from use for purposes of worship—intrinsic absurdity, presumption, vice, or iniquity, does so unhallow it.* Remove the idols, therefore, and a Heathen Temple might become our Church, however inconvenient for our worship. Restore them: and God Himself forbids us to bow the knee there. What is Architectural Style, then? Comparatively nothing. But, Liturgical Ritual? It is what may include spiritual Death, and exclude Life.

Some idea may be formed of the Bamoth on which the sacrifices of prophets and of kings were accepted by Jehovah, from what Moses ben Maimon says of Shiloh: "They built a house (or structure) of stone, and stretched the curtains of the Tabernacle upon it—for it had no roof." So the book, "Olam Rabba:" "The chosen house at Shiloh was a building of stones below, and curtains above." (Sect. 11.) These notices might, indeed, be interpreted, as if, after the settlement of Israel, stone walls took place of the wooden wainscoting of the Tabernacle, and were similarly hung and cieled with curtains. But, when we consider the Priests' Court of the Temple raised above that of Israel, and, indeed, every court or division from the edge of the Mount to the porch of the House presenting a succession of terraces, the traditions of Shiloh may more reasonably understood, of the Tabernacle of boards and curtains elevated on a platform of stone. We shall then duly appreciate the idolatrous mockery of the Bamoth in Ezekiel's time.

The forms of the larger Bamoth have been, perhaps, preserved to us

among the ancient isolated natives of America, in their Teoc
"House of Gods." The largest, that at Cholula, called the "Mo
made by Hand," is 1,400 feet square at base, and its perpen
height, 170, is distributed into four pyramido-idal stages. The P
of Men-ke-res (Mukerinos) at Memphis, which was originally al
in stages, is almost the same height; while the largest, that of S
(Cheops) has a base but half as large. The Teocalli of Cholu
unburnt brick, cemented with layers of clay. Traditionary
report large hollows within. Accident, in cutting a new road t
the base, about seven years before Humboldt's visit, proved that
there were. The cavity discovered was a square house of sto
cypress props, containing skilfully painted and enamelled
Basalt Idols—and two *bodies*. This Teocalli was once crow
an altar to "the God of the Air;" but this God was id
with a deified High-priest. Thus the sepulchral nature alone
Egyptian Pyramids would not disprove their being also
supposing them not proved to terminate in points, and supposir
summits originally accessible. That an Idol might crown a P
is probable from the Image of Mœris crowning his, as rel
Herodotus. That their magnitude would not disprove this pur
shown by the comparative measures above: and Bel's Temple
platforms, probably on the foundation of the Tower of Babel, w
towering than the loftiest Pyramid—more, of course, than the Te
Cholula, which it otherwise resembled in plan as well as purp
the one were a Bamah, the other also was. The Mexican trad
that after the great flood the giant Xelhua, the builder, built thi
brick as a memorial of the mountain whose caverns had preser
and his six brethren. Its top was to reach the clouds: but t
launched fire at it, and it was discontinued. This strikingly re
the facts recorded of Babel in the Scripture, as well as the tradi
it embodied in the Sibylline verses, which confessedly are man
ries older than the discovery of America to Europe. We may a
the dimensions of the ark, if reduced to a pyramidal form, rese
the section that of "the Mountain made by Hand;" and still mo
distributed in a pyramido-idal form into "lower, second, an
stories." Other Teocallis were similarly in platforms: and a
under Cortez, Diez del Castillo, found a remarkable approximati
as remarkable a difference, in the number of steps ascending
120 at Cholula, 117 at Tescuco, and 114 at Tenochtittan. For
of that at Cholula and further particulars, "the Saturday Ma
may be consulted. (Vol. v. p. 175.) At Teotchuacan are some
small pyramids, about or below 30 feet high; in lines crossin

cardinal points; traditionally said to be tombs of chiefs; and surrounding two larger of four platforms, each formed of small steps composed in the middle of clay and small stones, and cased with a porous amygdaloid. On these stood two colossal stone statues of the Sun and Moon, overlaid with gold plates, which were stripped off by the soldiers of Cortez. In a forest eastward has been discovered another, of large hewn stones, 59 feet high on a square of 82, ascended by three flights of steps, but formed of six or seven platforms, the casing of which is sculptured with hieroglyphics and niches. In the newly discovered ruins of central America, as "The Edinburgh Review" observed on Mr. Stephens's work, the structures rank higher in beauty than science, and their pyramids are a step in advance of the cairn. And such is the impression conveyed by the Bamah, as expressive of an idea midway between the simple Gilgal and the Temple. Its purpose has been handed down there to this day. That traveller was told by the owner of the ruins of Gueguetenango, that, after buying the land from Indians, they periodically celebrated certain rites on the top of the structure till he whipped and drove away some of the principal men. The idols and altars of the old people are seen about the ruins of Copan. The first remain to which the guide there cut his way through the forest, seemed a Pyramid of regular steps, partly forced apart by saplings, partly thrown down by trees, and in places sculptured with figures and rows of sculls. The great court of Copan, 140 feet by 90, and enclosed by broad steps, is approached from the north by a passage 30 feet wide and about 300 long; and this at its entrance has on the left a Pyramidal building, sloping 122 feet by steps or stages six feet high and nine broad. Pyramidal structures occur in the area: and in the same form are built the high terraces which base the buildings of Old Pallengue. The material of the idolatrous Bamoth of Judah seems the same generally with that of the terraces of Cholula and the original Babel—brick: whence Jehovah's complaint by Isaiah (lxv. 3,) of "sacrifices in gardens and incensings on the bricks," or terraces of tile.

Among the remains of Ellora, the Kailash seems to combine the Pyramid form with the excavation principle; for the temple itself is a Pyramidal parallelogram of 100 feet high on pillars and colossal elephants, yet standing in a cavern chamber 247 feet long, approached by a vast ante-chamber, with others adjoining. In Massie's "Continental "India" (vol. i. p. 69), the ages of the Pagodas are discriminated by one class having domes of two segments of circles; the other, Pyramidical towers and flat roofs and gateways, like the Egyptian style. The former seem supposed to be the earlier, but it is probably but an error in the

construction of the sentence. The towers narrowing upwards attached to Hindu temples have been compared and contrasted with the Pyramids, and may be taken as representatives of the Bamoth. It is remarkable that the set-offs, or steps, in which the great Pyramid of Memphis was first constructed were, by some, called Bomides, "little altars," in Herodotus's time. The Pyramid Pagoda of Challembaram, Coromandel, is as large as, or larger than, St. Paul's, independent of the adjoining temples or courts; and the approaches, 30 feet high, are under Pyramids rising to 150. The Tanjore Pagoda is also of this form, 200 feet high. Of the same type, too, is the chief temple of Branbanan in Java.

The Nubian Pyramids have an air midway between the Indian Pagoda and Egyptian Pyramid, being proportionably higher than the latter. Arches with key-stones are found in their porticoes, and they are probably less ancient than the Egyptian. That those of Jeezeh (built by kings leagued with, or vassals under, the Shepherd conquerors) are the earliest existing in Egypt, is possible, but doubted. But it is certain they are not the earliest on record; for some are said by Manetho to have been built in Cochome (wherever that was) by the fourth king of the first dynasty, who cannot well be dated later than seven centuries before Moses. This was before the Shepherd Invasion: and the native religion seems to have been in no way Zabian. But if either these earlier, or those later and more famous, Pyramids were used as Bamoth, or both so used, it does not follow they were alike dedicate to the Host of Heaven.

Job's sublime picture (ix. 8) of God "walking on the Heights of the Sea," or the Mounds of the Sea, presents us, by a comparison, of the billows with a vivid idea of one of the probable forms of the Bamoth, the burial mound or Barrow. With this the pyramid is linked, by the transition form, first of the still existent barrows of the Scythian kings, which were mounds, or a great square pit, and next of the mound of Alyattes. It also yet remains conspicuous among the barrows of other Lydian kings, near Sardis, and loftier and finer than any seen by Chandler, in England, or elsewhere. In Herodotus's time it appeared as a barrow of earth, on a base constructed of great stones, its circumference six furlongs and two plethra, much exceeding that of the Great Pyramid, and crowned with five inscribed boundary stones (*ουροι*). The two plethra, Chandler takes to have been the height, which would exceed that of the Menkemes. Similar, but ruder, is the truncated cone of the chalk hill of Silbury, near Avebury, covering above five acres, measuring round the base 2027 feet, across the top 120, and in vertical height 170: its area being more than double that of the third of the Great Pyramids, that of Menkemes, and its height

about the same. This, then, standing on a space equal to Stone Henge, whether sepulchral or not, may have borne its part in the rites of Druidism.

A date before Druidism and a Buddhist origin, has been assumed by some as belonging to the Round Towers of Ireland. Whatever the purpose of *these* High places—astronomical, astrological, Zabian, Christian or secular—there can be no doubt as to the strength of the form, and its easiness of adaptation for a peal of bells: and round towers, of a less commanding figure, have been thus used in many of the ancient churches of Norfolk. The copies of the Irish En-Angus County, the ancient Picts' Land, most likely built under the Irish missionaries of the fifth century, for they are not on heights fit for watch-towers, and are always near the church, have no openings for the sound of bells to issue. That of Brechin is 103 feet high; and that of Kil-dare, "the Cell of the Oak," in Ireland, is 130: where S. Brigit was buried in 523, at the chief of the minsters which she founded, called the house of fire, from the perpetual fire kept up by the nuns to her memory for seven centuries. To call people to prayers, by voice, trumpet, or horn, has been supposed a purpose of these towers. Penitents, it is said, began their term of penance atop—and were successively brought down from story to story till its expiration, when from the tower door they were brought to the church door, directly opposite, and received absolution. It might suit some publications of the day to recommend such structures for the same purpose now. A better hint might be borrowed from them, on the principle of the Italian Campanile apart from the Church. The erection might combine belfry, ringing chamber, and sexton's room; and, if needful, enginehouse, and stable for the horse of the officiating minister from a distance—the last, we may hope, no longer likely to be wanted.

The object of the Bamah is evident: the pompousness and grandeur of a ritual exalted in full view of a people settled, and no longer like immature nations sojourning as strangers on the earth. It has been already remarked that God was not displeased with worship in such a locality—even with sacrifice; though the principle of grandeur might seem incongruous with that rite, of which, shame, sorrow, and contrition, constitute the principle, as Mr. Close has justly shown. Nay, of the whole of His own appointed sacrificial ritual He openly, and (if it may be so expressed) personally, sanctioned a similar transfer to an imposing site, a majestic building, and an accompanying ceremonial of far more exuberant magnificence: though the Law of the Ritual itself, apart from its original ceremonial, was by himself studiously adapted to humble the pride and self-trust of man. "Studiously," it may be

repeated: for, spite of Mr. Arnold's hasty repugnance to the word as applied to Deity, he is too good a classic not to admit of the reflection, that it is not improperly the word is often used with reference to the purpose, and not the pains and labour bestowed. But, plain as was the settled purpose to abase man's pride of heart in the several variations of the sacrificial rite, no less plainly was there a settled purpose to throw around it all the dignity and splendour which, consistently with solemnity and purity, could to the outward senses grace the worship of a wandering people. The answer, indeed, is ready: "For the hardness of their hearts He allowed this—but in the beginning it was not so." True! and for the hardness of their hearts He continued to allow all this, and more; though, from the beginning of the world, even so much had not been seen needful. The people that were to pray before the Temple were as hard of heart and as stubborn of spirit as those that had to pray before the Tabernacle. Why so? Not because they had Israel to their father, and the "Friend of God" for their great ancestor. Not because they were Hebrews, Israelites, Jews (names of honour, though of scorn); but because they were men. Can we prove them more hard of heart than their heathen contemporaries? Dare we affirm them nationally less tender of heart and docile of mind than ourselves? What nation, with less light, has not been worse in much the same proportion? What people, with more, has been proportionably more faithful? Grant, then, if you will, that the necessity for the gorgeous ceremony of temple and tabernacle was as abasing to man's intellect, as the principle of the altar was reproachful to his moral dignity; yet the necessity was common to mankind—not peculiar to that race. It exists still. As in every age, so in ours. In our own, as in every race. Alas! more or less, perhaps, in all of us. It is far from a proud position that externals thus affect us. But, if it be fact, the science as well as the arts, in the lands of skill and taste, and under the guidance of devotion, should unite to make beautiful to the senses the spots that may well be lovely to the heart of a Christian.

But, during one brief sentence, let us waive this, perhaps, strange disputed conclusion; and let us note, with wonder and reverential love the fatherly condescension of that God who has approvingly smiled-and, therefore, being unchangeable, will again so smile—on the pomp display of this world's richest treasures, when used to magnify His mercy—once dimly shadowed, and now clearly shown in the way best adapted in each case to repress man's vanity of self-confidence, and awake the assurance of faith. There is in this question much stir about external acts—too little allowance for internal motives. Yet these, when the earth and all her works shall be burnt up, are what the Searcher of

Hearts will concern Himself with. It will be of little importance whether worshippers contented themselves with a building so ugly that no man would own it for his work; or desired one so perfect that its being made with hands should be forgotten in the *sentiment* it inspired, and the builder's genius only be remembered long after, and not so near as second to, the MAKER, out of the treasures of whose spiritual and physical gifts alone the work could be achieved. The only point that will then tell is—*why* we were contented with the one, or *why* desired the other. Neither the spirit that was in Bezaleel, nor the spirit that rested on Moses, necessarily flowed from the one's work or the other's words into the hearts of the hearers of the Law, or the worshippers at the Altar.

MR. WARD AND HIS FRIENDS.

THE friends of Mr. Ward have so accumulated upon us, since we first had occasion to notice them (vol. ii. p. 575), that we can say, with a certainty of being believed, what we then *certainly* knew, that they were far more numerous and far more dangerous than the *Protestant* prejudices of many sound Churchmen would allow them to believe. We have all of us in this country so long been accustomed to speak without fear of contradiction, except from professed Romanists, of the glorious Reformation which set us free from Popish tyranny and superstition—we have so long considered ourselves bound by ties of love and gratitude to those who shed their blood, "not counting their lives dear unto them," to secure us this liberty—that we could not at first understand the strange voices which began to sound around us. But, as they increased in number, and began to jar painfully with the harmony which amidst all other discords still prevailed around us, we were gradually forced to open our ears, and to allow the entrance of unwonted and unwelcome sounds. Men, holding Protestant preferments in a Protestant church, men descended directly by transmission

of orders from martyrs and confessors who resisted, unto blood, the gross corruptions of the so-called Catholic Church, were heard uttering mystical sounds, a strange palinode. Having neglected or refused to stop their ears to the bewitching sound, they had been caught by the voice of the Roman Siren, and were, at first, unconsciously joining in her strain. Nearer and nearer they approached to the shoals and quicksands of her teaching, and, unaware of their danger, still rejoiced in their devious course. Beginning first with slight variations from their heavenward way, they gradually advanced in the direction of the sound which had at first enticed them, still swelling the deceitful harmony with their own voices, until, not only were they themselves dragged into the vortex, but were dragging others after them.

But, thanks be to God! we are awaking at last. We have at last gained one great and vital point—we have learned to see our danger. We have opened our eyes to the state of things around us, and we are no longer slumbering in fancied security. We had trusted in our privileges, as the most perfect of Reformed Churches, and we had become no longer watchful. We had forgotten the enemy at the gates, we had neglected to guard against the enemies within, and we have awaked but just in time to prevent our Zion from being betrayed to her deadliest foes. It is, indeed, high time to arouse ourselves when we find one Clergyman of our Church, in a voluminous essay, discussing the "Ideal of a Christian Church," which Ideal is separated from our system as widely as pole from pole: when another finds great difficulty in devising reasons why he should remain in so doubtful a branch of the Church Catholic as ours: when another fears greatly lest he should be driven from the liberty promised for him by Archbishop Laud of signing the Articles according to the sense, not of the framers, not of the imposers, but of the Church before the separation of East and West: when a fourth professes to find allegiance to the Church of England contained in such expressions, as "the great sin of the sixteenth century," and the like. The matter, however, seems at last likely to be brought to an issue: and we shall learn whether all for which our Reformers so zealously contended was not merely a shadow, but absolute falsehood; whether the expressions of gratitude and reverence for all they did and suffered for us, have been merely empty words, mere *façons de parler*; or whether our difference with Rome is what we believe it to be—a difference of life and death affecting the welfare of the soul. Whichever of these views be right, they cannot, it is certain, be right together; and it is high time that Protestant members of the Church of England, who have believed that her Protestant Articles of Faith and Protestant divines are sufficient

warrant for their abhorrence of Rome, should know whether their belief is recognised in the Church of their fathers, or whether they have been flattering themselves with a vain deceit. A very few years ago, and none doubted the necessity and the privilege of coming out from Rome and being separated from her, as long as she continued to maintain perverse and unscriptural doctrine on the highest and most essential points. Now, many highly accomplished divines of the Church, which has produced and revered a Cranmer and a Ridley, have questioned and doubted, and more than questioned and doubted, whether we are not prophesying in sackcloth, stammering in the words of an ambiguous formulary, suffering for the sins of our ancestors in separating from their holy mother. We trust we need not do more than assume that such questionings and doubtings are wrong. We trust that in addressing members of this Apostolical and Biblical Church of England, still sound in the faith, we need not set about to prove that the points of difference between us and Rome are no mere questions of discipline, of descent, and church government, but of vital and essential truth. If there are any among our readers who need such proof, we must refer them to other pages than ours. The lives and deaths of Ridley, of Cranmer, of Latimer, are practical and speaking evidences of this truth. Its positions have been maintained, and still continue unassailed, in the pages of the immediate Reformers, of Taylor, of Chillingworth, of Laud, of Ussher, of Barrow, and hundreds of other triumphant champions of the truth. A sea of innocent blood rolls between us and Rome, which can never be passed while Rome remains what she is. We dare not condemn our martyred Reformers—we dare not unchurch our fathers, to whom we owe so much—we dare not so fly in the face of all Gospel truth, as to admit for a moment, or hear with patience, the assertion, that not only had we no sufficient grounds for separating with Rome, but that we committed a great and almost inexpiable sin in so doing.

Yet such is the argument maintained in Mr. Ward's recent volume on the Ideal of a Christian Church, and defended by many champions of the same school. We have been already taken to task for our "unfair and ungenerous review" of that work. Let us consider for a moment in what our unfairness and ungenerousness consisted. We affirmed that it was papistical—that it was subversive not only of the Church of England, but of the truth of the Gospel; and we recommended to its author an immediate departure for that Church whose advocate he had constituted himself. We proved our position as to the character of the book by extracts—fair specimens of its style and tone of reasoning; we pointed out its utter inconsistency with the formularies and require-

ments of our Church; we denounced its thorough and unmitigate dishonesty. All this we did—certainly without apology—without fea of wounding the feelings or of exciting the indignation of any re members of our Church; because we felt assured that they could hav nothing but gratitude to us for what we had done. But, even if the could—if any member of the Church of England could feel that we ha done other than good service to the truth, by thus exposing th machinations of our Popish adversaries—we were convinced that w were really aiding the cause of truth, and eventually the cause c charity, by setting out clearly, and in direct contradistinction to th noxious errors of Mr. Ward's *most noxious* volume, the awful aberration of the Church of the Vatican. The maintenance of her cause, even th momentary toleration of her errors, by a clergyman of the Church c England, seemed to call for earnest protest and strong reprobatior What we felt then, we still feel. We have nothing to retract—we hav used no severity of language which we regret. Our correspondent ha made several charges against us, which his own letter itself refute He begins by telling us that he does "not pledge himself to agree i "every iota Mr. Ward has laid down;" but he immediately spoils th force of his disclaimer by styling it "an invaluable work." Now Mr. Ward has so stated his opinions that there can be no neutr ground; points there are, here and there in it, which even we do nc pledge ourselves to disagree with; but, whoever ventures to style i "an invaluable work," does, in effect, commit himself to the principl of its teaching. The question of detail is very unimportant compare to this. "Peace with Rome," or "No peace with Rome"—these ar the vital questions at stake in the work before us; and he wh deliberately approves its teaching, deliberately makes peace with th great enemy, next to Satan himself, of Christian truth. Those wh have been born in the Church of Rome—who have all their prejudice enlisted in its favour—who have never known what it is to walk i clear light—have some excuse for remaining under the cloud of Popis error; but men who, after having walked in the full beams of truth and known the life-giving doctrines of the Gospel, afterwards tur wilfully aside, prefer darkness to light, and truth to falsehood, remin us painfully of that miserable class whom an apostle has declared i "impossible to renew." Our correspondent complains that we mis represent Mr. Ward, by asserting that it is his opinion that "th "Scriptures are quite inadequate to teach our obligations to God.' Now, in the first place, we believe that Mr. Ward would give this as hi opinion; and he certainly expresses it in equivalent language in man places of his volume. And when he mistakes or wilfully perverts th

conduct and principles of his opponents, by saying that they hope "to remedy the deep-seated corruption of human nature by so "superficial an application as the head knowledge of Scripture "texts"—when he suggests, as a remedy, "mental prayers," "self-"discipline," "fleeing temptation," and (what he cannot find, as it would appear, an English expression for) "*examina conscientiæ*," what does he, but, under a pretence of the misuse of Scripture by his opponents, throw Scripture into the shade, as a rule of life, a guide to the path and a lamp to the feet, and substitute, in its place, human devices of self-discipline, self-culture, self-righteousness, rather than the discipline and culture of the Spirit, and the righteousness of the Lord Christ. Yet by no means do we, as our correspondent suggests, dream of branding, as Papistical, mental "prayer," "self-discipline," "fleeing temptations," "ordering our "daily life as in the presence of God," "fixing our thoughts on "Him." We need not the examples of Brainerd, Colonel Gardner, or even "the *Protestant* Baxter," to assure us of the necessity of all this: but we are sure that this can only be done aright by one who, at the foot of Christ's cross, has laid aside his heavy burden of sin; who has been humiliated by the sense of his own sinfulness, which crucified the Son of God; who has learnt to trust not in his own merits, not in penance, not in prayer, not in works of righteousness that he hath done, but in the alone and all-sufficient merits of Christ; who, in a word, has adopted, in all its full and saving power, that "Lutheran doctrine" of justification by faith, which our articles in their natural sense contain, and which Mr. Ward (having signed, as he professes, those articles in a "non-natural sense") professes to regard with intense abhorrence. Mr. Ward has, in fact, adopted, with regard to the reverence due to the Holy Scriptures, that trick so successfully tried by his great model in their revolutionary work; viz. to exalt them, indeed, as the rule of faith, but to exalt them so high as to be quite out of our reach without irreverence; and to substitute in their place, as more really and practically useful, the discipline and culture of the Church. How short the step is between the excessive reverence which forbids to touch what God has given for the daily support of our spiritual life, and the excessive irreverence which refuses them a place in the direction of our way, all really Christian men can tell; and this step has been made by Mr. Ward. And, therefore, we do "condemn Mr. Ward as a Papist, "because he is not ashamed to stand up and oppose the current of Protes-"tantism," which, as our *Anglican* correspondent informs us, is the same as "Puritanism, cant, and infidelity." Surely, *we* need not be ashamed to take our stand with that apostle who, with his fellows, preached

"Christ crucified, to the Jews a stumblingblock, and to the Greek
"foolishness; but unto them that are called, both Jews and Greeks
"Christ, the power of God, and the wisdom of God."

Our correspondent, having thus triumphantly established Mr. Ward's Romanism on this point, the sufficiency of Scripture, seems yet unwilling to have it doubtful, or a matter merely of inference, when he proceeds thus:

"With respect to page 19, before I refer to Mr. Ward's work, allow
"me to enquire if I am addressing a Christian—one actuated by
"'charity and brotherly love,' or a personal enemy of Mr. W.? Judge
"sir—nay, allow me to ask your readers, your clerical readers in parti-
"cular—to judge of your fairness, your theological *acumen*, and your
"much-vaunted charity. You say—'The darkest hour of benighted
"'Rome never brooded over doctrine more pernicious' than Mr. W.'s
"Now, what is written in 'The Ideal,' &c.? Mr. W., quoting St. Irenæus
"says—'Many barbarous nations believe in Christ without written
"memorial, diligently preserving the old traditions; without reading
"Scripture, or knowing a word of it, men *may* be good *Christians*
"without obeying Christ's commandments, and believing in His doc-
"trines, they cannot.' Now, reverend sir, as the corrector of Mr. W.
"allow me to ask if you condemn all Christians who *cannot* read the
"Word of God, in consequence of a want of education?—for, surely
"that is the plain meaning of Mr. Ward—as plain, in my opinion,
"$2 \times 2 = 4$."

If this is the plain meaning of the word, then words have no plain meaning at all: and we really believe that this is what the Tractarian writers are anxious to establish. If Mr. Ward's sentence conveys a meaning, clearly it is this: that, to employ his own words, "without "reading Scripture, or knowing a word of it, men may be good "Christians;" that is to say, (omitting the first part of the quotation which all will admit, and with respect to which our correspondent has simply wasted his time and ink,) it is not *necessary* to know a word of Scripture in order to be a good Christian. Now, Mr. Ward must mean this as not only a possible, but a probable, case. Its possibility may fairly be questioned; but still we may admit, for argument sake, that all doctrines necessary to salvation might be imparted to some given individual, without his knowing one actual word of Scripture. But what avail is it to talk of such a possibility, unless it be designed which it doubtless is, to teach the tradition of the Church as essential and the written Word is merely accessory? Surely, "the darkest hour "of benighted Rome never brooded over doctrine more pernicious than this; for this doctrine has been the fertile source of all its corrup-

cated machinery of error. As respects the extract from page 149 of Mr. W.'s book, relating to the medal of the blessed Virgin, surely our correspondent cannot have referred to the place, or he would hardly have tried to escape under the pitiful pretext of Mr. Ward's *not* professing to believe in the miracle there recorded. The passage occurs in a long extract, without any censure from a Popish Magazine, is evidently introduced for our admiration, and is defended, or rather paralleled, in a note of Mr. Ward's own, which we quote:

"As regards the *doctrine* implied in this extract, which, at first "hearing, may perhaps pain the conscience of some, who deserve the "tenderest and most considerate dealing, it must be observed, first, "that the difficulty is *exactly the same*, when, *by means of intercessory* "*prayer alone*, a sudden conversion is effected; and, secondly, that in "neither case is there any real difficulty, because any amount of pro- "bation may be crowded (if I may so speak) into the smallest portion "of time; e. g., the moment of death may be indefinitely protracted "*to the individual*, so as to allow opportunity for God's full trial and "justification of the soul. 'He can condense into an hour a life of "trial. He who frames the world in a moment . . . . more wondrously "can He deal with the world of spirits, who are never subject to the "accidents of matter. He can by one keen pang of agony punish "the earthy soul, or *by one temptation justify it*, or by one vision "glorify it.'"

As to the unpardonable levity of the phrase, "science of mortifica- "tion," we are content to leave it in the reader's hands, especially if he have perused the elaborate suggestions on this head quoted by Mr. Ward. We mistake much if the passage, Gal. v. 24, adduced by our correspondent, or Matt. vi. 17, 18, go any way to prove Mr. Ward's theory of systematic mortification. The first states the undoubted fact, that they who, through faith in Christ, are dead to sin, "have crucified "the flesh with the lusts and affections," or, as it is elsewhere stated, "cannot live any longer therein:" the second passage, "But, thou, "when thou fastest, anoint thine head, &c., that thou appear not unto "men to fast, but unto thy Father which seeth in secret," may be justly commended to the attention of those who make a long parade of their fasts and mortifications, to be seen of men, and who verily have their reward. Mr. Ward's ignorance of the Fathers is confessed by himself, and, therefore, there can be no wrong in repeating his own confession: his ignorance (to use no stronger phrase) of Scripture and our formularies is apparent in every page of his elaborate volume of error, where they are more frequently misquoted (when alluded to at all, which is rare,) than quoted aright. Every idea in the author's

head seems so inseparably bound up with Popish practices and Popish writers, that he must long since have lost all the Protestant prejudice in favour of honest and straightforward appeal to the Scriptures. All Mr. Ward's sympathies are with Popery; and he must have been sadly puzzled for a reason for not becoming a Papist when he published those contained in his Ideal, and honoured with a parrot-like repetition by Mr. Frederick Oakeley. That the only tie that holds a man to a corrupt Church, in which sacramental privileges are doubtful, and all means of grace are scarce and hard of attainment, should be the miserable plea that some friends of his, who are as holy as any members of some other, more perfect, or only perfect Church, remain in it, is a shuffle so paltry, that we feel ashamed at even having to refer to it. And yet such are the only grounds of these two Fellows of Balliol, *par nobile fratrum*, for remaining in the Church of England. Surely, there was a time when we prided ourselves, as Englishmen, to put the matter on no higher ground, that we spoke our mind, whatever it might cost, and might always be trusted by friend or foe. How sadly must we be changed now, when men are tolerated among us, who dare to equivocate, and quibble, and explain away, in matters of the highest import, concerning even the salvation of the soul! Whether right or wrong, we once, as a Church and as a nation, were accustomed to glory in our Reformation, as though by it we had been, by God's mercy, freed from a temporal and spiritual despotism, which neither we nor our fathers could bear. We once thought, as witness our Articles, our Homilies, and all the writings of the lights and guides of our Church, the Fathers of the Reformation, that we had really some grounds, strong, clear, and distinctive, for separating from the Church of Rome. We once deemed it no intricate question, hard to solve, to tell the reasons of our separation from that idolatrous communion; and those reasons were neither few nor unimportant. But all these times are gone. A few men, with a pretence of reverence for the Church, and zeal for episcopal authority, first set up the doctrine of the apostolical succession, and the invalidity of the sacraments without it, as the corner-stone of the faith: and from this exaggerated truth, they have proceeded, erroneously enough, but still with a show of sequency, to deduce all the errors of the Church of Rome. First, dissenters were excluded from the pale of the visible Church of Christ; then followed dissenting doctrine, and with it the great truth, so clearly developed at the Reformation, of "Justification "by Faith alone." This once destroyed, there was no ground left to stand on against *real* Popery. *Real*, we say, because we care not for the name. It is a matter, comparatively of little consequence, whether Mr. Ward choose to regard a Pope's dogmatic decree with reverence,

or to speak in exaggerated terms of the Virgin, and the like, or not. If once the great Protestant or Lutheran (if Mr. Ward so please it) doctrine of Justification be lost, then farewell for ever to all purity and holiness in the Church. If once our highly favoured Mother suffer it to be torn from her jewels, then will she assuredly be no longer the Mother of Saints, but the image of the harlot drunken with their blood. We have no qualifications here: this is the mark—"*Hautes aut cadentes Ecclesiæ.*" No communion that fully holds this great truth, can be rejected by Him whose death alone makes it true: none which has it not can flourish. This truth the Church of Rome has wilfully and designedly thrown away; and, therefore, we can have no peace with her. She is at once deceiver and deceived, and she has no power to say, "Is there not a tie in my right hand?" She is idolatrous in her whole constitution—not in this or in that point, but in all. In her, human nature sits in the temple of God on one form of abomination or another, showing itself that it is God: it assumes, indeed, many forms, but it is ever the same corruption or rejection of the truth. Therefore, no peace with Rome.

We may be branded as bigots—as forgetful of the law of love. But there is no charity in searing over an unhealed and incurable wound. There is no charity in striving to retain among us traitors and betrayers, who love not and cannot love our Church, because they hate her apostolic doctrine. No words can express the bitter hatred and contempt which Mr. Ward pours on what, notwithstanding all his sophistry, is the English as well as the Lutheran doctrine of justification. "*Hinc illæ lacrimæ.*" To this may be traced all his subsequent errors: he refuses God's light to his path, and therefore he is straightway lost. Lest we should be thought to be exaggerating Mr. Ward's views, we will quote a few passages on this head from his work, as they are extracted in the valuable pamphlet of Mr. Bricknell, lately published in Oxford as a practical suggestion for Members of Convocation:—

"Under the second head we must class those tendencies (of various "kinds) which led to the invention and defence of Luther's Doctrine "of Justification. No one can suspect me of underrating the extreme "sinfulness of that most hateful heresy, or, if so, the 5th chapter of the "present work will fully vindicate me from the imputation; still it "does appear that the Continental Reformers had submitted themselves "to the discipline under which God's Providence had placed them, "until their conscience (most ill-directed, I admit, and morally "perverse, but still honestly,) seemed to them to command its aban-"donment. P. 44; note.

"Now, take the case of anti-Roman 'high-churchmen.' Their con-

" troversy with 'evangelicals' turns on the question, whether *self-denial*
" and a repeated *exercise of the will* be necessary to holy living, or
" whether the justified possess a principle which will carry them
" into a good life *by itself*. Our 12th Article is as plain as words can
" make it on the 'evangelical' side (observe, in particular, the word
" 'necessarily'): of course, I think its natural meaning may be explained
" away, for I subscribe it myself in a non-natural sense; but I know
" no Article which 'Romanisers' have to distort so much, as *all* 'high-
" churchmen' have to do this. Bishop O'Brien, in his work on Faith
" (pp. 121—124, 389—396), argues very powerfully on the 11th,
" 12th, and 13th Articles; and ends with thus summing up the matter.
" There is a 'Justification, which we have by Faith only (Art. XI.),
" which good works *follow* (Art. XII.), which no good works precede.'
" (Art. XIII). I strongly urge the passages above cited on those who
" think that 'high-churchmen' can subscribe our Articles, without
" violently distorting and, as I may say, dislocating them. The very
" phrase 'Justification by Faith only,' invented by Luther for his
" heresy, is incorporated; nay, Art. XIII. seems directly to assert that
" Cornelius, notwithstanding the angel's address to him (Acts x. 4),
" was no more 'meet to receive grace' than the most proud and
" blinded Pharisee. I repeat it: any one who shrinks from this last
" atrocious and most immoral sentiment, has a far greater difficulty in
" subscribing Art. XIII. than I have in subscribing the most apparently
" anti-Roman of the number. P. 479.

" I have endeavoured throughout to speak respectfully and charitably
" of individuals, but plainly and distinctly of principles. Of two prin-
" ciples especially, which may be considered the distinguishing
" characteristerics of the Reformation, whether here or abroad—I mean
" the Lutheran Doctrine of Justification, and the principle of private
" judgement—I have argued (pp. 305, 502—504,) that, in their abstract
" nature and necessary tendency, they sink below atheism itself. At the
" same time I have also endeavoured to make it clear, that my intense
" abhorrence of the Reformation, (whether it be considered just or
" exaggerated), at least has its origin in no fanatical antiquarianism,
" in no perverse blindness to those benefits which are called, in one
" comprehensive word, civilisation." Pp. 587, 588.

" Lutheranism, then, is wholly inconsistent with the essential prin-
" ciples of natural religion. Again: considered in its Christian aspect,
" 'it corrupts,' as I have expressed myself in 'The British Critic,' 'the
" 'very principle of orthodoxy itself.' For, in the first place, it leads
" its victims to fix their gaze on the internal workings of their own
" minds, instead of the great object of Revelation, as their mainstay

" and encouragement; and, in the next place, orthodoxy has neither " meaning nor basis, except as the correlative of holy obedience; and " a theory, therefore, which disparages the paramount duty of obedi- " ence, is equally hostile to the whole fabric of Christian Doctrine. " And, lastly, Lutheranism is also a *specific* heresy; for it denies the " essential dogma of inherent righteousness. I trust, then, that I have " sufficiently explained the meaning of various most severe expressions, " which I have used on the subject in 'The British Critic;' explained " them, at least, so far as this, that even those who may continue to " dissent from the views I hold, will acknowledge that I used such " expressions with a precise and definite meaning, not with incon- " siderate and hasty vehemence. Since, however, these expressions " have been so often quoted, I think it will be better again to put down " on paper the principal among them; as a proof that I have every " desire to repeat, in my own name, the extremely condemnatory " language which I have used anonymously. Pp. 301, 302.

" 'Evangelicals' . . . cleave to the soul-destroying heresy of Luther " 'on the subject of Justification.' ('On the Synagogue and the " 'Church,' p. 63.)

" 'A religious person who shall be sufficiently clear-headed to under- " 'stand the meaning of words, is warranted in rejecting Lutheranism " 'on the very same grounds which would induce him to reject Atheism; " 'namely, as being the contradiction of truths, which he feels on most " 'certain grounds to be first principles.'" ('On Church Authority,' " 'p. 232.)

" 'If it be true that the idea of duty is more deeply rooted in our " 'nature even than that of God (though it is painful to make such com- " 'parisons) a serious result follows in regard to Lutheranism . . . . . " 'When . . . we speak of Lutheranism, we speak of an abstract Doc- " 'trine, which cannot, we verily believe, be held consistently even by " 'the devils; but which is held to an alarming extent among 'Evan- " 'gelicals,' though inconsistently. And of this abstract Doctrine we " 'now say, that the considerations in the text show it to be worse—that " 'is, to be more fundamentally at variance with our higher and better " 'nature, than Atheism itself.'" ('On Mill's Logic,' pp. 406, 407.)

" And speaking still of the said abstract Lutheran Doctrine, there is " no one circumstance connected with my humble efforts in 'The British " Critic,' on which I look back with so much satisfaction as on this; " that I have ventured to characterise that hateful and fearful type of " Antichrist in terms not wholly inadequate to its prodigious demerits." P. 305.

We need add no more. These passages, not unfair specimens of the

whole work, speak for themselves. To those who see no difference b one of words between us and the apostate Church of Rome, they spea in vain; but to us, who know that we hold the truth as it is in Jesu and that all opposed to this, be it backed by Fathers, Popes, or Cou cils, is false and soul-destroying heresy, they speak a language plain t be understood. And we shall be neglecting a clear duty, and betra ing, as far as in us lies, the cause of Christ, if we do not use eve opportunity afforded us of denouncing, and, if it may be, expellin from our communion, those Anglican Jesuits whose falsehood an equivocation have too long disgraced us. It is painful to write thu but the vital importance of the question must and will excuse o vehemence.

DAVENANT ON JUSTIFICATION BY FAITH.

"A Treatise on Justification by Faith." By the Right Rev. John Davenant, Bisho Salisbury. Edited and translated by the Rev. Josiah Allport. London.

In these days of strife and contention on religious topics, it is no all an uncommon thing to hear the assertion positively made that th who are both openly and insidiously endeavouring to unprotestan the Church, have at least the sanction and authority of many of most eminent theologians since the Reformation, for the doctrines t hold, and for the opinions they entertain. That many efforts have b assiduously attempted in several quarters to establish this assertion misquoting the giants of those days, so as to make them speak a l guage their writings will not bear, is unquestionably true; and it moreover, certain that this has been done with a fatal effect, in m instances, to the cause of truth. There are so many men in the pres day, from whom we ought to expect better things, who are at o caught by the sound of a great name; who—immediately leaping

the conclusion, from the honest impression of their own minds, that it is utterly impossible any class of men, claiming to themselves the least character for respectability, could be guilty of perversion in quoting the authors they bring forward, are thereby deluded into the idea that with such authorities to back them they must have been most unreasonably condemned, and that the outcry against their writings is either groundless, or at the least uncharitable. This class of persons scarcely ever judge for themselves; they take too much upon trust, simply because they have not the inclination, or the time, to refer to the passages given; and because the idea is in their supposition, as we have said, too monstrous, that in these *enlightened* days there can be anything like fraud practised by *Christian gentlemen!* And this has been one of the great difficulties to contend with in making men believe that the Tractarian policy has been, and is, dishonest. And the writers on that side themselves have not failed to avail themselves largely of this knowledge,—that very few take the trouble to dive deeply into sources from which they pretend to draw their weapons; and, therefore, they have not hesitated to impose upon their credulity. Feeling themselves secure in this respect, they have gone boldly to work; wherever they fancied the support of a great name from authorities of acknowledged and unquestioned repute might give greater force to the opinions they were stating, forthwith they have seized upon it,—and though the very line of argument, thus quoted from, might be as wide asunder as the poles from the sentiments they were advocating, that seemed to be of little or no moment. They wanted an apparent authority, which would throw men off their guard, and to work they went to make it say whatever they wanted to be said. The abstraction of a whole sentence—the addition of a negative where the statement was positive,—the leaving out of page after page to make the passages, at the widest distance from each other, fit in for their purpose—have been resorted to; and though the reader might be staggered, and think it strange such should be the statement of the men whose opinions they professed to give accurately, they trusted to the confidence he would have of their honesty, and to the improbability of his taking the trouble to search for himself, to see whether these things were so or not. Detection might, however, at all events, in some instances be expected: it could not be probable that misquotation would escape every eye. What defence, then, could be raised against the indignant vituperation of the discovery of such gross and palpable dishonesty? In the true spirit of Jesuitry, they determined to take no notice of the detection; they resolved to treat it as if it had never been discovered; a general feeling being abroad and prevalent that a spirit of intolerance was afloat against these men and

their writings, and that an ultra-Protestant crusade was being against them, they sheltered themselves under the idea that t posure of their practices would be set down as arising from ar zealous spirit of illiberality, and to a mistaken zeal, if not from a to persecute them. And from this cause,—of such an impressio ing,—they doubted not that they should obtain an extensive pop in which expectation they have not been disappointed. But such a did not alter the fact that they were pursuing a system that w creditable, and which had not even the appearance of novelty o side. Their predecessors in innovation,—their associates in equiv and sophistry—the open and avowed Romanists themselves, h pursued the same course; the practice arose with these, and t the credit of invention, such as it was, alone belonged. The T rians merely borrowed their weapons: they only resorted to a co proceeding, which had been practised for many centuries. U same principles, and for the same purpose, the Romanists neve tated to falsify Scripture, or to misquote Fathers, or to pronou spurious and unauthenticated many of their writings, whenev militated too strongly against their views; or to stamp as unquest others of most doubtful authority; or even, at one time, to hold p as genuine, and at another as counterfeit, as occasion might ser as they might be the more easily adapted to the purposes they hand. Such proceedings speak for themselves: they are bran they deserve, as dishonest by every rightly constituted mind; s slightest inclination to adopt them at once pronounces the ca deavoured to be supported by such means, at the least, as o questionable character. The maintenance of truth requires n help; the propagator of sound opinions must ever shrink from a so palpably discreditable; and the mere attempt at adopting i pronounce a verdict against the opinions it would support, as un able upon every principle of common honesty.

Both open and avowed Romanists, and every party that has a mated most nearly to their sentiments, have ever been aware t strength of Protestantism lies in the maintenance of the gre fundamental doctrine of Justification by Faith; and against th trine, pronounced by the master-spirit of the Reformation,* " of a standing or a falling Church," as might have been antic the Tractarians have levelled every shaft of bitterness and From the first rising of the Oxford heresy to the present m every lever has been used, " in the developement of the divers

* Luther, whom Mr. Ward hates with so much cordiality.

cations of overt Romanism," to wrench it from its position amongst the Articles of the Church, no matter whether the cost should be the subversion of the entire foundation of Christian truth, or the peace of the Christian Church. And to effect the removal of this great and essential doctrine of a Christian faith, the Tractarian writers must justly be charged with the offence of misquotation and misapplication of the early writers of the Reformed Church, in the manner of which we have been speaking. The doctrine they hold, with respect to justification, "in ramification, as well as in root," is essentially Popish; and the glorious statement set forth in the accredited authorities of the Church, that "man is justified by faith only," they feel to be a mighty stumbling-block to the effectual success of their endeavours; and could this but be removed, the result they are aiming at would be obtained by easy and secure means. And this is one of the reasons why they have endeavoured to make the Articles of the Church speak in a sense as widely different as possible from the intentions of those who framed them; and why they have attacked their literal and grammatical interpretation with the same unsparing hate with which their predecessors in error have ever assailed it, and especially at that period when truth was rescued, by the rise of the Reformation, from the obscurity of centuries, in which it had been held by a corrupt and dominant Church. In the pursuance of this feeling, could the Tractarians but have impressed upon the minds of the generality of mankind, that their views were supported by the most eminent theologians of the periods nearest to the Reformation, they would, indeed, have gained a most important basis for the carrying out of their heresy. The supposition, however, that there might have been misrepresentation on their part, and unfair dealing with respect to their use of such writings, having been confirmed by actual comparison, and it having also been invariably discovered that the productions of that period, instead of helping their cause, have attacked the very principles for which their Popish predecessors contended, and which these men are endeavouring to introduce anew, so much the more decided has been the feeling that a system calling for such helps to support it, can deserve nothing but disgust and reprobation.

The publication of the writings of the men of that day is, therefore, one of the most effectual methods of opening the eyes of the public to this fact, which cannot be too extensively made known—that no means have been considered, on the part of the Tractarians, as too unjustifiable to promote whatever end they may have had in view. That they feel such publications are most decidedly calculated to damage their reputation in the estimation of every intelligent and honest mind, is evident from the

rabid attacks with which their organs assail the reprints of the Pa
Calvin Societies, and every other work of a sound Protestant t
as they issue from the press. The practices of which they h
guilty, cannot fail to be more and more extensively known, as t
writings of those whom they have misquoted are brought out f
obscurity in which they have too long lain. They must mak
pression, which will effectually assail the system now design
set up; and, therefore, all attempts to place them in the hand
public cannot fail to be regarded with thankfulness by every
Christian liberty, and follower of gospel truths. We, for our p
with delight each issue from the press, which deals such death-
the noxious heresy of Tractarianism. We congratulate our re
the appearance of the time-honoured pieces of such men as Lati
Bradford, Ridley and Coverdale; and more especially of thos
treat upon the great doctrine of Justification by Faith alone, "
apprehension of which," as justly asserted by the editor of t
which has called forth these observations, "lies at the botto
proper conceptions of the God with whom we have to do, an
is essential to the peace and comfort of the soul of man."

The Church, at this season, therefore, owes a debt of grat
Mr. Allport for having so faithfully translated and edited a p
Bishop Davenant's unanswerable treatise on Justification b
We shall be anxious to see the concluding part set forth in
language, that it may also be widely spread especially among ou
and may be more generally known than it could be whilst it
in the original text of the author. The style and character of t
we fear, will never allow it to be popular among general read
no theologian can rightly enter upon the arguments in f
Justification by Faith with a Romanist or Tractarian, withou
himself acquainted with this treatise, for which end Mr. Allport'
are most seasonable and invaluable. The editor will undoub
assaulted by the heavy artillery of Tractarian opposition and
but Davenant is a name they cannot shake, and his productio
a *materiel* which their batteries cannot reach: his time-honou
will stand out as fixedly and firmly, as the great champion of P
truth, when those of a Ward, an Oakley, and a Newman sh
have passed away into oblivion, or only be remembered as th
agitators of weak and discreditable innovations, which obtained
lived notoriety with the lovers of change and strife, and in
became innocuous from the palpable dishonesty and fraud wi
they were urged and promulgated.

NOTICES OF NEW PUBLICATIONS.

"The Cause and the Cure of Party Spirit in Religion." A Charge delivered to the Clergy of the Archdeaconry of Lincoln, in October, 1844. By Charles Goddard, D. D.

THE main design of this Charge is to propose a remedy for party feelings, and to set forth a new plan for implanting in men's minds a desire and practice of thinking. We are afraid that the venerable Archdeacon's learning and thought can never be communicated to the masses of our brethren. It will ever happen, in a Church so large as our own, that young men will enter the ministry whose minds are essentially incapable of severe thought or study; but we will not pretend that this can be any excuse for a negligent education of our theological students. Dr. Goddard thinks that the reason why young men are diverted into the by-ways of party, arises from "the want of a scientific and orderly initiation into *ethics* and *natural theology*, and "thence into revealed truth." We must indulge ourselves with a quotation from the Charge, which will show on what a rational basis Dr. Goddard desires our education to be founded. "Whoever," says he, "whether as seated in a professor's chair, or as "otherwise concerned in tuition, adopts narrower views in his teaching than I would "thus point out; who treats the Christian Revelation as a mere positive appointment— "an insulated phenomenon, detached from what has preceded, has accompanied, or "is to follow it; who contents himself with saying to his hearers, '*Eu sacrum* "'*codicem*,' may contemplate, with self-satisfaction, the simplicity—I wish I could "say the *novelty*—of his mode of instructing; but he shows, at the same time, that "he has not himself attained to adequate views even of revelation itself. To rest its "proofs solely on positive authority, is to deprive revelation of a material part of its "evidences." This is, we believe, one cause of many Tractarian errors; for they have only contented themselves with what they are pleased to term *positive* evidence, and then confine this to the Church's voice. The Tract, 85, has a most *sceptical* tendency, and even supplies abundant handle for Infidel cavils; but we believe its author to have studied ethics. If, however, it is an error to rest revelation only on positive evidence, what a much more mischievous theory is it to shut *out* revelation by a fanciful theory of *positiveness* which is, after all, similar to a dissolving view! No: the theory of Church infallibility will never bear the test of practice, while we have men, not angels, for ministers. We applaud Dr. Goddard's motives, we follow his arguments, and we admire some of his instances of party misinterpretation; but we are not so sanguine of the success of the plan. To make men think in any way is a grand occupation; and so, also, is it to free men from narrowing trammels, which lead even sensible men to condemn all who do not symbolise with them, or whose views have not sprung from the same system.

The conclusion of the Charge is occupied with a reference to church discipline, and we read that "*it is the glory of our Protestant Church that we have but few "ceremonies;*" and that, in the Archdeacon's opinion, certain novelties are "*puerilities*" unworthy of our attention. We find, also, that our Church services no where sanction

the use of the word *altar*; but the Archdeacon does not mention that it in the Coronation Service, which also has the word *Protestant*, so hateft rian ears. There are many things worthy of notice in the Charge befor can only regret that Dr. Goddard will not, as Archdeacon of Lincoln, promise of finishing the first subject in his next Charge. To say mo needless for us, and certainly is not necessary to recommend Dr. Goddar which, in a measure, has that of his Diocesan by his late well-deserved pr

"The Evils of our Social Condition a Call to Repentance and Prayer." preached before the University of Cambridge, by W. Drake, M. A. Stevenson.

A powerful exposition of the fearful demoralisation which exists am the necessity of speedy reformation. We notice, with pleasure, the h reverenee and respect adopted by the preacher towards the Church a feeling the more to be valued, as it daily becomes more rare. The follov well deserves attention, the latter part of it referring to the text Ezek. xx

"We have great need to be continually reminded of our own littlen "apt to look upon the mighty fabric of our national glory and prosperity "in our hearts, 'My power and the might of mine hand hath gotten me "whereas we ought to remember the Lord our God. These gifts and "God—for they are blessings of value inestimable when rightly used- "them responsibilities; and if these be not answered, the blessing is "into a curse. Let us set side by side the power and designs which it ha "to forward; let us ponder upon the fact, that the return which is ren "Church for the benefits which she confers upon the State, consists in s "the legalisation of Socinian usurpations, and the destruction of "bishoprics—in a contemptuous disregard of her all but unanimous re "expressed through her ministers, by the same legislature, which had "the plan of National Education for the poor, to the first outburst of "opposition. Let us associate in one picture the dishonourable tro "aggressive and aggrandizing warfare, with the tears and the blood by "have been purchased. Let us write in one record the titles of the su "the epitaphs of the victims. Let us compare the elegant refinem "civilisation and the luxurious magnificence of our wealth, with the "sordid wretchedness and ignorance of those whose life's blood and v "health are sacrificed, that they may minister to our indulgences, and c "ease. Let us turn from the daughter of fashion, passing her days in li "lence, and her nights in gorgeous frivolity, to the wretched toil-worn "never-returning hours of youth and health are remorselessly consumed "to the pride and luxury of dress. Is there nothing in such contrasts "appalling? We do not invoke the testimony of the vicious and the pro "of the drunkard, and the harlot, who may be said in some degree to "their wreck and ruin upon their own heads (though even towards th "lowest degradation, we have heavy responsibilities, scarcely acknowl "seldom fulfilled) but we would have you consider, whether in a natio "exhibit no acts of Christian legislation by the side of its Christian pro "in a state of society which can show such excess of luxury and splend "and daily contact with the miserable overtasking of bodily and mental

"which alone honest and prudent industry can win its daily food—whether there be "not in all this something akin to the picture of the husband standing unmoved and "fearless by the grave which is opened for the desire of his eyes, and the wife "of his love!"

"Conciones Basilicæ on the Second Advent." Sermons delivered during the Season of Advent, 1843, before the University of Cambridge, by the Select Preacher, Thomas Myers, M.A. London: Painter. 1844.

There is much in these sermons which demands thought, and much which calls for our commendation; but we must say, that they are by no means an expression of our sentiments. The time of their delivery leads the preacher to discuss the character of the Second Advent; and he is anxious to introduce the principle of *literal* interpretation. In our opinion, there is a sad confusion in the minds of some of whom we expect better things, when they divide principles of interpretation into those of the *spiritualising* and *literal* interpreters. Few are ready to deny Hooper's rule for a literal interpretation; but many who are accused of spiritualising Scripture, are all the while only remembering what many literal interpreters ever forget—that much of Scripture is written in a figurative style, and a figure explains itself, although it will not show to what the figure applies. The writer and preacher of these sermons acts out his principles, and denies that the Pope is Antichrist, because it does not fulfil Scripture in a sense literal enough for his theory; and also pictures a new heaven and a new earth, but meanwhile fire is to remodel and refuse this material globe. The purgatorial process is to be a literal burning, which will make all things ready for the Saviour and his saints. Satan is thus to behold the seed of the woman triumphing even where Adam fell; and the scene of death is to be the seat of life. These are essentially theories, and, unless we had been told that they were practical, it would have seemed that they were only speculations, and by no means calculated to draw men to soundness of the faith and practice. It would not be a description of the sermons to end here; for they have in them much that is really beautiful and effective, and strikingly adapted to bring home to such an audience a subject of so momentous importance. Those who desire to select from an author, and cull the good while they refuse the useless, or that of a doubtful tendency, will find ample scope for the heart as well as the head in the sermons, Mr. Myers is a powerful and generally a charitable writer; but sometimes he is led, by the very singularity of his system, to write as if his principles were less fallible than they are, but this is in no degree a general rule.

"Treasure in Earthen Vessels." A Visitation Sermon, 1844. By Rev. H. E. Preston, Rector of Tasburgh, Norfolk, and Rural Dean. London: Seeley.

This is a stirring and eloquent appeal to the hearts of the Clergy, and places the Christian trust in its proper light. It is no more controversial than such a Sermon necessarily will be at these times, but it is full of practical teaching. Mr. Preston, in a passing allusion to the Reformation, says, that "the morality of the Gospel was "in its *grave*, and the very heart of Christianity was broken through by the handling "of the word of God deceitfully, and 'teaching for doctrines the commandments of "'men,' when the sale of indulgences, by a wretched mendicant in Germany, was "only as the smoke of subterranean fire, the index of a deep and awful apostacy." The Sermon merits a thoughtful perusal.

" Oxford: Tract No. 90. And Ward's Ideal of a Christian Church." By the R
W. S. Bricknell, M.A. Oxford: Vincent.

Mr. Bricknell suggests the remedy which has now been adopted, of calling C
vocation together to condemn the teaching of Mr. Newman and Mr. Ward. T
following passage gives sufficient reasons:

" It will be said, that Tract 90 has been condemned already.—Certainly such
" opinion does prevail to a very considerable extent; and I hope that I should be
" last person in the world to overlook the obligations under which the Church and
" University were laid by the *Resolution* of the Members of the Hebdomadal Boa
" in March, 1841. They discharged their duty to the full extent of the pow
" which they possessed; 'they *seemed* to have in view certain dangers;' th
" '*appeared*' to meet those dangers with an energy and a decision which cou
" scarcely be misunderstood. More than this, their judgement '*seems*' to have be
" confirmed and applauded by every Prelate of our Church who has hitherto allud
" to the subject. Not fewer than *twenty-four* Bishops '*seem*' to have agreed up
" the case; their verdict '*appears*' at least to have been unanimous; to ha
" approached as nearly as anything well can do to the 'quod *semper*, quod *ubiq*
" '*quod ab homnibus*:'—yet, on the other hand, it must not be forgotten, that the
" are persons who '*seem*' inclined to believe that their lordships, 'amid their ma
" 'duties, manifestly had not leisure to examine, as a whole, the teaching upon whi
" 'they had to speak;' that they formed their 'views from insulated statements,' a
" 'their warnings from detached passages,' 'not thinking it necessary to enter in
" 'the whole subject,' 'prevented,' in some cases, 'from acquainting themselves wi
" 'the real meaning of the points on which they spoke;' and therefore putting fo
" 'admonitions *which sound like* condemnation, but which are known not to
" 'founded on any thorough understanding of the views condemned.'

" But, putting *appearances* out of the question, the *fact* is not to be denied th
" in spite of the *resolution* of the Hebdomadal Board, the evil which it was desig
" to remedy has not only continued and encreased, but has been followed to a m
" alarming extent by the very consequences foretold by those who, at the ti
" were looked upon as 'causeless alarmists,' and 'unbidden accusers of
" 'Brethren.' In a word, to use the expression applied by Mr. Ward to
" Formularies and Articles of our Church, the *resolution of* 1841 has proved '*utte*
" '*lax and inoperative*;' and I hope I shall not appear too presumptuous if I
" (still adopting the language of Mr. Ward, *as far as I can conscientiously fol*
" *him*)—'It is now three years since I, a Clergyman of the English Church, writ
" 'in my own name, published an opinion that'—the events which had *even t*
" transpired fully proved the necessity of submitting the important question wh
agitated the University to the deliberate judgement of *Convocation*."

We trust we need not add our earnest hope, that all our readers who have vo
will be at Oxford on February 13th, to defend the *Protestant* Church of Engla
against her Romish members.

CORRESPONDENCE.*

THE IRISH CHURCH.

To the Editors of the Christian's Monthly Magazine and Review.

GENTLEMEN,

I have recently returned from a visit to the Emerald Isle: and the freshness of my impressions on the state of the Irish Church, led me to read with attention an interesting article in your last month's magazine, on "The Ancient Church of Ireland." So far as my own observation extended, I am ready to exclaim, "*Where* is the *ancient* Church of Ireland? Where are the marks of antiquity in her "sacred edifices? Where, in the parish churches at least, are the interesting features "of the Saxon, the Norman, and the early English styles, to be traced?" The Church, in the villages and in most of the towns, seems "but of yesterday." The traveller looks in vain for the ivy-mantled tower, the venerable Norman arch, the richly decorated window, or any interior arrangements that bear evidence to a previous Romish usage. The buildings are in bad taste, without any regard to architectural effect, or appropriate ecclesiastical emblems. The hand of a Pugin may be discerned in many of the Romish edifices; but one is ready to ask, what man of taste, having any skill in sacred architecture, could possibly have designed or constructed the Protestant sanctuaries? Perhaps, sir, some of your learned readers can solve my difficulty: *Where* are the old churches that were built before the Reformation, and used by the Romanists when the Church of Rome was in the ascendant? Were they not transferred, as in our country, to the Protestant clergy, and the Protestant congregations cleansed from Popish inventions and idolatrous appendages? *By whom* have they been destroyed, and *when?*

The Irish Protestants, dwelling in the midst of Romish pomp and superstition, seem to think their own Church holds her proper position when appearing as the very antipodes of Rome. Rome loves outward ceremonial, outward emblems, and a prominence of the altar, and addresses mainly the senses; the Irish Church disregards the outward attractions, lays aside the usual appendages, and, by a faithful exhibition of the Word, takes possession of the heart. Some among us, who are not really *of* us, are pushing their extreme views *towards* Rome. The Irish Protestants, on the contrary, are running to the other extreme, *from* Rome. I entered several churches and chapels that were without steeple or even bell, without chancel or east window, without the two tables of the commandments, and with the communion table

* The Editors wish it to be understood that they are not responsible for the opinions expressed in this department of the Magazine.

so placed as to be hid from the congregation by the pulpits and reading-d Such arrangements as these are offensive to the eyes of a devout Anglican Chu man: would that our Irish brethren were not afraid of an approximation tow Rome in these outward matters, as they are far enough removed on the essen points in spirit and in doctrine. Though, however, the material temple may unadorned, it is pleasing to bear testimony to their zeal in keeping the *spiri* temple *bright* and *lively*, making Christ the *sole* corner-stone, and the Written W the chief means of edification. Wishing *that* Church every prosperity, that she m weather the storm of agitation, and ride triumphant over every opposing obstac and rejoicing in the object of your Periodical to revive a healthy life in the Uni Church of Great Britain and Ireland,

I remain, Gentlemen,

Yours, &c.,

G. C. B.

Hailey, Oct. 19th, 1844.

The remarks of this correspondent are penned in a spirit of candor and discrimination, which entitle them to a respectful notice. And briefly replying to his enquiries, and noticing his strictures upon th present state of ecclesiastical matters in Ireland, our answer must b twofold. First—If we admit with him that the modern parish church of Ireland are for the most part devoid of "architectural effect, appropriate ecclesiastical emblems," it must be remembered that Ir land is a poor country; that the funds were scanty from whence the churches had to be built; and that in a Popish country "emblem would have been peculiarly inappropriate. With what consistency effect could the Clergy of our reformed Communion have raised th protesting voice against that religion of forms, emblems, and mumme which enslaves the majority of the Irish people; and then have deck out their own churches with emblems, of which our correspond seems to deplore the absence? Let him take the recent instance Malta as an exemplification of our meaning: there the Bishop of G raltar felt constrained to decline accepting a statue of "Faith," thou presented by that estimable nobleman, Earl Howe, for the cathed church erected by the munificence of his royal mistress, Queen Adelai chiefly because our Church is surrounded by a superstitious majority that island. Was it not incumbent upon the Irish clergy to bea consistent protest, both by precept *and example*, against the Rom superstition? And is it, then, to be wondered at, that in any mod erection great simplicity should be studied under such circumstanc Cannot our correspondent understand that even the same individu erecting a church in England, would not feel his taste and imaginat so justly restrained, as in doing the same in the sister country? Y even in England we discern in some quarters an excessive taste

"emblems," an aping of the middle ages, which threatens to make some of *our* most modern churches ready for Popish ceremonies, with but little, if any, alteration. And we frankly avow, that if we were obliged to make our election between this tendency and extreme plainness in our houses of prayer, we should choose the latter. Since the Irish Church Temporalities Bill was passed in 1831, church-rates have been there abolished, and the only fund from whence assistance can be obtained for church-building is from the Church Commissioners, who administer the funds of the suppressed bishoprics. On this commission an Englishman, we regret to say, exercises, from his position, a powerful influence. And we believe Archbishop Whately to be so utilitarian in his views of church matters, that he would reduce each new church to the plainness of a barn.

But, secondly—We cannot admit our correspondent's data without exceptions. We do not learn, and cannot surmise, what parts of Ireland he can have travelled through, if he saw *no* churches of ancient date and architectural symmetry. We, too, have been in Ireland; and in several of the country towns, both in the south and west of Ireland, we have seen specimens of church architecture in excellent preservation, of which even England need not be ashamed. Nor do we in this remark include the cathedral churches in Kilkenny, in Clonmel, in Limerick, in Cork. In the south we could point to churches many centuries old, and yet well appointed for use at the present day; whilst several of the country churches in the diocese of Meath are both ancient and picturesque. We may name the parish church of Trim, where we remember to have lingered long, admiring its "ivy-mantled tower;" whilst the castle built by King John, and in which he held his parliament for Ireland, is mouldering in ruins near.

As to the churches which existed in such numbers in ancient Ireland, *and which were antecedent to Popery*, the ruins are seen of many by the traveller on the roads; sad monuments, we must confess, of the false policy of this country towards Ireland. Henry VIII. began by a futile attempt at suppressing the Irish *language*. Elizabeth pulled down more than half the churches, instead of sending fit pastors. James gave away the tithes to laymen; Charles II. followed his example. And Cromwell in person crowned their unrighteous labours, by devastating churches, as, e.g., that cathedral church of Cashel, which now stands beautiful even in decay; the leaden roof was melted into bullets for his army, and the sacred edifice made a stable for his cavalry horses. Our country has witnessed some such outrages also; but there was more strength to recover our position than in distracted Ireland, and so it

came that much inferior structures, as in Cashel, were substituted f the ancient and characteristic edifices.

Having thus attempted, imperfectly, to supply the information soug by our correspondent, we turn, with a feeling of gratification, to h honest testimony as to what he actually witnessed of the lives, labour and teaching of the clergy of our Church in Ireland. This, it will b confessed, is by far the more important topic of the two alluded to i his letter. With him, we do believe that the Irish clergy are, in rea in spirituality, in purity of life and of doctrine, "workmen that nee not be ashamed" before, at least, a human tribunal. Considering th trials of their position—the unabated enmity of a crafty and powerf priesthood—the lay impropriations which swallow up so large a portio of their income—the starvation which they have had to encounter withi a few years—the supineness and lukewarmness of their nominal friend we cannot withhold from them the expression of our honest approv likewise. As it has been our object in this review of ancient Iri Church history, to give a summary of authentic facts but little know amongst us, and thereby to prove the substantial identity of the prese with the ancient Church; so we hope to succeed in convincing o readers that the Irish Church, as now established by the providence God, is in all respects worthy of being loved and cherished by Engli churchmen; and that it is not merely on the title-page of our pray books we should acknowledge ours and theirs to be "the United Chur of England and Ireland."

*** We are indebted to a friend, whose acquaintance with Ireland rather extensive, and whose opinion is important, for this, we tru satisfactory answer to the kind letter of our correspondent; and, supporting the opinions of our correspondent, we quote the followi from "The Standard:"

"This is not merely untrue: it is the reverse of the truth. The *moral life* of "Church of England, in whatever sense we interpret the phrase, was never befor "vigorous and active as at that precise moment when the enemy of man, 'ey "'with jealous leer malign' our happiness and prosperity, sent his Tractarian e "saries to molest our peace. What the Church of England was twelve years ago, "Irish branch, as yet scarcely infested with Tractarianism, is now; and what "Irish branch of the Church is now we are proud to show, upon the testimony "bitter, but still an honest and candid enemy, 'The Congregational Almanack'— "almanack of the associated Dissenters. The testimony, however, will speak "itself in this as in all other respects:—

"PROTESTANT CHURCH IN IRELAND.

"Whatever Nonconformists may think of the justice of keeping up in Ireland "the expense of a Roman Catholic people, a rich Protestant Establishment, it is r

'desirable that they should be correctly informed concerning its true dondition. The vaunting and wily policy of the advocates of Popery is to represent it as a mere *caput mortuum*, from which all vitality and power have departed. It becomes faithful Protestants not to lend too easy a credence to the statements of a party that have never been very scrupulous about the perfect accuracy of their representations. Many and grievous are the defects inseparable from established churches everywhere, and especially in Ireland; yet some of the facts which follow prove that here exists in the bosoms of many a member of that Church an ardent zeal for its preservation; and where there is a spirit of sacrifice there is at least some religious life.

'Those, too, who know Ireland will acknowledge that the Protestant Chnrch here contains a goodly band of eminently devoted clergymen, who preach Christ with great freedom and power, and who often manifest towards their nonconformist evangelical brethren a truly fraternal spirit. Let us remember that they are our brethren in the Protestant faith, and, however much we may regret what we regard as be their false position, as to the establishment principle, yet let us cherish towards them the affection and sympathy of brethren still.

'The Ecclesiastical Commission appointed in pursuance of the act 3 and 4 William IV., cap. 37, is working most beneficially for the Establishment, by appropriating the proceeds of sinecure benefices to the reparation and building of churches, and to the encreased decorum of public worship. The sum of £15,608. 6s. 3½*d.* is now in course of expenditure upon the repairs of nearly a *thousand* churches; while £35,192. 8*s.* 10*d.* has been supplied within the last year to provide things requisite for the celebration of Divine Worship in churches and chapels; being an encrease of £140. 19*s.* 9*d.* as compared with the preceding year. 'This increase,' say the commissioners, 'has been principally occasioned by a greater supply of Bibles and Prayer-books, by furnishing requisites for thirteen additional chapels, and fifteen licensed places of worship, and by the supply of lights for evening service in forty-three churches where none had existed before.' "

'These, we know, are only equivocal evidences of vitality; but there is a return relative to churches and chapels in Ireland, printed by order of the House of Commons, which shows to what extent *voluntary effort* has been united with public resources to secure the building, rebuilding, or repairing of churches and chapels. The return is from January 1st, 1823: the Ecclesiastical Commission was established September, 1833.

		Public Funds.	Private and Public.
"Number of churches built ..	33 ..	29 ..	54
"——————rebuilt ..	98 ..	20 ..	70
"——————repaired ..	65 ..	29 ..	35
	246	78	159

'The greater proportion of the means has thus been supplied by the munificence of individuals, and the contributions of voluntarily associated bodies; a proof that there are many Episcopalians in Ireland who have love enough for their Church to uphold it with their own purses.'

'This is the reply to those who dare to say that the *moral life* has departed from the Church."

ANCIENT CEREMONIES AND SUPERSTITIONS.

No. IX.

To the Editors of the Christian's Monthly Magazine and Review.

GENTLEMEN,

MY last letter was supplementary only. I viewed the subject of No. VII. as important to be passed over without being so confirmed, as to preclude any doul to the historical truth of the fact recorded, in respect to the Patriarch, or Mi politan, or Bishop of Rome.

I am still in the fourth century, and the subjects next, in chronological order " Prayers offered to the Virgin Mary," " The Invocation of Saints," " Prayers fo Dead," and the introduction of " Images."

33. In the latter part of the fourth century some women began to pay sp honour to the memory of the Virgin Mary; but it would appear that they ha intention of exalting her as a mediator or intercessor. And this superstitious seems to have been confined to a few individuals, and to have ceased, for a time, them. The idolatry of worshipping angels was condemned, about this period, b Council of Laodicea; and from this it would appear that the latter heresy was i duced about the same time with the former fancy, (Council. Laodic. apud Theo epist. ad Coloss., cap. 2.)

34. The distant origin of " The Invocation of Saints" has already been re to the third century. Those commemorations of the virtues of saints and m gradually, however, assumed a more imposing character, until the grossest id was practised. About the year 370, studied orations were delivered, in whic souls of the departed were invoked, and the most absurd apostrophes introd Still none ventured on the direct invocation of saints, as an act of worship some time subsequently; though it is probable that such rhetorical addresses dead might have led some of the more ignorant present, to imagine that the de saints were invoked in prayer. Indeed, one of the early historians distinctly s that either the invocation of saints, or the worship of the Virgin Mary, was c nanced by the Church at that time. (Epiphan. Hœres. 78 and 79.)

About this period, also, many resorted to the tombs of the martyrs, as a m strengthening their faith, should they be called to endure similar trials. Hen respect paid to relics, and the tales of miracles wrought at the sepulchres saints. This respect led to the superstitious notion that a divine virtue of l efficacy, equally to the soul as to the body, proceeded from such relics; and th cities which contained the bodies of the more eminent saints were safe from assaults. We read also of night vigils and feasts at the tombs of the martyrs, soon extended to vigils by day, when the tapers and torches were still allow blaze, as a token of joy and triumph. These abuses, though tolerated, were from being sanctioned by the bishops of that period that they were formal demned by them at their councils, on the ground of such vigils being remn

paganism. (Basil. Ambros. August. epist. 119; Concil. Elibert. c. 34 and 35; August. de moril. Eccles. Cathol. cap. 34; Cypr. lib. 10; contra Jul. Concil. Carthag, v., cap. 14; Hierom. contra Vigilant.*)

35. The origin of "Prayers for the Dead" comes next under consideration. Of this, likewise, I have before spoken in the second century; but we are now to trace the growth and developement of a heresy, of which seed appears to have been sown as early as the second or third century.

Eusebius mentions prayer offered up for the soul of Constantine; but this was simply that the time of the first resurrection might be hastened, that the Emperor might enjoy "perfect consummation and bliss both in body and soul; and no countenance was thereby given to the notion of a purgatory after death. This is clear from the historical fact, that prayers were offered for the souls of the patriarchs, of the prophets, and of the apostles; and even for the soul of the Virgin Mary. It was not prayer offered *to* the souls of the departed, but intercession made *for* their speedy participation in the glory promised as the future inheritance of the saints. They were not made intercessors, but intercession was made for them, not that they might escape future punishment, but that they might speedily inherit the kingdom prepared for them before the foundation of the world. (Ambros. orat. de Salent. Chrysost. Hom. 23, in Matt. and Liturgy, in Matt. Hom. 32. Epipha. Hœres. 75.)

It, however, further appears from writers of that period, that not only prayers were made *for* "the spirits of the just made perfect;" but also supplication for the dead, that their sufferings might be mitigated. Such were the mistaken sympathy exercised, and the unscriptural rule for prayer received by many of that period. (Chrysost. Serm. 3; ad Thil. Hom. 69; and Serm. 41; ad Corinth, &c.; Aug. Enchyrid., cap. 110.)

I cannot close this subject without referring to a scarce and valuable pamphlet on the subject of "Purgatory and Prayers for the Dead," published in 1687.† On the latter subject, the author of that work first shows in what the practice of the Primitive Church consisted in praying for the dead. He points out the grounds on which they did so, and shows how much the primitive practice differed from that enjoined by the Church of Rome. In the second section the subject is headed—"The Allegations, brought by those of the Church of Rome, to justify their practice of *praying for the dead*, examined; and their weakness demonstrated." In treating on this head, the unknown author of that work considers "the pretences of the *Nubes testium*," and introduces the case of Ærius. He coucludes with an examination of the authorities of the Fathers, quoting successively from Dionysius Areopagita, Tertullian, Arnobius, Eusebius, Theodoret, St. Ambrose, St. Jerom, St. Austin, Cyprian, St. Chrysostom, and from the Greek Church. It would be impossible to give a brief analysis of this work, and it would be of little use to quote a few sentences. A reprint of the whole work would be very desirable, as there are few who would undertake the labour of making for themselves the selection from the others, to be found in that volume. We are much indebted to the writers of the seventeenth century for their laborious research on such subjects; and it appears that most avail themselves of their works, in referring to the writings of the Primitive Church, or in quoting from the Fathers and from the earlier historians.

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* References quoted from the French work before alluded to in the Seventh Letter.

† London: Printed for Richard Chiswell. 4to.

36. In this closing section I proposed to offer a few observations on the introduction of images into the Primitive Churches.

Eusebius, (Hist. Eccles. lib. vii., cap. 37,) ascribes this custom to the Pagan converts. The Gnostics had been formally condemned for introducing the image of Christ; but, notwithstanding this, about the year 380, many of the churches were ornamented with pictures of some of the most remarkable events recorded in the *Old* and New Testaments; and also of the sufferings of the martyrs. Such historical pictures were, however, designed to be *commemorative only*, and never intended as objects of worship or of invocation. Statues were not introduced until some time subsequently. But, at this period, even the introduction of these pictures met with great opposition, and their use was prohibited in one of the councils held at that time. (Concil. Elibart., cap. 36.)

In respect to statues, it appears that Constantine caused the image of "the Good Shepherd" to be made, but not with the intention of having it introduced into any of the churches. And a statue, said to represent our Lord, was made in Cæsarea; and from which the portrait of Jesus Christ, in Nicephorus, was said to be taken, and that the same was copied afterwards by many painters and statuaries. It is also said that a statue of Daniel, in brass, was erected in the market-place at Constantinople. It is further recorded by Epiphanius, (Epiphan. epist. ad Johan. Tatrarc. Hieroselym.) that, in Anablatha, a small village of Palestine, he saw, in the church porch, a picture of Christ on a piece of painted tapestry; and he was so indignant that our Lord should be thus represented as a man, that he cut the painting, and recommended the inhabitants to use the rent picture for burial clothes.

I have thus at length arrived at the close of the fourth century, and must here conclude, for the present, in subscribing myself,

Your faithful servant,

Δόκιμος.

Haselbury, Nov. 9, 1844.

London: Printed by D. Cahn, 7, Great Queen Street, Lincoln's-Inn Fields.

Published Monthly, price Half-a-Crown.

THE

HRISTIAN'S MONTHLY MAGAZINE

And Review.

EDITED BY

CLERGYMEN OF THE CHURCH OF ENGLAND.

Editors of THE CHRISTIAN'S MONTHLY MAGAZINE, in com-
ing the second year of their Periodical, take advantage of this
tunity to make known more extensively the principles by which
are guided, and the plan upon which they are desirous of acting.
have anxiously endeavoured to carry out the intentions expressed
e first Prospectus, and, adhering *strictly* to the Doctrines and
pline of the Church of England and Ireland, have avoided the
ne opinions which agitate men in our times. Acknowledging,
imo, Her Articles and Formularies, and giving their unfeigned
t to all that is therein recorded, they feel grateful towards those
ine Men" who sealed them with their blood, as well as to those who
in every age since, struggled earnestly to retain the inheritance of
fathers. It has been, and ever will be, the object of the Editors, in
taining the principles of their Church, to manifest her spirit of
ty and love; and they confidently appeal to past labours in evidence
eir success. They know of no band of holy union for English
chmen—which is so necessary for these and all times—but that
h the Church prescribes; and they are unable to find any deficiency
r Articles, or unsoundness in her Ritual. They believe that the
tolic and Reformed Church of England is a mother of saints and
rturer of the holy, and are therefore the more anxious to see her
from the disturbing influence of party spirit, and more especially
any painful schism in her fold.

e unreserved allegiance which they are eager to pay, renders them
us of all attempts to create divisions within her pale, by ascribing
ur ecclesiastical system such defects as originate simply in the
t-comings of its individual members; and they will never cease to
se such fallacious and insidious attempts to weaken the influence
ur Protestant Church. To the contributors who have given
r talents and time in the all-important work of laying bare the
gers to which Tractarianism is exposing us, the warmest thanks are
; and, in acknowledging such invaluable services, the Editors beg
ake more prominent the fact, that the Publication is not established
commercial speculation, but with a simple desire and confidence
by it the peace of our beloved Church may be promoted, and the
y of God in some measure furthered. With these principles they
n it not only consistent, but necessary, to introduce such *general*
jects as affect the interests of Religion, and the welfare of all classes.
A Journal designed for such a purpose, and specifically opposed
the multitude of Tractarian publications which are so grievously
turbing the religious *peace of the country*, puts forth peculiar claims
n *the means, energies, and talents* of sincere and zealous
chmen; and to such we appeal for countenance and support.

The following are among the articles that have appeared in previous numbers :—

Secret History of Tractarianism
Divine Sanctions of the Reformation
The Eucharist
Lay-Clerical Agency
Present State of the Church
Papistic and Tractarian Journalism
Religious Philosophy
The Peace Society and Defensive War
Decline of Classical Scholarship in the English Universities
Justification by Faith
Popery and Protestantism in Ireland
Apostolical Succession
Romanist Claims and Literature
The Plan and Arrangement of a Church
The Merits of Jesus Christ, Man's only Justification before God
Identity of Tractarianism and Popery
The New-York Ordination
Symbolism
Froude's Remains
The History of Theology
The Works of the Parker Society
Œcumenical Councils
The Sacrament of Baptism
Religious Education
The Oxford Divinity Schools
The Widow of Milton—a tale
Ecclesiastical History of the Early Ages
Ancient Christianity
Religious Tales : " Sintram," &c.
The Ideal of a Christian Church
Declaration of Ministers and Members of Church of England
Ancient Ceremonies and Superstitions
The late Dr. Arnold
Evils in the Church, and their Remedies
St. Bonaventura's Life of Christ
Vigilantius and his Times
Education in Germany and England
Religious and Irreligious Movements in many
On Anti-Christian Wit
On the Worship of the Blessed Virgin Ma the Church of Rome
Roman Fallacies
The Monastic System
Henry Homeward—a tale
The Ancient Church of Ireland
New-England Missions
Protestantism not a Negation
Rome as it is
Christianity in North India
The Vice-Chancellorship of Oxford
Faber's Calendar of Prophecy
The Greek Text of the Apocalypse
Church Architecture
Church of England Literature
Corruptions of Scripture, &c.
Voices from the Dead
The Visions of Daniel
Archdeacon Browne's Charge
Bloomfield's Greek Testament
The New Zealanders and their Lands

[Selections from some of the Critical Notices.]

" The Christian's Monthly Magazine" closes the year with one of the b numbers it has yet issued.—*Church and State Gazette.*

Takes a high stand . . . There are firmness and ability in this new Pe odical, and we heartily wish it success.—*Oxford Herald.*

This Magazine is full of promise.—*Cambridge Advertiser.*

In doctrines and principles it adheres strictly to the Old Church of England. *Literary Gazette.*

Threatens to fight the battle between " Orthodoxy" and " Heterodoxy" in determined and uncompromising spirit —*Morning Chronicle.*

The main department, " Theology and Philosophy," appears to be conduct with that spirit of truth-seeking earnestness which always commands respe whether it carry conviction or not.—*Globe.*

It is just the magazine suited to the present times, and the controversies n prevalent by a party in the Church of England. We, therefore, most cordia welcome this publication, and confidently recommend it to the patronage of true churchmen.—*Eddowes Journal.*

Most happy are we to greet with a glad and hearty welcome this new ally i the field of Literature. Its articles displaying at once learning, philosop spirituality, and sound doctrine, it is one of the class most especially wanted, calculated to do much good in this day and generation.—*Birmingham Advertis*

We can safely recommend this periodical to the consideration of a Chris public. The style throughout is nervous, and adapted in the highest degre the important subjects under discussion.—*Waterford Mail.*

This Magazine claims to be ranked among the most talented defenders of Church of England.—*Dundee Courier.*

Written in an excellent spirit and with great ability, this periodical may ju claim the support of the religious public.—*Cheltenham Chronicle.*

This is a very spirited work—written in a high tone of doctrine.—*Stock Advertiser.*

One of the most learned and searching, as it is assuredly in typography a arrangement the most neatly got up of all our monthlies.—*Sheffield Iris.*

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THE

CHRISTIAN'S MONTHLY MAGAZINE.

OXFORD ON THE THIRTEENTH.

"Observations on the Propositions to be submitted to Convocation, on Feb. 13." Oxford: Baxter. 1845.

"The Month of January, Oxford, 1845." By W. W. Hull. London: Seeley.

We do not find fault with those who bring their opinions prominently forward upon this momentous occasion, for we know the burthen of responsibility which necessarily rests upon all who have to act in such a crisis. And a crisis it is for our Church and university, for there is no possibility of separating their interests, although the number who will vote bears no comparison with the number of our clergy. The same, however, might be said of a Convocation itself at St. Paul's or Westminster, for the Deans and Chapters are not now representatives necessarily of the sentiments of the Clergy, and the members elected by the Incumbents, (two for each diocese,) have nothing approaching to a majority in Convocation, even if they were unanimous. Let us add to this the fact, that so many of our Clergy would have no vote in the election of Proctors, because, though they have the office of Presbyter, yet they possess not the Benefice qualification, which entitles to a vote. The same objection which militates against the Oxford Convocation, militates, also, against other Convocations. There is no exact numerical representation of our Church in the present day. The Bishops are elected by the Queen, and the Archdeacons by the Bishops, and the Deans are also elected by the Crown. We confess that this has not now affected the theology of the Church; but we are not blind to the fact that once it was made the means of altering the whole tone of it, when Laud made himself an absolute pope by means of royal interference. Is it possible that this should again happen? But this we mention, by the way, that our readers may see that there are objections which may be made to all authoritative decisions. The question, however, seems to be, not whether

any objections may be made, but whether an authoritative decision is now necessary for the peace, or even safety, of our Church.

We grant that our University Convocations are very imperfect representatives of the English Church: but we also remind our reader that there can be no tribunal more favourable to Tractarians. We need hardly say that the chief strength of that party lies in the young men and it is notorious that men of late years have been far more eager to keep their names upon the books than some few years since. If there is a majority of the present Convocation opposed to Tractarianism much larger would it be if all of M. A. standing were called up to vote. Again: the strife began in Oxford, and the person whose writings are assailed, wished to have his case before Convocation. We repeat, that Mr. Ward cannot desire a more fairly constituted tribunal. It is easy to raise an outcry against a *political* opponent; it is easier to assail an individual's reputation whose opinions are scarcely known beyond his own more immediate friends; but there is no fear of any such result in Mr. Ward's case, for his party have had more than ten years' struggle for notoriety—have had the sympathies of many a sufferer by violence in political warfare—have had a large circulation of their opinions among all classes—have escaped all penal enactment—have run their own race some considerable period unmolested even by rebukes—have had full license to prove their opinions to emanate as they necessarily do, in undisguised and simple Romanism. All this have they had, and much more countenance than we here need explain. They fashioned a system with as many ready antitheses to other antagonistic systems as if it had come from a scholastic laboratory. Smooth and soft for the guileless, bold and dictatorial for the tyrannic: it had its bright phase and its dark shades. It insinuated itself by the fine edge of Tract No. 1, and became wider and wider until No. 90 pirated a plan from a Laud-patronised Jesuit called Francisco a Sancta Clara. It was not thought by Mr. Newman necessary to confess where his original was brought to light; but when his opponent proclaimed the similarity of the Jesuit's scheme with Mr. Newman's at that time one of his friends unblushingly proclaimed the coincidence and justified Mr. Newman by the Jesuit. (See Mr. Oakeley, p. 47.) The succession of Tracts had its accompaniments in sermons, pamphlets, reprints, and poetry. Every effort has been made which human ingenuity could suggest; and, if they have had some severe opponents they have never *wasted* their time in rebutting the arguments! In the history of polemics such prudent caution was never known; but let it pass. It becomes us, however, to state why we think No. 90 demands reprobation by authority. Tractarianism had a blush upon its youthful countenance before this Tract was printed. If it was accused of Popery

it became crimson with very shame, and referred to its relationship with the family of the Thirty-Nine Articles. It was a daughter of the Liturgy; and, as the relationship of cousin is indefinite, we presume they stood in that indescribable position. They were first or second cousins, as the case might require, to the Thirty-nine Articles. Be this as it may, No. 90 was the first confession of a necessity to misinterpret the Articles. Before this, every Tractarian called himself an Anglican; entrenched himself in *catenæ patrum;* appealed to our Church as his common mother in the faith. No. 90 made it *evident* that in their eyes our Church was a step-mother to her Catholic children. No. 90 assailed the doctrinal formulæ of our Church; attacked her tests; attempted to overturn our barriers against heresy. What they had taught previously was professedly Anglican: what No. 90 taught was a confession that their dogmas were Tridentine, and that they *evaded* our Articles. *Habemus reos confitentes.* It was a grand point gained by truth, when the English Church made her foes disclaim her tests in their honest signification.

The reality of the Tractarians' dangerous position forced itself upon them. Mr. Newman, who was the master-mind of the subtle system, was compelled to write No. 90—not for us, not for Protestants (see his Letter); but for the stragglers of his own party. And, upon what a miserable basis was he compelled to rest his signature to our Articles. To prevent persons from joining Rome, he is forced to prove that our Articles allow Roman Catholic opinions. He does not attempt to show that Romanism was wrong, and therefore should be shunned as a pestilence; but that our Articles are lax, and allowed Romish subscription. Now, let us imagine any one urging on an Arian to join our Church, because our Articles are lax, and because they are nearly Arian; and let us see what well-merited derision will assail him. The plain fact that Mr. Newman did not succeed in staying some of his friends, is sufficient to show that he was not successful; but in one point he did entirely succeed, for his followers have, since that time, been more explicit in their avowal of disgust towards their Church, and have persuaded themselves into the theory that our Articles may be so signed as to negative no "one Roman Catholic doctrine." This both Mr. Ward in 1841, and in his "Ideal," &c., and Mr. Oakeley, in his pamphlet, plainly affirm. (P. 8.) Even now, Mr. Oakeley's only "comfort" is derived from the thought that the Prayer-book is equally difficult to his opponents. Will this satisfy his conscience before God, and justify his solemn oaths? If so, we can but pity him and pray for him. Again: the same author declares that Articles XI., XII., and especially XIII., *appear* to contravene the most elementary truths of all religion. (P. 12.)

We are not here intending to prove that Mr. Ward and Mr. Oakeley are Romanists; for of this there is no necessity, since they claim permission to hold every "Roman Catholic" doctrine. What we assert is this: that this opinion, whether *merely held* or taught, incapacitates them for any part in our Church. What we feel is this: that the only grounds upon which honest men can sign our articles is in the intention with which they have ever been signed for the avoiding diversities of opinion, and establishing consent in religion. The plan by which Romanists sign subverts both these purposes; and, therefore, the decision of convocation will show whether such signatures are to be tolerated. And we are glad that the question is brought to this issue, for we have intelligible ground. Mr. Ward and Mr. Oakeley profess that they have no wish to remain in the Church of England or University under false colours (p. 13, Mr. O.). "*I claim the right* which has "been already asserted in another quarter, *of holding (as distinct from* "*teaching) all Roman doctrine, and that notwithstanding my subscription* "*to the Thirty-nine Articles*" (p. xiii.). The convocation is the judge whether such Roman doctrines are possibly consistent with subscription. It is better that it should be tested at once, and that men should maintain their principles. "All the steps of the Tractarian history have been "easy and obvious in their transition" (Oakeley, p. xiv.), and now, having reached the climax, they naturally look round, and see how they can sign the documents in one Church, and hold the sentiments of another. And we assert that convocation, by condemning Mr. Ward, will not narrow the bounds of subscription, will not lay down any *new* law, will not be persecuting an individual. We should scarcely have thought that this would occur to any one; but we find that Mr. Hull is so sensitive that he sees the proposal in such a light. Surely it is no persecution to deprive a man of certain privileges which he only acquired by submitting to certain doctrines which he now repudiates. What would the benchers of Lincoln's Inn do under similar circumstances? Upon the same principles it is persecution to refuse any man a call to the bar. There is no penal enactment against Mr. W., no fine for holding his views as such, but because they contradict the pledges given at admission. Every society must have its internal laws, and its members must submit, if it is to fulfil its views, or even subsist as a body.

Again: as to the charge of narrowing the bounds of subscription, it is easily rebutted. Are there any bounds for subscription now, or are there none? If none, then the Articles are an absurdity, and the subscription a nullity. It had better be abolished entirely, and the University cease to profess a test which only touches very tender consciences. But this hypothesis no one can defend, and under this alone can Mr. Ward's be called subscription; and we have then a right to ask what are

the bounds within what they may be signed. Mr. Ward declares that he signs them in a *non-natural sense*, which, if it means anything, declares that he neither receives the *meaning of the words nor the intention of the framers*. In Mr. Ward's and his friends' cause, clearly there is no limit, for *contradictory* sentiments are held with subscription; and the Articles are a nullity, for they neither teach any particular doctrine nor forbid any particular doctrine. For our part, we assert that the meaning of the words, and the intention of the framers, are synonymous, and can never be shown in any point to vary. We feel that any test which separates the two, will contradict either common sense or law. The law interprets by the sense when clear, and when the sense is doubtful interprets by the intention of the framers. Let us hear upon this point a great lawyer.

Coke, 4, c. 74, on the High Commission in Causes Ecclesiastical:

"'Now that divers and other Acts of Parliament, which are general in words, have, upon consideration of the mischief, and all the parts of the Act (for the avoiding the inconvenience and absurdities that might follow,) received a particular interpretation, it appeareth in our books in cases of far less inconvenience and absurdity."

"'Pl. Com. in Stowel's Case, fol. 639, the preamble is to be considered, for it is the key to open the meaning of the makers of the act, and mischiefs which they intend to remedy, the judges of the law have ever in such sort pursued the intents of the meaning of the makers of Acts of Parliament, as they have expounded acts general in words to be particular, where the intent hath been particular, (which are the words of the book,) and, therefore, upon that rule it is there adjudged, that where the statute of 7 E. 6, is general, &c.

"'4. E. iv. fo. 1 & 2. Every statute ought to be expounded according to the intent of them that made it, where the words thereof are doubtful and uncertain, and according to the rehearsal of the statute; and there a general statute is construed particularly upon consideration had of the cause of making of the act, and of the rehearsal of all the parts of the act."

This is the law of the land, and it ought to satisfy Mr. Hull and Mr. Ward equally; but that they may have no cause for complaint we will refer them to a case in which the judges of the realm have decided on an *absolute* subscription. Coke says,

"'I heard Wray, Chief Justice in the King's Bench, Pasch. 23 *Eliz.*, report that where one Smith subscribed to the said Thirty-nine Articles of Religion, with this addition *(so far forth as the same were agreeable to God.)* it was resolved *by him, all the judges of England*, that this subscription was not according to the Statute of 23 *Eliz.* *Because* the statute required an *absolute subscription*, and this subscription made it *conditional*, and *that this act was made for avoiding of diversity of opinion, &c.*, and by this addition the party might, by his own private opinion, take some of them to be against the Word of God; and *by this means diversity of opinion should not 'be avoided, which was the scope of the Statute*, and the very Act itself *made, touching subscription, hereby of none effect.*"

Now, what Coke says on absolute swearing must also be to the point as to the Articles: "Who sweareth *absolutely*]—[for the deposition must "be direct and absolute, and not *ut putat*, nor *sicut meminit*, nor *ut "credit*," &c. &c. The judges have, therefore, decided that subscription

is absolute, and that any subscription which promotes diversity of
in their judgement destroys the scope of the statute. The preamb
be followed in our interpretation, and the *ut putat* is exclude
the Romanists by this absolute subscription. Does the *non-*
sense find any place in promoting consent? Is it the act of a co
tious man, and one who ought to be handled mildly, thus to
the whole scope of our articles? Has Tractarianism itsel fcause
sent in religion or promoted conformity? No; for their whole
has depended upon the virtual overthrow of the articles, the degr
of the reformers, and at last it has writhed itself into a simp
fession of its enormity. In what court would a non-natural se
allowed? and in this we have Mr. Hull with us, for he has a
desire that the question might be tested legally. Indeed, th
arguments of his pamphlet rest upon the assumption, that the cle
persecutors, and incapable of forming a dispassionate judgemen
fear that he has persuaded himself to infer a universal from a par
It can hardly be questioned that he will be tried by his peers in
and also it is, by no means, unsuitable that his views should be con
in the place *from* which he derives all his influence. The case d
no judge and jury as Mr. Hull thinks, nor can we see any
dissimilarity between justice dealt by convocation and by an ec
tical judge, We fear that the lawyer warps the judgement of th
Nor can we see any sufficient reason for the neglect of Oxford
simply because the ecclesiastical courts might discharge the sam
If the university were asking for a new statute, and the poin
be set at rest in a court of law by an old law, there would be a
argument; but Oxford has its statutes, its officers, and conv
Oxford has long been taunted with hearing heresy, and having n
to condemn it. Let it not transfer its power while it has the
It had better repeal the statute than make it obsolete by refu
exercise it, and we are convinced that convocation has no antip
Mr. Ward, but it desires to rid the university of his principles, a
because they are contrary to the Articles, and, therefore, also con
the Bible. And the position of the university will be miserable,
if it can never restrain its members, but must sit in silent
that the spirit of her formularies is evaded, and even the lette
tived. The plague cannot stay where it is, but we shall hav
men in office in the university who are not ordained, simply
they hold heretical notions. The advantages of Oxford, whic
benefited so many a family, and gladdened so many with aca
triumph, will be rejected by many who dare not expose their c
to such a subtle system, which effectually hardens the conscien
debases the mind. There are many who have already deeply re

their sons' matriculation at Oxford, and many will have a timid dread that they in their turn suffer. Away, then, with all indecision, for it is criminal in such a crisis. If Oxford is to retain its position, we must have some standard, and some interpreting standard; but in the present day men's minds are driven here and there in anxiety. If the Articles are to speak something, let us know in what sense they do speak. Let us enforce their acceptation in the legal sense, and demand of the authorities to use their power of stamping as error, and grievous error, all that contradicts our formularies in their natural sense. The test is withdrawn; but, in condemning Mr. Ward, the whole principle is enforced. There all who vote against Mr. Ward, will solemnly pronounce their protest against all *Roman Catholic* doctrine, will renew their vow of no peace with Rome. We venture to assert that no simpler question ever came before convocation, and it will decide how many Romanisers there are, who are ready to defend one who has had more honesty, though less caution, than themselves. And, yet, we we will not identify all who vote a non-placet with Romanists, for there are ever some who, from circumstances or peculiarity of mind, see a wrong in every decisive judgement, and fancy that they are acting with wisdom when they verify the old adage that extremes meet.

The Tractarians are plain for once and easily understood. They seem anxious for a decision. They have, in fact, lived long enough under pushes and cuffs to feel in no enviable position. They daily meet with taunts and derision as non-natural persons. It is clear that Mr. Oakeley is tired of it all. The practical corruptions of our Church, one of which is its want of appreciation in condemning their tenacity, have exhausted their patience. They only wish to be martyred by being ejected from a church with which they have no sympathy. Still they have each their pet argument—each has a plank dissevered from the vessel, by which he hopes to save himself and maintain some vague shadow for his long endurance; but Mr. Oakeley is most chivalrous, for he boldly claims history, which he calls a simple argument. Verily we believe it is, and one easily rebutted by any one who can read and think. Accordingly, Mr. Oakeley in his pamphlet, reprinted to justify Mr. Ward, as it was printed to justify Mr. Newman, lays much stress upon what he is pleased to term history. He declares that our Church has been remarkably unwilling to enter her protest against the doctrines of Rome. Again: "certain at least it is, that history gives "*no countenance whatever* to the opinion that the Articles were drawn "up *with the view of excluding Roman Catholics.*" (P. 287.) The italics are the writer's. In the first place the Articles were drawn up for an *express* object, as is declared in the preamble. Now, if Romanists were included, how could the preamble be carried out? Therefore we

may infer that Romanists were not intended to sign. Let Mr. Oakele explain it as he can; but meanwhile we must see what are his historica grounds. Now, let our readers mark that Mr. Oakeley is speaking o the Church, "*as a church*," and yet he proceeds to quote Fuller, wh is *merely* speaking of *Parliament*. We quote from his pamphlet:

"After the revision of 1562, they *were* enforced, but, as it appears, against *Non* "*Conformists* and not Roman Catholics. The question with Rome was then, as i "after times, regarded in a merely political point of view. 'Against Papists,' (say "Fuller, who certainly cannot be suspected of any Romanistic bias,) 'it was *enacted* "(Fuller has it *enacted*)' that to write, print, &c. *that the Queen was an heretic*, &c. "should be adjudged *treason*. Against *Non-conformists* it was provided that every "priest or minister should, before the nativity of Christ next following, declare hi "assent and subscribe to all the articles of religion agreed on in the Convocation o "1562, under pain of deprivation."

In the first place, Fuller is referring to 1571, and alludes to the Parliament only. So far is Mr. O. from being accurate in speaking historically. Again: where is our authority for saying that it was no enforced against Romanism? This very Act of Parliament to which Fuller refers was a pet project of the Puritans in the Commons. Dr. Bennet, a high churchman, declares that its object was to *root* out Popery. (P. 34.) It was stopped by the Queen in 1566, and Sir Simon D'Ewes imputes this to some sinister counsel. The Convocation had nothing to do with this Bill; but we have documentary evidence to show that the Bishops were in favour of it. A rough copy of their petition, with Parker's own marks, is in St. John's library, Cambridge. And now mark the Episcopa reasons. 1st, It touches the glory of God, &c. 2d, In the boke are the principal Articles of the Christian religion, *most agreeable to God's word*. 3d, Diverse and sundry errors, and namely, such as have been in this realm wickedly and obstinately by *the adversaries of th Gospel* defended, are by the same articles *condemned*. (Who are the but Papists? as the phrase is always used. See Strype, l. ii. p. 215. There are other reasons tending to the same end, but we must om them. This is inscribed as presented Dec. 24, 1566. The Act wa passed in 1571, and Fuller's comments are applicable to this period but it must be remembered that his history is very brief, and we mus be slow in drawing inferences. But Fuller's inaccuracy is seen i his declaration that they were to declare their assent to *all* the Article Now, we have a little further information for Mr. O. In the first place *all* who were not ordained according to Edward VI.th's order, or th then present form, were to *sign*. This manifestly includes Mary's clerg as well as foreign orders. In the next place, the words of the Ac are peculiar; for instance, "shall subscribe to all the articles o "religion which ONLY concern the confession of the true Christia

and the doctrine of the sacraments, comprised, &c." For
f our particulars, we are indebted to Dr. Bennet on the Articles;
· the following facts we refer to an "Essay on the Articles,"
, 1724. It is said, with a considerable show of reason, that
e articles of *faith* and sacraments were subscribed, and not
f indifferent matters. So Selden said, and so Collier wrote, and
rth's conversation with Parker points clearly that way. Heylin
es his testimony, and instances are adduced of men only sign-
h such limitations. So that Fuller is in error on this head
y from inadvertency, yet there was no reason that Mr. Oakeley
have fallen into a similar error; but let us not forget that such
were in no sense opposed to the Non-conformists. How, then,
Act against them, and *not* against Romanists? But our author
satisfied with his first quotation. He must give a second.
ore let us say, that Mr. Oakeley applied the previous passage
ller to a period immediately after 1562, whereas it belongs to
How will this work in his argument? "And accordingly,"
because the Articles were against Non-conformists, and not
Papists, says Mr. Oakeley,) "it appears that Roman Catholics
ued in the communion and even in the ministry of the Church
gland, for several years after the first promulgation of the
s." What is the proof of this but a passage from Fuller,
ctually refers to 1570, or one year *previous* to the enactment to
uller had referred in the passage before quoted? So that our
ransposes, twists, and turns his own authority, forgets his
d yet fails to make his case out. Unless he had so done,
d have had no shadow of argument; and having so acted,
nly the shadow of an argument. Of what avail is it to prove
ller that Romanists were in our ministry in 1570, when
icles were enacted by Parliament in 1571? Will the fact
ists were in our Church within a year previous to the enforcing
icles, show that the Articles were not made against them?
ays that Papists were in a whole skin until 1570, and they
tore it. Surely this does not prove that they saw no evil
rticles. Let us leave Fuller, and see what is the writer's next
He declares the astonishing fact, that Romanists signed the
and then infers that they did not preclude Roman doctrine.
shall have Mr. Ward's signature adduced in proof. Tests
barrier in those days, however *unpleasant* in themselves.
akeley has heard in his historical researches of an *oath* of
y. Did he never know that Romanists were compelled to
and did solemnly take it. Yet Bellarmine, and one of their

Popes decided that it was unlawful to take it because of its spiritual error! Surely, if Romanists were compelled to swear this, no words could bind them, and therefore they never need refuse to sign Articles. We had better assert that the oath of supremacy was not against Papists, because they did take it. We would certainly recommend Mr. Oakeley not to rest his point upon such a fact as this. Romanists did sign the Articles: we do not deny it. Romanists can do much which honest men repudiate. This is all which Mr. O. proves, and it recoils upon himself. Yet even the oath of supremacy of Dr. Pusey, Mr. Newman, and Mr. Oakeley, try to refer to spiritual authority. The last considers it only an oath of allegiance. We follow Sir Philip Sydney, who declares that the Papists were full of anguish because of this oath. (Strype 11, 1, p. 229. 30). Was it always taken before the Pope's refusal? Did Cole take it? Were there not many who refused it? (Strype 11, p. 132). Was not the very act which enacted it opposed by all the Popish Bishops in the House? (Strype 1, 1, p. 84.) And hearing so much as we have of our prayer-book, as if it were also Romish, why did the same nine bishops oppose the act of uniformity. Let Mr. Oakeley refer to Strype, and he too will have before his eyes the cunning tergiversation of Romish priests in those days who did refuse and thought to trouble the queen. (Vol. 1, p. 200 to 220). Whittingham, Dean of Durham, says, that many priests *never* took this oath, and yet had livings. (Strype's Parker, vol. iii. p. 82.)

But Mr. Oakeley has told us that some Romanists did sign the Articles without saying how many refused them. Before we enter upon this class let us refer our author to some remarkable men who did not sign the Articles. Gest, Bishop of Rochester, and Cheney, Bishop of Gloucester, did not record their names, and for a very simple reason. See Dr. Bennet. Dorman, a papist, accuses Gest of holding the *real* presence, and Nowell did not deny the fact, but Gest signed them in 1571. Let us therefore, refer more particularly to Cheney. He disputed in Mary's reign, but held a *real* presence. His signature is wanting to the Thirty-nine Articles of 1562. He was accused of holding real presence and free-will in Bristol. He was treated roughly and suspended by Archbishop Parker—was despised in the English Church—was entreated by Campion to join Rome openly and save his soul. He thought general councils unerring, and held high views of tradition. His successor in the See of Gloucester, as Strype says, a real Papist, and, as Mr. Oakeley shows, a friend of Sancta Clara and Laud, boldly asserted that Cheney made his servants Romanists, and was such himself. (See Dr. Bennet and Strype.) Now, in one sense he was more conscientious than his followers, *for he never signed the articles*. Why then should he refuse but because he knew them to condemn his opinions? We

do not admire his consistency, but yet he had some vestige of conscience. Bishop Cheney considered them a test, and evidently refused them in their natural sense. It may be asked how he escapes after 1571; and the fact is plain, that by the act in question only such as are below the Episcopate are compelled to sign. His history is instructive, and we wish many who are like him in doctrine would imitate his refusal. We doubt not that Mr. Oakeley will say of this, as he did of the Articles of 1552—"The whole story, like all else connected with the annals of the English Reformation, is, to say the least, *very uncomfortable*." No doubt many facts connected with it are to Mr. Oakeley and his friends *very* uncomfortable.

Now let us say somewhat in reference, 1st, to English Papists, 2ndly, to the motives of the reformers in imposing the Articles in 1562; for this is the point which really demands consideration. Mr. Oakeley thinks himself able to sign them in the sense in which they were first proposed: is he able? But as to popery, its advocates everywhere railed against our religion, and heaped upon it every calumny. The convocation of Mary's Bishops and Clergy in 1559, had refused any reform, and "the Papists were the *chief* persons that opposed it." (Strype, 1, 1, p. 127.) The same author calls it a part of their policy to profess conformity, and secretly insinuate popery (p. 154). At first they refused; but when they found that the Queen could well dispense with their services, they repented and pursued a different policy. Their "peevish obstinacy" was patiently suffered seven months in conferences and open disputations. We remind our Tractarian friends that one of their objections against our service was, that it was only agreed on by the laity, and at this time it was little more (1559). Some Protestants used the service before the day permitted, so anxious were they for a Protestant liturgy. Mr. Oakeley will not, perhaps, agree with Dean Noel, who said that the Papists regretted their refusal of conformity when they saw Protestants in their preferments. Strype thinks that the bishops were chosen for their *abhorrence* of popery, and tells us of some men "*of little conscience*," who outwardly conformed, and yet inwardly favoured Popery (p. 264). Nor need we hardly enlarge upon many Popish Ministers who were by Romish directions not Puritans, with a view to create divisions and heart-burnings among God's people, or on those who were shamelessly non-resident, and neglected their charge. It is a fact, also, that those Papists who outwardly conformed were railed against by more open Romanists; as, for instance, Gregory Martin, of Rheims, 1575, wrote to one Dr. T. White, warden of New College, reproving him for following the world, or *dissembling in religion against his conscience and knowledge*. (Strype 1, 1, p. 492.) The very John Bridgewater, instanced by Mr. Oakeley as a Papist,

who signed the articles, actually left England and "turned Papist." (Ibid.) We will pass on to the motives of the reformers, and will show that Mr. Oakeley has given way to his imagination—has skimmed the surface, and has overlooked the truth, from his prejudices. And be it observed that we have to do with Parker and 1562, not because Parker and Cranmer differ, but because we receive the articles from 1562 and 1571. Besides, it will be enough for us to know that Parker did not mean them to be vague; and if so, then Cranmer, who used the same phraseology, may not have intended them to be lax. If Parker wished to condemn Popery, and used such articles, we may readily grant that such was Cranmer's intention. But before we refer to 1562, we may enquire what Mr. Oakeley means when he says that doctrines were an *afterthought*, and that our reformation was "*a mere political* "*movement*" in the first instance. Does he suppose that there was no under-current of Protestantism in the nation before Henry VIII., or that it arose simply as an evil spirit at his bidding? Nations are not puppets, nor will they ever be so; and if we wish to know from whence our reformation sprung, we must look deeper. There were many Wickliffes before Catherine of Arragon. Upon such a supposition Mr. Oakeley founds his attack on Cranmer, and the very articles which were not even compiled until Cranmer had outlived this master, and had reformation in his own hands. So much for sequences! It satisfies Mr. Oakeley, and on it he rests an invidious comparison of the Tridentine teachers and the foreign reformers with our own. Mr. Oakeley asserts that they had not the nation with them in Edward's reign! It is a strange thing that in 1552 the nation should be Papist, and in 1562 Protestant, after a Popish Sovereign had done her utmost to uproot truth. And Protestant, England undoubtedly was in 1562. Yet we find that in the opinion if the writer, if in 1552 they were intended to conciliate Romanists, it is "*historically* certain" that so it was in 1562. Here we shall find what "*historically* certain" means. The sentiments of the Parliament were undoubtedly Protestant; only two temporal Peers voted against the oath of Supremacy, and but nine with the Popish Bishops against the act of Uniformity. In the Commons the bill was read three times in three successive days, as Strype remarks, so "current was it." We refer our readers to the Popish attack on it made by Scot, Bishop of Chester, in the Lords. Again: we will give Strype's inference from the fact that Popery, with all its aids, could not hinder the completion of the Reformation, and that in *three months*. "So averse "did the universality of the nation stand against Popery" (I. i. p. 105). This was in 1559; but in 1560 Parliament declared that more "sharp restraints" were necessary (p. 220). The Parliament, in 1562, exhibited a petition to the Queen, which began, "A faction of heretics in

"her Majesty's realm" hoped for her death. This was their first business. On March 3d they made a more severe enactment against recusants of the Queen's supremacy. This the Papists, of course, opposed; and one of Atkinson's arguments against it is, that "many "a false shrew there is, that will lay his hand to the book when his "heart shall be far off." (P. 453.) Strype's general summary of the Commons as to the very session during which Convocation revised the Articles is, "*But such were the humours of the Commons' House, that "they thought nothing sharp enough against Papists.*"

There is surely no need for further testimony as to the Parliament. Wentworth's and Strickland's opinions, and the support which they had in the Commons, point out that Puritanism, not Popery, was their bias. And as to the mass of the people, even if some should say that they were not represented by the Parliament, we find them in divers places breaking down and destroying vestiges of Popery. Elizabeth had to check their zeal, not to fear their Popery. In 1564, the violence of the people knew no bounds: they spat in the face of those who used vestments, and refused to enter their churches. (Strype, A. I. 2, p. 126. See also p. 240.) In 1569, Bonner's funeral was necessarily private for fear of a mob. (A. I. 2, p. 298.) But let us look at earlier times, when Elizabeth succeeded with every mark of joy, when the Corporation of London gave the Queen the Bible, and the figure of *time* giving her *truth*, even before she had openly shown her determination, proves the popularity of Protestant principles. The Queen at once recalled her ambassador from Rome, as having no need of Rome. The images and emblems of superstition were, in many places, violently, and contrary to express injunctions, destroyed. While the Queen and her council called such things "heinous disorder," men's hearts were eager, and their passions impetuous. (See Strype, A. I. i. p. 70-1.) There is also a very important paper which was given to Cecil, and acted upon in the Reformation, which mentions the dangers of the change, and the sources of danger: I. Pope; II. French King; III. Scotland; IV. Ireland: V. is subdivided into—1, Rulers in Mary's time; 2, Bishops and Clergy; 3, Judges and Justices; 4, All Opponents of Subsidy; 5, Thorough Reformers. From Rome, "nothing feared but evil-will, cunning, and practising." But why do we hear nothing of the nation at large, unless it is granted that the masses were for change? This will make it all consistent, and we can hardly believe that such a danger would have been overlooked. Strange also is it, that dulcet measures are recommended only to those who refuse subsidy. Those who refuse religion are to be punished; Papists are to be degraded, that, the pillars falling, others may fear. "Through-"out all England such persons as are known to be *sure* in religion,

"every one . . . . . to be set in place." "The clergy are to be "pressed by penal measures, and are not to be pardoned until they "confess their fault, throw themselves wholly on the Queen's mercy "*abjure* the Pope, and conform." (Strype, A. I. ii. p. 392-7.) Here we have no hint of opening a door by vague generalities, but absolute submission. And be it remembered, that if such measures were advised in 1558-9, still less was there need for laxity in 1562; for the whole current had set in against Popery. Cecil's papers also, of a later date, make no mention of danger from national love of Popery. (Strype, I. ii. p. 309.) But, perhaps, we shall hear of rebellion in different quarters; but these were after the putting forth of the Articles, and could not, therefore, affect the wording of them: and as to these very rebellions, they are a sign of the unanimity of the nation; for the Earl of Northumberland and Westmoreland in 1569, first appealed on grounds of Romanism, but secondly held quite another plan, and claimed a character for loyalty. A manifest sign that Romanism was not found sufficient for their purpose. (Strype's A. 1. 11, p. 315.) It was a popish rebellion, and it is a decisive proof that Popery had no popularity. It was easily quelled, and so was Dacre's, which followed. And if there were persons elsewhere disaffected, yet none aided openly. It was a question of delay and slothfulness, but not of religious hatred. We need say nothing further as to the events which followed; for Walsingham's opinion is decisive, when he tells us that the queen "beared no "foreign invasion, and *much less the attempt of any within the realm*, not "backed by some potent power and succour from without." (Burnet, 11, pt. 1. p. 839.) This is perfectly confirmed by history. Historically, it is certain that neither in 1562, nor in 1571, was the nation against a decided Reformation. Why, then, could the Reformers hesitate to exclude Papists? for there was nothing external which could hinder stringency. There was, however, much that was externally pressing them on against Romanists. There was a nation before them bleeding with wounds from Rome, a Church filled with idolatrous rites—an angry and excited nation. Personally they had suffered for the truth, and it was not probable that this should have made them less stringent. We know that they were prepared for the crisis—that in London only there were ordained 142 deacons and 41 priests—that readers were set forth—that none but sure men could preach; and if it be necessary to know from themselves with what intent they put forth our articles, we have the Canons of 1571 (oft misquoted)in reference to preachers—"*fidemque dent se velle tueri et defendere eam doctrinam "quæ in illis continetur, ut consentientissimam veritati divini verbi.*" (Sparrow's Collection.) Mr. Oakeley flatters himself that he can *hold* even if he cannot *teach* Roman Doctrine. This is such a jesuitical dis-

tinction, that it cannot have originated in a clear moral perception, for surely no man can omit, from his teaching, fundamental principles; and if he teaches them at all, in his view, they must be Roman. At all events, our Reformers overthrow it in the Canons of 1571, and Mr. Lakeley is a teacher, and it is his duty in the spirit of the Reformers to defend the *doctrine* therein contained. The Articles were a guide for teachers, and even in 1559; there were certain articles to be signed by the curates, a manifest token that peace was never sought by compromise. The title also negatives Mr. O.'s distinction, as well as shows what was the real intent of our reformers—"for unity of doctrine to be taught and *holden* of all parsons, vicars, and curates," &c. (Strype, vol. I. 1. 224.) There is also a paper drawn up by the Bishop for the regulation of the Church (1560), which appoints twice every year declaration certain articles "for avoiding all *doubt* and *suspicion* of *varying* from the doctrine *determined* in the realm." (See Strype 1. 1. p. 2.) These Articles are essentially protestant, and should be read by who have any doubts on the doctrine of the time. They bear upon them evidently the intention of testing papists, and this declaration compels the minister to exhort his people also to embrace them. (Strype 1. p. 329) considers this a token of Parker's pastoral care to exclude Papists and superstitious, and "make the best security he could" for this purpose. This was in 1560 and if in this time; they were bold and uncompromising, much more so in 1562, when all things were fully settled. And as to a fear that the lower house would negative by Anti-popish Articles, it is preposterous; for, first, Dean Nowel was their prosecutor—and, secondly, the House was more Puritanically inclined than Popishly. For instance, there was a paper put in, which made a request that kneeling in the Lord's Supper should be subject to the discretion of the ordinary—that copes and surplices should be taken away, and all should use such a grave garment as was commonly worn in preaching. Other things, similar in character, were added, and this was signed by Nowell and thirty-two others. And, on February 13, propositions of a similar import were brought in; but omitting only the surplice in service, and omitting the sign of the cross in baptism. Now, let us see whether this was unanimously and heartily rejected. For these Articles 58—against, 59 only; and of this number there were present 43 of the minority, and only 35 of the majority. Let it, also, be marked that the suspected Romanisers were in the *majority*—White, Bridgwater, Cottrell, Turnbull. This shows the spirit of convocation in the Lower House; but, also, among their requests we find—"That certain Articles containing the principal grounds of the Christian religion be set forth, as well to *determine the truth of things this day in controversy, as also to show what errors*

"*are chiefly to be eschewed.*" These were signed by sixty-four perso
The requests are in all but twenty-one, and thirteen of these conce
subscriptions. Again: Strype (I. i. p. 473) gives a copy of a pap
drawn up by some one preparatory to convocation, having some margin
notes by Parker, some by others. This is its authority; but it w
carried out: so that we can, under any circumstances, learn the *intentio*
of the leading men. "Certain Articles, containing the princip
"grounds of Christian religion, are to be set forth (in the *which, als*
"*is to be determined the truth of those things which, in these days, a*
"*called into controversy*) *much like to Articles as were set forth a litt*
"*before the death of King Edward.* Of which Articles the most pa
"may be used with addition and correction, as shall be thought conv
"nient." All who taught anything in derogation of it were to b
punished. By this, we see the connection of the two sets of Articles
and that both were intended not to include Papists, but to *determin*
the truth to their exclusion. What was then controverted?—w
justification, and many other points? And we must receive this settl
ment, if we are true Anglicans; and, in signing in English, mu
remember the Latin which translates "allow" *omnino comprobare*
Parker used them as a test; for, in 1571, all members of Convocatio
who refused signature, were at once to depart from the House.

We might multiply evidence, but our space precludes it; and we a
sure that we have said far more than enough to show that Romanis
cannot sign on historical grounds: once more they must boast th
they evade the intended meaning—again must they be placed among
latitudinarians and rationalisers, with solemn pledges and oaths. W
earnestly entreat Mr. O. to review his case, for his position is o
painful to his Church; and we trust, also, painful to himself—a
painful it must be to any honest man. No sect can prosper wh
opinions are a practical contradiction to their oaths, and no party c
rise which even *seems* void of sincerity, much less one which *is*. W
have shown our reasons; and, as we have just seen Mr. Ward's pamp
let, in which he triumphantly calls Mr. Oakeley unanswered,
hope that his assertion may stand in abeyance until Mr O. can pr
that he has not neglected history and perverted his own authori
Mr. O. will fall back on some of Heylin's simple and unsupport
assertions, which are, at least, more adapted to his cause than veraci
and impartial testimony. Those who sign our Articles honestly, m
sign them as the framers meant them, wherever they are doubtful; a
as such we sign, thanking God for His mercy in having permitted
many rebellious generations to enjoy their shield against resuscita
heresy of every extreme. May He long bless our Church, and g
it a tender conscience, and a burning love of truth.

THE RUBRICS.

"Church and State Gazette. Rubricalia." No. 148. 1844.

How painful, how humiliating, is the aspect of the Church of England at this hour! A few years ago, and no Christian community displayed so cheering a picture of revived spirituality, efficiency, and union. The clouds which cast a temporary gloom over our Church, and depressed the spirit of her members, gradually dispersed; friends rallied round the standard of Zion; foes retired in discomfiture; the dissenter felt that all his assaults against the Establishment only tended to damage and disgrace his own cause; the Romanist had, by the operation of the Emancipation Bill, been relieved from even the shadow of a grievance, and sank, at least in England, to the general level of other tolerated sects; while the Church of England, still Established and still Protestant, the Church of Christ and the Church of the people, with her Articles honestly interpreted and subscribed, her Ceremonies edifying, and her Ministrations scriptural, stood, amidst the storms of party and the fury of contending interests, firm as a rock and conspicuous as a beacon—a light in the darkness, a shelter from the strife. Behold her now! Bleeding with the wounds inflicted by her own children, poisoned with Tractarian heresy, distracted with ceremonial controversies, suspected by her most attached members, at once pitied and dreaded by the foreign Churches of the Reformation. Broken up into a thousand parties, far from presenting the fair appearance of "a city that is at unity with herself," she may rather be likened to the literal Jerusalem when about to fall before the hosts of Rome, torn in her very vitals by the Johns, and Simons, and Eleazars, by the Zealots and Idumæans, of the day. In the midst of this elemental war, what has been the fate of the faithful laity? From day to day, first in one diocese and then in another, they are compelled to witness the gradual irruption of false doctrine, accompanied by the revival of an obsolete ceremonial; and when some applied for relief to the Pastors and Bishops of the flock, they have met not only with coldness, but rebuff; nor only with rebuff, but harsh reproof and authoritative admonitions to implicit obedience and blind submission—obedience and submission to what? To an authority that ought never to have been called into exercise, to injunctions of more than doubtful legality, to practices introduced by men whose avowed aim is to *unprotestantise* their Church, to desperate experiments upon the common

sense and moral feeling of the community. Can a state of thi like this exist long in the Church, and not seriously comprom her integrity, not alienate from her communion her most spiritu and, therefore, most valuable members? Can consciences be trifl with, and just retribution not ensue on the individual or the Chur which countenances the evil? Can ministers be disheartened and thei flocks scattered, without affording to the seriously minded Christia cause for grievous lamentation; to the scoffer and the infidel, cause fo most unholy triumph?

But we may be accused of a want of discrimination; of writing to strongly; of magnifying unimportant differences; and prematurel sounding an alarm. Let him who thinks so, cast his eye over th extracts from Episcopal and Archdiaconal charges, selected in th number of the Journal which heads our article. Let him peruse, if h will, the entire charges in the volumes of that newspaper for the la two years; and he will not fail to notice that nearly all our Bisho and their officials have been compelled, through the dogged persistan of the Tractarian clergy, to discuss at large the questions of rubri and vestments, and similar matters, which the wisdom of calm times had practically set at rest, by allowing them to sink into oblivio He will find, moreover, that, far from being of one mind on the subje the dictum of one Bishop is directly opposed to the ruling of anothe that, while some, as the Bishops of London, and Exeter, and Brist with Archdeacon Sinclair, declare, in plain terms, the expediency of revived conformity to every Rubric found in the Prayer-book, othe as the Archbishop of Canterbury, the Bishops of Lincoln, Ches Worcester, Peterborough, and Llandaff, with Chancellor Raikes, plainly record their judgement, of the undesirableness of such revival. Nay, he will find more than one who, like Archdeacon Shirl will tell him, "that, in some cases, the rubrics and canons are doubt "in some they are contradictory, in some they are superseded by "statute law; while, in other cases, circumstances have so altered as "render what was once good and profitable inexpedient, and, in so "cases, impracticable."

Now, if the evil of the attempt made by the disciples of the T tarian School to revive these obsolete usages, had not been extensiv felt, it is not to be believed, that so many good and spiritually min men would have deemed it necessary to meet the subject in th charges. If, on the other hand, the example had not proved contagi even in high places; if the principles involved in these practices had touched a sympathetic chord in the minds of, at least, *some* of our rul we should not have beheld them bandying compliments with

of the new school; faintly blaming, and more than apologising
r errors; holding an unsteady balance between their manifest
)n of Gospel Truth and their professed deference to authority;
ly doing these men's work, while by their words they disown
judgements quoted on both sides, but satisfactory to neither.
r still: we are gravely told that, by virtue of his Apostolic
y individual Bishop may command obedience, and that every
, Deacon, and Layman of the Diocese is bound to obey.
nd Laity are, forsooth, to think nothing and say nothing,
) dissent nor remonstrate, when injunctions are issued which
ve conscientiously to be far from "godly admonitions," and to
he scandal of the Church. Thank God, we are members, not
urch of Exeter, not of the Church of London, but of the *Church*
d. We can recognise in no individual bishop of that Church,
tever place in the realm he may derive his title, and over what-
ion of the land his functions may be exercised, the right to
, on his private responsibility, the observance of ceremonies
y the general long-established practice of the Church, have
ier totally discontinued, or allowed only to linger in certain
ied localities. Canonical obedience is due from the Presbyter
dinary, only so long as the Ordinary exercises his functions
e bounds of the Church's laws. By right of the Episcopate,
p is the superior administrator of ecclesiastical affairs in his
he "takes order" for the due government of all within his
al rule. There is. however, a limit to his powers. That
defined by the regulations of the Church of which he is a
He is as much in subjection to the law of his Church, as
y of his diocese are in subjection to him. Were this not
every diocese in the land might speedily become an inde-
communion, and the whole framework of the National Church
destroyed. "But, in matter of doubt as to the interpretation
ibrics, the bishop is by law the judge." We grant this; but
s the admission affect the argument? In most of the
now agitated, it is not the interpretation of a rubric which
bject of dispute, but first, the expediency of at all reviving
solete practices connected with the conduct of public worship;
adly, the legal power, no less than the moral right, possessed
ishop, to enforce the revival over his diocese, when custom
ined the force of law, and the circumstances, habits, and
of the nation at large have so altered, that revival becomes
n, and inexpediency, a sin.

state our conviction, after bestowing considerable attention

on the subject, that the matter cannot be made to rest on the be
interpretation of the Rubrics. In general, their meaning is evide
In one or two immaterial instances, one direction may appear to
opposed to another; and in such a case, the bishop will be guic
to the only right interpretation, by the long-established practice
the Church. The difficulty then degenerates into a quibble, a
common sense decides. The question is equally narrowed in reg
to the habit of the officiating minister. We are not required
travel into the wide field of former vestiarian controversies, to t
times of Edward VI., Elizabeth, James I., and Charles II. It
practically, a waste of time to occupy it with the historical literatu
of those days. The last Act of Uniformity has legalised the prese
Prayer-book and its Rubrics; and as to the vestments of the minis
during the celebration of the various offices of the Church, the rub
speaks in these express terms: "Here it is to be noted, that su
"ornaments of the Church, and of the ministres thereof, at all tim
"of their ministration, shall be retained and be in use, as were
"this Church of England, by the authority of Parliament, in t
"second year of the reign of King Edward the Sixth." Nothing can
plainer. We have only to turn to the first prayer-book of Edward V
(1549), and there we find the following ample directions as to t
habits to be worn by the officiating minister: "In the saying or singi
"of Matens and Evensongs, Baptizyng and Burying, the minister,
"paryshe churches and chapels annexed to the same, shall use
"Surples. And in all Cathedral churches and Colledges, the arc
"deacons, deanes, provestes, maisters, prebendaryes, and fellow
"beinge graduates, may use in the quiere beside theyr surplesses, suc
"hoodes as pertaineth to their severall degrees, whiche they ha
"taken in any universitie within this realme. But in all other pla
"every minister shall be at libertie to use any surples or no. It
"also seemly that graduates, when they dooe preache, shoulde u
"suche hoodes as pertayneth to theyr severall degrees.

"And whensoever the Bushop shall celebrate the holye communi
"in the churche, or execute any other publique minystracyon,
"shall have upon hym, besyde his rochette, a Surples or albe, an
"cope or vestmente, and also hys pastorall staffe in his hande,
"elles borne or holden by hys chapeleyne.

"Upon the daie and at the time appointed for the ministracion
"the holy communion, the priest that shall execute the holy ministe
"shall put upon hym the vesture appointed for that ministraci
"that is to saye: a white albe plain, with a vestement or cope. A
"where there be many priests, or deacons, there so many shall

"ready to helpe the priest, in the ministracion, as shalbee requisite: "and shall have upon them lykewyse, the vestures appointed for "their ministery, that is to saye, Albes with tunacles."

In the Articles issued by Queen Elizabeth in 1564, with the assent and consent of the Metropolitan and Bishops, we find it enjoined, that in cathedral churches, at the ministration of the Communion, the principal minister wear a cope, beside the surplice; but at all other prayers said at the communion table, the ministers wear no copes, but surplices only. Also, that during the celebration of divine service, the dean and prebendaries wear a surplice with a silk hood in the quire; and that when they preach it is seemly that they should also wear their hood. It is moreover enjoined, that every minister saying public prayers, or ministering the sacraments or other rites of the Church, shall wear a comely surplice with sleeves, to be provided at the charges of the parish.

Bishop Cosin, a valuable authority in such matters, unhesitatingly gives his judgement, that the above rubrics of King Edward's first prayer-book are part of the law of the Church, and he attributes their general nonobservance, during preceding reigns, to the Genevan notions of the clergy who returned to England after the death of Mary, and the laxity of discipline consequent thereon. (See his opinion in the additional notes to Reynold's book of common prayer.) Now, whatever opinion may be formed as to Cosin's alleged reason for the disuse of some of these vestments, it is plain that, notwithstanding their legality, even after the Restoration, they were found to be obsolete. Cosin, we know, attempted to revive the rigid observance of the rubrics in his diocese of Durham, and *then* the attempt was viewed in the light of an innovation on the settled practice of former years. Wheatly, who wrote his work at the beginning of the last century, tells us that in his time the alb and cope, the rochette, &c., had fallen into disuse, but assigns no reason for so early a breach of the rubrics legalised by the act 13 and 14 Caroli II., 9, 4.

We see, then, that, in despite of the Articles of Elizabeth and the last Act of Uniformity, no vestment seems to have been generally used, from the times of Elizabeth to our own, by the minister, whether during Public Prayer or in the celebration of the Communion, and the other offices of the Church, but the surplice. The *letter* of the law is plain; the general *non-enforcement* of the law is equally evident, both from historical testimony, and the present practice within the memory of man. We venture to assert, that in no one cathedral church, no one parish church, no one chapel in the whole United Kingdom, does the minister officiate, either at Prayers or at the Lord's Table, in the habits pre-

scribed by the Rubrics, or with a rare exception, in any other vestm
than the surplice, scarf, and the hood of his degree; and that no
bishop or bishop ever "celebrates the holy Communion, or executes
"other public ministration, having his pastoral staff in his han
"else borne or holden by his chaplain."

II. Leaving this question for the present, we proceed to the consid
tion of another mooted point—decided, indeed, but no sooner dec
than again left in as much doubt as ever, by the Bishop of Exeter—
use of the surplice in the pulpit. Doubtless, there is here not the s
unquestionable authority to guide us as in the previous case. The la
not obvious, the usage has not been uniform, the historical bearings of
question are not clear. We have searched the pages of Strype and Bur
Collier and Heylin; we have consulted the documents in Sparrow's
Cardwell's collections, together with the Nonconformist's own accou
of the Savoy conference, in Baxter and Calamy; we have not ov
looked the observations made by our ritualists, Reynolds and Wheat
Shepherd and L'Estrange; and, in no one instance, have we been
to discover a single passage bearing *directly* on the subject.
officiating minister, the Prayers and the Communion, the surplice,
and cope, and other vestments, all appertaining to the celebration of
services of the Church—these are discussed at length; they form
subject of divisions and heart-burnings without end; they drove ma
good man, from the time of Elizabeth to that of the Second Charles,
nonconformity; they were made the handle for oppression, by
men as Laud, and others of the High Commission; they were
subjects of frequent correspondence between the clergy and
reformed brethren on the Continent;* but nowhere, as far, at leas
our researches have extended, is there a positive proof of the dress
by the *parochial minister* when, being licensed to preach, he taught
own people from the pulpit. If he were a *stranger*, he could no
course, preach in the surplice, that being the dress of the officia

* Even Heylin is obliged to admit that some, at least, of the continental di
advised the English clergy, in Elizabeth's time, to submit to the injunctions respe
the surplice. He says, indeed, that the resistance at home was backed by the
man and Swiss divines abroad, and attributes much of the acrimony of the vesti
controversy to this influence. It is likely enough that many of those reformers
approved of the practice; and the history of the Frankfort troubles shows us tha
all alike were of a sound and sober mind. On the other hand, the letter
Bullinger and Gualter, quoted in Strype, and published by the Parker Society,
a calm and moderate language, and indicate a spirit the very opposite to that of
nate noncompliance in things indifferent. Bullinger wrote, not only in his
name, but that of the Swiss Reformed Church. He enters into the question at

minister; and, at present, the custom, in those cathedral churches where the surplice has been retained in the pulpit, is, that if a clergyman, unconnected with the Cathedral staff, be invited to preach, as at visitations, ordinations, and on similar occasions, he should always occupy the pulpit in his academical or preacher's gown.

In the present day, our bishops are divided in opinion on the point. The Bishop of Exeter rules that the sermon is part of the communion service, and, therefore, the surplice should be used in preaching; while the Bishop of Worcester as pointedly delivers a judgement directly the reverse. Nor is the practice which obtains in the church by any means uniform. In many cathedral churches the stated preacher delivers the sermon in a black gown; in others, in a surplice. The pulpit itself, as at Oxford, Chichester, and elsewhere, is not always in the choir. At the college chapels in our universities, the surplice is mostly used; but the university sermon is delivered in the gown. In the generality of town-pulpits, the officiating clergyman changes his habit; in many country churches no change of dress occurs. In this last instance the custom has doubtless arisen from the inconvenience of conveying the gown from parish to parish, when a clergyman has frequently to serve two or three cures widely apart.

In the absence, then, of historical proof, and with such a diversity of custom, we are compelled to use less positive arguments derived from inference and analogy. We shall perceive that this train of reasoning will lead us to the conclusion that the sermon is no integral part of the services of the Church; that the officiating minister and the preacher are two distinct persons in the eye of the Church, even when the offices are combined in the same individual; and that, consequently, the enjoined habit of the one does not, of right, appertain to the other.

1. We have to prove that the sermon is no integral part of the services of the Church.

It confessedly forms no portion of either Morning or Evening Prayer. Those services are complete in themselves, and an Act of Parliament, passed within these few years, first gave the Ordinary the power to

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length, and proves that the surplice was not (as so many believed) the badge of popery, but had been in use in the Catholic Church, long before the rise of the distinctive errors of Rome. The controversy was not confined to the use of the surplice and cope at the public services, but extended to the out-of-door habits of the clergy—the square cap and the priestly gown, &c. In p. 157 of the "Zurich Letters," there is a long and interesting one from Humphrey and Sampson, in reply to the arguments of Bullinger, which our readers will do well to consult. There are some good observations on the general question in "Short's History of the Church of England," pp. 245 et seq., 3d edition.

order a sermon at the conclusion of the second service. It confessedly forms no portion of the Litany. That is equally a service complete in itself, to be used on Sundays, Wednesdays, and Fridays, and at all other times when appointed by the Ordinary. Even when used separately, not in conjunction with Morning Prayer, as is done at some cathedrals and colleges on Wednesdays and Fridays, it is not followed by a sermon.

Is the sermon, then, an integral portion of the Communion Office, as the Bishop of Exeter has affirmed? We assert, with all deference, that the learned prelate is mistaken. That the sermon should follow so closely upon the reading of the Gospel is not a matter of surprise, when we consider that the practice of the ancient Church was to expound the Gospel to the people. At first, indeed, there were two discourses delivered, one to the catechumens, the other to the communicants. In process of time, when the distinction between catechumens and the rest of the congregation was lost, the people left the church at the end of the sermon; and the communicants alone remained to the conclusion of the service. The Church of Rome has always, as much as possible, discouraged the stated exposition of the Word of God; so much so, indeed, that, at the time of the Reformation, parish priests were found totally incapable of preaching to their flocks; such sermons as the people scantily heard in those days being nothing more than legendary effusions in favour of saints and relics, by the preaching friars. In primitive times the office of expounding the Gospel was generally discharged by the bishop, while the parochial minister confined himself to the prayers, the sacraments, and other offices of the Church. We may see the reason, then, for our Church having expressedly introduced the sermon in the midst of the communion service; but we have no authority whatsoever to declare that that service is incomplete without the sermon. It is a well-known fact that preaching was suppressed more than once by our Sovereigns, at the early period of the Reformation, and the homilies alone permitted to be read. The preacher was required to have a distinct license from the bishop, and the parochial minister was not permitted to ascend the pulpit of his own church without a similar authority. In times so late as those of James I., we find the distinction broadly recognised between the minister and the preacher; for the apparel enjoined by the Canons of 1603, relates only to "ministers reading divine service and administering the sacraments". (Can 58). The very place whence the sermon was to be delivered points it out as a portion of the offices perfectly distinct from all the rest. The Prayers were read from the desk; the Litany would properly be read in the body of the church, as is still the case

ıthedrals; but the pulpit was reserved expressly "for the ing of God's Word."

addition to this inferential reasoning, we may, with propriety, ask op of Exeter, and those who coincide with him in the dictum sermon is part of the communion office, to give us some better r for this assertion, than the mere rubrical direction that the should follow the Nicene creed. If the decision of the point to rest on this one Rubric, nothing, we apprehend, can be han the reasoning of the learned prelate. We may just as well at all briefs, excommunications, &c., are a portion of the ser- ause they are to be read immediately after the Nicene creed. efore, still demand sounder and more convincing arguments, e are called upon to subscribe to the truth of an assertion, the of which all historical inferences lead us greatly to question. r, indeed, that the tendency, from the time of Elizabeth to that ommonwealth, amongst the higher powers in the country, was of a splendid ceremonial and priestly domination. Elizabeth, failing almost natural to her sex, made much of external pomp, ured hard to procure conformity in all the nicetices of copes, s, and tippets, and square caps. The priestly habit, without of the church, was as much a matter of royal injunction, surplice and the alb within them. The puritan noncon- was as much of a criminal in her eyes as the popish

The latter only attacked her legitimacy and her crown; ıer had the audacity to dispute her taste in matters of r, and her orthodoxy in articles of dress. The security of the could overlook political disaffection, but the vanity of the ould not pardon the distaste shown to her supremacy in s. In vain did the pious and conciliatory Grindal desire, peace of the Church, to allow some moderate latitude to ciences of these men, who refused neither to subscribe to les, nor to read prayers and administer the Sacraments, to the prayer-book, if only the habits were somewhat if only there were a shade less resemblance between those of the popish priesthood. In vain did the best and moderate of the Swiss aud Genevan divines entreat her to stay , and afford some scope, for prejudice it may be, but, as most ught, for tender consciences. Elizabeth, with her fondness for with the rood and the lights and the pictures of her own chapel, ıer to be reasoned with nor propitiated; but, ever and anon, lers issued from her council-chamber for the enforcement rmity, which the bishops unwillingly put in force. But

what reference had these injunctions, articles, advertisements, a orders, to the habits of the *preacher?* As in the canons of a lat date, so in these documents of the Elizabethan age, the same distinc tion is uniformly observable between the preacher and the minister The latter is required to officiate in the prescribed habits, the former has no habit whatsoever enjoined him. In one place of the Articles of 1564, we find this solitary reference to the costume of the preacher: that in cathedral churches, when the dean or prebendaries preach, it is seemly that they should wear their hoods. This clause, following immediately after the injunction that, during divine service, they should wear the surplice with a silk hood in the quire, goes far to strengthen the argument that the surplice was not then worn in the pulpit; for we naturally ask, why are they ordered to wear a hood when they preach, when, if they delivered the sermon in their ministerial apparel, the surplice and hood are already on their persons?

We cannot but believe, upon a review of the whole question, that, from the Reformation downwards, the usual practice was for the preacher to appear habited in his cassock and gown; on special occasions, with the hood worn in addition; and that the introduction of the surplice when preaching, may be attributed to the priestly ideas of the divines of the Laudean school, just as the attempt is now made to foist the same ministerial garment into our pulpits, in opposition alike to the wish of the laity and the law of the Church.

3. We conclude this part of the subject with the following almost decisive testimony to the practice in the time of Elizabeth. Strype informs us, in p. 501, vol. i., pt. i., of his Annals, that amongst other items of request made to Convocation in 1652, by Nowell, Sampson, and 31 other dignitaries and proctors, the fourth ran to this effect: "That "the use of copes and surplices may be taken away; so that all "ministers in their ministry use a grave, comely, and side-garment "*as commonly they do in preaching.*" It appears then, that, these good men desired to assimilate the officiating to the preaching habit, and in direct contrast to the spirit of the Laudean and Tractarian school to rid the Church of the use of those vestments which, in the eyes of the people, elevated the minister to the level of the sacrificing priest. Had this, with someother of these requests, been complied with, there can be no doubt that the distractions of after times would in a great measure have been avoided, and that whatever the ministrations of the Church might have lost in outward show would have been abundantly compensated, by the internal harmony and encreased efficiency which would thence have accrued within her pale.

"The true state of the case I take to be, that you are directed t

"use the surplice only when reading service, or administering the "sacraments; you then appear in your proper character of priest or "deacon, appointed to minister in holy things; but when you "preach, you assume the character of a teacher, and as such your "proper habit (if, indeed, proper or improper be fit words for a "matter so utterly insignificant) is your academical gown, with "a hood, denoting your degree at the university." (Bishop of Worcester's charge to candidates for ordination, December 21, 1844.)

III. A few words will suffice to dispose of another debatable question—the use of the Offertory and the Prayer for the Church militant after the sermon.

Little doubt can be entertained by any one who diligently compares the Rubrics of the Communion office, that, at the last review, it was the intention of the divines of that day that the Sunday services should conclude with the Offertory and the Prayer for the Church militant, accompanied by the final blessing. There seems as little doubt, however, that this portion of the service was not generally used in the Church, and that even in our Cathedrals the practice was not uniform. From a quotation from a charge of Archdeacon Sharpe, in 1738, inserted in the very able pamphlet of the Rev. R. Wickham, it appears that in that Archdeacon's day no collection was made at the Offertory, except at those times when the Holy Communion was administered, and then only from the communicants. He does, indeed, mention the custom of a weekly collection, but only in those places *where there was no assessment for the poor*. We have ourselves observed the custom generally to prevail in the Protestant Churches of Ireland, and for the same reason; because there, also, there was no assessment for the poor. The collections were made, however, without the use of the Offertory, during the singing of the psalm before the sermon. We do not wish to impute dishonourable motives, as some have done, to those clergymen who have of late revived the Offertory. We do not tax them with a desire of acquiring, by this means, an undue influence in their parishes, from the fact of their becoming the dispensers of large charitable collections. We cannot join in the accusation of sordid intentions which has been raised against them. No doubt, the general feeling has been strongly expressed against the revival of the Offertory, and, in all probability, from the suspicion of its being made a medium for drawing forth the too frequent contributions of the parishioners. At the same time, we feel convinced, that more is lost than gained by the degree of moral compulsion employed on those occasions, against the wishes of those who are called upon to contribute; and that a custom which, more than a hundred years ago, was

generally disused in England, it is neither reasonable nor safe to revive at present. Some congregations have not objected to the weekly Offertory from a deference to the clergyman and a desire for peace. Others have acquiesced very unwillingly, and given their alms in so grudging a spirit, that the moral effect on them has been personally prejudicial, while other charitable objects have lost in proportion. Probably, in no one instance, has the congregation readily embraced this opportunity for benevolence, or felt it to be a privilege. In cases of collections for other objects than parochial ones—such, for instance, as the colonial bishoprics fund, recommended by the Bishop of London, the use of the Offertory is manifestly illegal; and by the well-known decision of Sir Lyttleton Powys, in the reign of George I., it seems to be settled as the law of the land, that no collections can be legally made in church during the reading of the Offertory, except for the poor of the parish, but by the leave and permission of the Crown.* We should truly rejoice to think that, in addition to the statutable assessments for the poor, the people at large were so charitably disposed, as to regard the Offertory as an unostentatious and delightful medium for private charity; entrusting their alms to the minister and churchwardens, who, by virtue of their office, are the best able to dispense with discrimination the gatherings of the faithful. We fear, however that these are not the times when men can be induced to give of their substance without exciting appeals, and to be generous towards their poorer brethren on the simple principle of Christian liberality. I cannot, then, be wise, even were it practicable, to attempt all at once to enforce those collections at the Offertory which may only render the niggardly more niggard, and afford a specious pretext to the uncharitably disposed, to make the trifling weekly donation a substitute for large

* At the same time, we cannot, in fairness, suppress the following opinion of the learned civilian, Dr. R. Phillimore, lately given in reference to the case of Dr. Penfold, and taken from 'The Times,' of January 20:—

"I am aware of the case reported in the 15th volume of "Howell's State Trials"—"the trial of the Rev. W. Hindley for collecting at a charity sermon—but, after "careful examination of that case, decided by a single judge, evidently, and, indeed "avowedly, upon the belief that money was levied for the Pretender under the guise "of collections for charity—considering the indecent party spirit which tainted "throughout, that some of the propositions contained in it are overthrown by a subsequent decision of Lord Hardwicke—and, lastly, that so great a judge as Lord "Stowell, when it was cited to him, designated it 'as one of party heat, which took "'place in times of party ferment, and of smaller authority on that account,' and "passed it by as a precedent of no value, I am not shaken in my opinion by this case "Hutchins v. Denziloe, Consistory Reports, p. 174."

rterly or annual subscriptions to the charities of the parish. The con-
ıtions collected for both local and national purposes, not to mention
responses liberally made from time to time by our congregations
missionary objects, afford no unpleasing evidence of the liberality
which the laity meet their minister's appeal, when that appeal is
: to them in a way consonant with their long-cherished habits of
ıg. We do not say that the methods usually employed for obtain-
heir contributions are the best. We lament the necessity for the
ctions of the popular preacher and for the excitements of large public
ablies. We confess that there is much cause for sorrow in the
ıtation of modern benevolence, and the scenic accompaniments of
eligious meetings of the day. Nevertheless, it will be prudent to
: before we set ourselves completely against the current of general
ım, and perchance cause such a revulsion of feeling, as may
: many of our flock into the bosom of dissent.

'. The Bishop of Exeter has ruled, that in the morning service
ıayer should precede the sermon in the pulpit. This decision
rectly in the teeth of the 55th Canon, which recites the Bidding
er as the form "to be used "by all preachers before their
ions." The Bishop opposes the Act of Uniformity to the Canon,
declares the latter of no authority. The Bidding Prayer, it is
, has long been in disuse, except on certain special occasions.
ad, generally, become obsolete in the reign of George I., who,
political purposes, commanded it to be read in every parish of
kingdom. This prayer has again fallen into disuse; and, in
stead, a collect taken from the Prayer-book has preceded the
r's Prayer. L'Estrange tells us, that "all along the days of
dward VI. and Queen Elizabeth, the practice of the Bidding Prayer
only exhibited by six authors. Two Archbishops—Parker and
ındys; four Bishops—Gardner, Latimer, Jewel, and Andrews. In
l these, it interveneth betwixt the text delivered and the sermon;
rchbishop Parker only excepted, who concludeth his sermon with
. I observe, also, in them all, that it is terminated in the Lord's
ıayer, or Pater Noster, for which reason it was styled *Bidding of
eads;* Beads and Pater Noster being then relatives." P. 183.

'Estrange further proves, in opposition to those who contended that
e should be no prayer before sermon, that this was the uniform
ctice of all antiquity, as may be gathered from Chrysostom,
ustine, and others, whom he cites.

t is not uninteresting to remark, that even before the Reformation,
ding Prayers were used by the preacher before sermon; this was,
L'Estrange justly remarks, the only part of the service which could

be called really common prayer, because the rest of the service was in Latin, and, consequently, not understood by the people. The Bidding Prayer was altered after the Reformation, to render it conformable to the tenets of Protestantism.

It would have been well if the Bishop of Exeter had better informed himself of the historical bearings of the questions on which he has so authoritatively pronounced. We believe, that on this, as well as other points, his judgement would have been, at once, less dogmatical and more correct. He would have avoided the error of considering the sermon part of the communion office, and would have allowed a latitude, even in the use of extempore prayer before sermon, which his judgement now entirely forbids. At the Savoy Conference, when the nonconformists objected that there was no liberty given to the minister to use other than the set forms of the Prayer-book, the bishops replied, that custom had sanctioned the use of extempore prayer before sermon. (See Baxter's Life, or Short's Ch. Hist. p. 484, 3d ed.) To the same effect writes Bishop Hall: "An enjoined Liturgy "may well stand with the freedom of a prayer conceived. The desk is "no hindrance to the pulpit. He is wanting to his duty that slackeneth "either service." We are indebted for this extract to a writer in "The "Record" of the 23d ult.; but we had before noted for ourselves that Herbert's "Country Parson" contains forms of prayerboth before and after sermon, and that Jeremy Taylor used forms of his own before sermon. It appears that Bishop Wilson, of Sodor and Man, did so too. In Hall's time, extempore prayer was *ordinarily* used in the pulpit, as that good prelate informs us, in vol. x. p. 414, of his collected work.

V. We have confined ourselves to some of the rubrical questions mooted at the present juncture, and we trust have not unfairly discussed them. The error which is most to be guarded against, in writing on these subjects, is the adopting, as some of our contemporaries have, of a superficial, if not frivolous manner of treating them. It does not follow that, even if these matters were *per se* of slight importance, therefore their injudicious revival may not cause much real mischief, and alienate many from the Church, while it tends to generate suspicion and alarm. We would meet the evil with a resolute but impartial spirit; with a conviction that things in themselves trivial, can assume, at times, an adventitious importance, from the consequences to which they lead. We are not left in doubt as to the effects already produced in those dioceses where rubrical conformity has been agitated. We behold, in every instance that these untoward questions have become a scandal and a re-

nce to clergy and to laity; and, unless some competent au- interpose speedily to quell the rising strife, we are driven melancholy conclusion, that mutual acrimony and distrust on only encreasing, until churches will be left without con-, and sacred things become the jeer of the infidel, and the aterièl of newspaper discussion. If wisdom is to be rom the records of past generations, we shall do well to efore we rouse again into pernicious activity, those slum- elements of man's worse nature which, once excited, sweep face of society with the violence of the whirlwind, de- e monuments of ages, and leave a wilderness of ruins in ain. If the sacred name of Religion be allowed again to a party word, and men are led to suspect, that those who be their pastors are stealthily seeking to exercise a priestly ion, we shall witness the occurrence, under new aspects, but with the same principles at work, of the days of Laud, efore of the days of Prynne; the days of authority degene- to tyranny, and of noncompliance exasperated into recu- the days of the Church rudely severed from the State, bear, unsupported, the attacks of the Infidel and the Revo- on the one and on the other.

w we ask the *cui bono* of the present attempt to revive these directions, if we seek to find one solid argument for the cy of enforcing conformity with practices which, in some least, have not even the bare sanction of law, what are ? That it is desirable to have uniformity in the offices and tions of the Church; that the scruples of some clergymen as subscription are to be regarded as binding on the rest; that the on of the laity is nothing else than "a resolute determination ist all church authority," a spirit of "schism in its most ievous form, under the guise of nominal churchmanship;" that determination of many a pious clergyman not to submit to al dictation of the Ordinary, is a breach of canonical obedience olation of a solemn oath. These and such like answers have ready publicly given, whenever the minister or his flock have duty to urge, with respect but firmness, the evil of pressing novations upon the acceptance of a reluctant people. And s been the consequence? That the protests of the several have been only the more uncompromising in spirit, and re decided in expression; that entreaty has been exchanged for rance, and remonstrance, for an appeal to the Queen in council; assemblies of the clergy in their several deaneries have been

the theatres of division, and resolutions have been, in some cases, passed, reflecting both on the wisdom and the authority of their Bishop. The Bishop of Exeter makes it a matter of rejoicing that the contest thus raised by himself is about such acknowledged trifles as vestments and rubrics, the use of the weekly Offertory and the Church militant prayer. We do not envy him this feeling. On the contrary, we lament most deeply that things in themselves indifferent have been brought into undue prominence, and that the battle should be fought, if battle there must be, about questions which true wisdom would never have mooted, and a weak pertinacity of opinion can alone keep from falling into positive oblivion. It is a matter, not for congratulation but for sorrow, that non-essentials should at any time engender strife. Especially is it a matter for unfeigned humiliation when a bishop of Christ's Church is, on his own showing, willing to stake the integrity of his Church and the unity of his Divine Master's body—certainly, the peace of the diocese; probably, the endurance of the whole Establishment; possibly, the welfare of immortal souls—to stake, we say, these high and holy interests, on such a paltry issue; an issue which, if gained, can only lead to the personal and temporary triumph of the man, but which may affect, for ages to come, the well-being of the Established Church.

But we by no means subscribe to the assumption of the Bishop of Exeter, that these matters are of little importance. He has employed an argument which falls with redoubled force upon his own proceedings. We do not allow the truth of it; but, on the contrary, declare our firm conviction, that these apparently trifling questions are, *from the principles involved in them*, very grave ones. The revival of a few usages of doubtful authority in some instances, and of no doubtful expediency in all, may seem to be, notwithstanding, not of any great moment. Whether sermons be delivered in the black gown or the surplice, may be thought a matter of such very minute difference, that the distinctive hues of these vestments could only be noticed by an eye trained for the purpose on the platform of Geneva. So did not think many a Father of our Church in former days; so does not think many a true son of that same Church at present. Who call these changes trifles? Those very individuals who most insist on their adoption. Who terms them non-essential? That very fraction of the Church who lays the stress upon them. This is quite enough to excite alarm. This alone would make sober-minded people pause before they sanctioned them. This of itself is a certain index of ulterior views designedly kept in the background. Cause, at least, for strong suspicion there assuredly exists, when words and deeds so ill accord together. Doubts arise, very naturally, in the

mind as to the genuineness of professions which are so glaringly contradicted by practice. We look, then, beyond rubrics, beyond vestments: we seek for a solution of this inconsistency elsewhere. We find it, not in scruples of conscience; not in longings for uniformity; not in the asserted desire that all things be done decently and in order; not in the professed intention to render the ministrations of the Church more efficient: in none of these points do we find it—but *in the errors of the Tractarian School;* in tendencies to Rome; in notions of *priestly* distinction and *sacerdotal* authority. The surplice and the offertory are but parts of the masked battery now levelled against the doctrines of the Reformation, and the rights of conscience which that glorious event has secured. The Protestant minister is to be transmuted into the sacrificing priest. Away, then, at once, with that enormous scandal, that spurious offspring of a degenerate Church, the black preaching-gown. The priest can only appear in the sacrificial robe. True, the surplice is but a sorry substitute for the vestments of him in whom resides the awful power of creating the body and blood of the Saviour. But wait a while; let the laity be accustomed to the surplice; let their eye be habituated to this portion alone of the priestly habit; and, by-and-by, (uniformity must be enforced, rubrics must be obeyed, conscience cannot slumber, oaths are binding things,) the albe and the cope, the oblation, and the obeisance to the transubstantiated elements, will stealthily follow. Then is the blessed Supper of the Lord awfully desecrated to a virtual conformity with the popish mass, and men are, little by little, pilfered of their protestantism, and tricked by degrees out of those divine truths for which their forefathers fought, and bled, and died; until, in another generation, the Church of England will be in a ripe state to fraternise with the spotless Church of Rome.

Sad is it to think, say these gentlemen, that Edward the Sixth's first Prayer-book should have given way to subsequent revised editions. In it, one great privilege, one touching practice, at least, was retained in its pristine purity, unscathed by the rude tempest of the Reformation. In the prayer at the Communion, for the whole state of Christ's Church, there occurred a memorable intercession for the dead. Alas, for England, when the heretical tenets of a Calvin and a Bucer outweighed, in the minds of our fathers, the Catholic prescription of "the Saviour's holy home!" Shorn of its primitive beauty, the prayer for the Church "militant *here on earth*," presents but a shadow of its former self. Transmuted in the alembic of an uncatholic creed, it scarcely makes mention of the departed saints; the Virgin is not even

alluded to: in fact, to say the best for it, the prayer is barely *catholic*. Still, the most must be made of materials such as they are. Certainly, the dead are spoken of, and that, too, in prayer. What, if with a little help from such principles as those of Tract 90, a Catholic interpretation may be imposed on the clause? Happy thought! The Church is not quite protestantised; see, she prays for the dead! so, to keep up this glorious truth in full activity (oh, no, by no means; but uniformity must be enforced, rubrics must be obeyed, conscience is a tender thing, and oaths solemn), the service shall conclude each Sunday with the Church Militant prayer; the sacrificing priest cannot but be also an intercessory one; if we cannot have mass every Sunday, at least let us have the privilege of prayer for the dead.

Thus might we run over the whole of these rubrical innovations, and prove to demonstration the *intent* with which they have been originally pressed upon the Church. We do not mean to say, that every clergyman who has adopted them, or each bishop who has sanctioned them, holds the sentiments and looks to the same result as the disciples of the Tractarian school. Many a faithful minister has been induced to concur in the revival, from a mistaken though amiable feeling, of repressing all party distinctions; as well as from the hope, ill founded, as the event proves, but very natural to all, of placing the Tractarians the more completely in the wrong, by coinciding with them in practices of an apparently indifferent character, in which they seemed to have the right on their side. Others, of more unsteady principles, eagerly caught at the bait which this insidious party held out to them, and, in pride of heart, adopted that approach to a more stately ceremonial, with the double notion of magnifying their office in the eyes of their people, and of yielding a more formal respect to sacred things. A third party, we fear, too little embued with the spiritual nature of that Gospel, to the ministry of which they had been solemnly called, mistook an ill-advised zeal for externals, for the essence and vitality of "the faith once delivered to the saints," and found, in ceremonial exercises, in bowings and genuflexions, in the multiplication of church decorations, in well-drilled choirs and painted windows, too ready a substitute for the life of God in the soul, for spiritual ministrations in their parishes, and for deeper piety in themselves. The Church of Rome knows full well, and the Tractarians have learnt the lesson from her, that there is such a thing as "a zeal "of God, but not according to knowledge," and that, so long as such a zeal is allowed vent in matters which appeal for approval to the *natural man*, the Church may be filled, and its external limits enlarged, by the accretion of all that is either worldly or superstitious in the

h. We do not wonder, therefore, that the practices of the tarians should have been, in some quarters, so readily adopted, that the younger portion of the clergy should have, in so many nces, followed in their wake. We marvel much more, and feel ı more pain in the reflection, that any of the fathers of our ch should have, even for a moment, given heed to these specious nces, and allowed the peace of their dioceses to be disturbed, ıposing a yoke of obsolete ceremonies, which neither we nor our rs are able to bear.

arcely had we written thus far, when the Pastoral Letter of the bishop of Canterbury (dated 11th January, 1845), issued from ɔeth Palace. We readily give our venerable Primate every credit ıe wish he expresses that peace may not be suffered to be broken, that things as they were may be restored to the Church. Good lready been effected by the withdrawal, to some extent, of the late rious orders of the Bishop of Exeter. We pray most unfeignedly in the diocese of London, and in all other places, where these than questionable innovations have been suffered to proceed un- ted, a speedy return to the good old ways may be once for all ed. We cannot, however, refrain from the expression of an on, that some more determined course of proceeding is needed for xtirpation of the Tractarian schismatics, than the mild and con- ory pastoral address which has just appeared. If the clergy be fficiently supported in their resistance to usurped authority—if the be not distinctly given to understand that the mind of the Church inst both the doctrine and the practices of the Tractarian school, re fearful that mere godly admonitions, coming even from the st ecclesiastical quarter, to mutual concord and forbearance, will eal the breaches already made, nor effect that degree of permanent which, it is quite evident, the Primate contemplates. Matters in hurch have now assumed an aspect which they did not wear even onths ago. Clergy and laity alike feel that some guarantee, ger than a desire on the part of the Metropolitan, is now d; that a knot of Tractarian Nonconformists shall not, in future, ffered so to gain the bishop's ear, as to bring him into unseemly ion with the best men and staunchest churchmen of his diocese. are convinced that a mere temporary calm over the surface of s may be worse than a continued strife; for it tends to lull sus- n, while the mischief, in a thousand hidden forms, may still be ly going on. They, therefore, naturally expect that, at the first rable opportunity, the unquiet spirits which originated the discord, gain foment disturbances, and rouse opposition. The Archbishop

holds out but a faint prospect of an authoritative settlement of the disputed questions. He believes, perhaps, that his letter will have the desired effect. Were there no Tractarians this would probably be the case. It requires, however, no prophet to forewarn us that, of all men living, the members of that dishonest party are the least to be trusted. With all professed deference for authority, they are the first to oppose and annoy those bishops who do not servilely enter into their erroneous views. With a perseverance worthy of a far better cause, they work night and day, "compassing sea and land, to make one "proselyte;" and never resting while their bad work is only done by halves. They meet us at every turn we take in our journeys through this wide world; now, with the gaudy embellishments of art, in illuminated volumes for the drawing-room table, and in prettily told tales for the nursery; now, in the more scientific sketches of church architecture and monuments of mediæval superstition. We hear the thunders of their excommunications in the north. We mark their traces, by divisions and strife, amongst the converts of the east. We find them, one day, audaciously defying the authorities of their own University; on another, paying congenial compliments to the priests of Oscott. We lose sight of them only when they have reached the legitimate terminus of their restlessness, in the deathly embraces of Rome.

Men actuated by such a spirit as this, cannot be propitiated by fair words, nor brought into subjection by conciliatory measures. They will only smile at the gentleness which fears to deal too heavy a blow; they will only despise the moderation which would fain wait a while longer before it utterly condemns. The struggle which we have now entered upon, cannot possibly be quieted by a mere cessation of hostilities. The Church contends for victory over its most insidious foe; can she, then, be satisfied with a hollow truce? Rubrics and vestments may appear to be the objects of disunion. They are not so in reality; they are but part of the Tractarian developement; they form the wedges by which these men hope to rend asunder the fabric of the Protestant Church in our land. It is now a matter not merely of suspicion, but of notoriety, that their intention goes far beyond a mere rubrical conformity to the letter of the law. For the good, then, of our beloved Church, for the sake of souls whom the Tractarians seek only to delude, for the peace of the country, for the honour of God's word, we most earnestly entreat our ecclesiastical superiors to concur in some decided measure which shall put the axe to the *root* of the evil, and, with the blessing of the Great Head of the Church, effectually crush the manifold misdoings of these "troublers of Israel."

n the present day, the *letter* of the canons and rubrics it is quite im-
ticable either to enforce or observe. The communion vestments are
lete; the priestly out-of-door habits it would be now not only absurd,
personally dangerous, to wear; the directions of the Prayer-book
of, in many instances, be followed out; in large communions, the
ster cannot administer the elements individually; in still larger
rmations, the bishop cannot pronounce his blessing on each indi-
l candidate; the revived offertory empties our churches and fills
eeting-house; the surplice in the pulpit is not only an insidious
n illegal introduction. The *spirit*, however, of our services and
ir ritual, all are equally called upon, all are equally able, to carry
practical effect. Let the Laity be of a liberal, a teachable, and a
mind; let them continue in enlightened communion with the
h of their Fathers; let them not desert her when she most needs
support; let them esteem their pastors highly "for their works'
e," and regard their office with deference, and their person with
n—let them act thus, on the principles of true Churchmanship, in
ith of the gospel, and in dependance on the blessing from on high,
re see not that, so far, at least, as they are concerned, the leaguers
Antichrist shall ever be permitted to delude their souls by artifice,
ercome then by open force. On the other hand, let the Clergy,
d of attempting to "lord it over God's heritage," become
"all things to all men, if by any means they may save some;"
em inculcate the duty and the privilege of Christian benevolence,
ut having recourse to suspicious and unpalatable means of pro-
g the contributions of the faithful; let them, if they will, dis-
ge religious excitement, but not at the expense of religious fervour;
em avoid the very "appearance of evil," in things indifferent
ng somewhat even to the prejudices of the ignorant; in their
rmity to her ritual, let them follow the established praxis
e Church, and respectfully decline obedience even to the
ary, when he unduly seeks to make them the instruments of
on and discord in their parishes; let them be known to
flocks, rather by the godliness of their personal character,
by the affectation of an ecclesiastical uniform; let them
e eloquent on rubrics, and reserved on the sinner's only way
conciliation with his offended God; let them magnify their office,
r by the silent working of their ministry over the hearts and lives
eir congregations, than by the display of priestly pre-eminence, in
and outward adornings, borrowed from the worst ages, and asso-
l with the worst errors of Rome; let them, as men having charge
uls, feed their flocks with the word of the living God, rather than

with the dry bones of a corrupt and deluding creed; let them, with the Bible in the one hand, and the Prayer-book in the other, strive to render their hearers at once good Christians and enlightened sons of the Church; let them not with uncharitable exclusiveness deny communion to the dying, or burial to the dead; let them not distract their people with things utterly worthless, but seek to unite them one with the other and all with themselves, by that most blessed tie, "the unity of the Spirit in the bond of peace"—let our spiritual Fathers, especially preside over their dioceses, as men whose solemn pledge it has been and whose solemn obligation it is, "to banish and drive away all erro" "neous and strange doctrines contrary to God's word, and both" "privately and openly call upon and encourage others to the same;" as men who have promised, in the face of the Church and in the sight of God, "that they will maintain, as much as shall lie in them" "quietness, love, and peace among all men;" let them not give license to teach within their dioceses to men convicted of heresy by the tribunal of their own University; nor by promotion to gainful offices procure for Tractarian clergymen who embroil their parishes, a retreat from the discord of which they have themselves been the cause; rather let them take a determinate stand on the basis of the Gospel, and with no vacillating policy and from, no mistaken leniency, boldly denounce the errors and resist the encroachments of the Romanizing school; let them be the fatherly guides, not the lordly superiors of the clergy; and let them win the affections of the laity, by wisdom blended with meekness, not drive them to the Queen in Council, as appellant against their rash orders and undue exercise of power; let them not seek their precedents from a Laud or a Hildebrand, but from a Titus, a Timothy, and a Paul—thus let the pastors of Christ's Church in the realm of England, "eschew evil and do good, seek peace and ensue" "it:" and sure we are, that the breaches of our Zion will be speedily repaired, and her ramparts be more than ever defended by a noble phalanx of attached children. And when at length the time shall come that they must render an account of their stewardship to the Heavenly Lord, they will be enabled to give Him back His own with usury; to restore to Him the deposit entrusted to their charge, quadrupled and centupled by the accumulations of many a laborious year, to present Him, in fine, not with the slaves of superstition, nor with the victims of a wretched system of sacramental justification and human meritoriousness—but with a rich casket of precious jewels, polished by the hand of the Spirit; the ornaments of His mediatorial crown, the sure witnesses to His servant's faithfulness, the eternal pledges of His Truth, and Power, and Love.

orders and degrees of men unite together in this noble work
ng out, to its full extent, the spirit of the Church's directions,
of her Prayer-book and her Articles, there will be no need for
ither to the Sovereign or the Parliament, to end an unseemly
sy by the strong arm of the secular power. There may still be
) exist, in local practice, that *Diversity in Unity* which, far
g a blemish, proclaims only the wise moderation of the Church;
: may be suffered to linger at St. Paul's, while it has been
from all other cathedrals; in those dioceses in which use has
l the habit, Deans and Archdeacons may fitly be seen in public,
at apology for the cassock, not very reverently denominated
; preachers may still ascend the pulpit in the surplice where-
ractice has arisen from necessity, or been adopted beyond the
f man.

s such as these have never given offence, nor been considered
of ulterior views. But when the innovations of the few, and
confessedly of the Romanising party, are sought to be im-
the observance of the many, men begin with reason to suspect
es not on the surface influence the attempt. Nor are these
unfounded, or these fears visionary. We have traced the
their origin, and find that origin to be errors, not of judge-
: of faith; principles which affect ceremonies only as they
ndermine creeds. Add to this, that in one diocese after
he infection spread so extensively that it had reached even
pal throne; and practices (so dangerous from the motives
mpt them, and so insidious from their seemingly trifling
re first tolerated, then recommended, lastly enjoined. Alarm
nes the character of despair. Churchmen are found to disown
ich binds them to the Establishment, and, in imitation of the
isruption, raise the cry for an Episcopal Free Church. Seceding
tions publicly advertise for clergymen to take the overcharge
freed from ecclesiastical control. The hand of benevolence
ins to contract, and bodies, noted for their liberality, refuse
ion to the endowment of new churches, from the fear of
: the innocent instruments of propagating the errors of the
ol. Surely, then, surely, it is high time that the Church
use from slumber; should vindicate, by no dubious measures,
ed purity of her faith and worship; and, in that severity of
ich is no respecter of persons, crush, with the whole weight
ity, the artifices of Tractarianism, to despoil her and her
of "the liberty wherewith Christ hath made them free."

PROTESTANT MISSIONS IN INDIA.

"Protestant Missions in Bengal illustrated: being the Substance of a Course of Lectures delivered on Indian Missions." By J. J. Weitbrecht, Church Missionary. Second Edition. London: Shaw. 1844.

THERE is no country on the face of the globe which presents us with so many varied topics of interesting reflection, none whose destinies are so closely connected with our own, as the vast and fertile country of India. It is not only to the statesman, the philosopher, the man of literature, and the political economist, that India is an object of intense interest; the attention of the whole English nation, and more especially of the Christian part of it, is directed towards the same quarter.

Interesting, however, as that country has long been to all, the amount of information which has been generally possessed concerning it, has been surprisingly small. A few vague ideas about its magnitude, its fertility, its immense population, its singular system of caste, and its degrading superstition and idolatry, have formed all which the greater part of the reading public have known of India: there has been hitherto a great want of some short and popular description of the state of the country, which might be relied upon as presenting an exact picture of India as it now is, and, above all, which might furnish us with a clear statement of the religious condition of the country, and of the influence which has hitherto been exercised upon it by Christian missions. The qualifications necessary for the execution of such a work are possessed by few. We need something more than an Academical Essay, written by one who has had no personal acquaintance with the country and the people which he describes, however well read he may have been in the literature of the country, and however qualified to work out an ingenious theory of the way in which India is to be evangelised.

The book must be the production of one who has long resided in India, and has become thoroughly acquainted with the Indian mind and character, as well as with the actual working of the Christian

machinery which has been brought to bear against the native idolatry. Nor, again, is it every resident in India, or even every missionary, who is competent for the undertaking. No book can present us with a satisfactory view of the religious state of India, whose author has not himself right views of Christian truth. He knows little of the religion of Jesus Christ, and little of the way in which it is to be propagated, who would tell us, as some have ventured to do, that a too lavish dispersion of the Word of God is to be discouraged; that we may hope to attract the notice of the heathen by attention to forms, and by erecting, side by side with their magnificent pagodas, "antagonist or rival fanes." (See Appendix to Report of Church Missionary Society for 1842-3.)

The enlightened missionary who has devoted his best energies to the work of Christian instruction in India, and possesses considerable powers of observation and reflection, is the only man qualified to produce such a text-book as the Christian public have long required for the religious history of India. Such men have been, in general, too much engrossed with their own peculiar labours to be able to devote themselves to any employment not directly connected with their sacred vocation. We are thankful, however, that the want has at length been, in a great measure, supplied by one well qualified to do justice to the subject. The author of the little work before us has laboured as a missionary in Bengal for eleven years, under the auspices of the Church Missionary Society, and, having returned home for a few months to recruit his exhausted strength, has devoted some of his leisure time to the important work of communicating information to European Christians upon the present state of India. Mr. Weitbrecht is a native of that country to which India is so deeply indebted, as having supplied her with some of the first and most successful preachers of the Christian faith, and he seems to have inherited, in large measure, the same spirit of zeal and love which characterised Schwartz and many other German missionaries. The work consists of a series of lectures delivered in different parts of Germany and Switzerland, and afterwards translated and delivered by the author in London and other parts of England.

We shall best please our readers by drawing their attention at once to a few of the leading features of Mr. W.'s book, in the hope that the samples with which we shall present them, may have the effect of inducing them to procure and read the whole for themselves.

The first lecture is devoted to the character of the country and the moral condition of the inhabitants. It was in 1599 that a company of

British merchants, influenced by Sir F. Drake's successful discoveries applied to Queen Elizabeth for permission to trade with India, and thus originated the East India Company.

" This handful of merchants began their operations by building a few factories on " the coast of India, one of which was established near a fishing village, about " a hundred miles above the mouth of the Ganges, on that branch of the river called " the Hooghly. The factory was erected in the vicinity of a celebrated heathen " temple, named, by the Hindoos, Khalee-ghaut, or the landing-place of the goddess " Kalee. That fishing village is now the famous city of Calcutta, it having received " this appellation from the idol temple: it is the residence of the Governor-General " of India, and has aptly been designated the 'city of palaces.' The originally " insignificant company of merchants have long since wrested the sceptre from the " hands of the Mogul emperors, and are now governing a hundred and thirty-five " millions of subjects—truly one of the most remarkable circumstances of modern " times."

The author proceeds at page 6—

" But India is not only a remarkable country in reference to its political state; the " moral and religious condition of its inhabitants presents features of peculiar interest " to the philanthropist and the Christian. There we find a nation of a hundred and " thirty-five millions, closely connected by one religious system, and by peculiarities " of caste, and other social relations and customs. This religious system has now " lasted for two thousand five hundred years; and from the island of Ceylon in the " south, to the Himalayas in the north,—from the valley of Assam, whose borders " are washed by the mighty Buramputer on the east, to the Indus on the west— " every Hindoo swears allegiance to Brahminism."

Mr. W. speaks more particularly of Bengal, as having been the scene of his own labours, and, therefore, best known to him.

" About one-tenth of the inhabitants of Bengal consist of Mahomedans; one " portion of these, chiefly including the higher classes, are the descendants of the " Moguls, who conquered the country in the twelfth century; the rest derive their " descent from families who were compelled to embrace Islamism by the conqueror, " or who willingly came over to it from interested motives. The former are easily " distinguished from the Hindoos by their features.

" The power of the Mahomedans in India is crumbled into dust, but their pride " in no way humbled; they regard the English and their religion with hatred, and " are therefore far less accessible to the missionary than the Hindoos."

Some of our readers may be surprised to find that the Indians are derived from the same race with ourselves, and that even in personal appearance and complexion many of them are not very different from some of the natives of Europe.

" The Hindoos are on the whole a handsome people, having generally an intelligent " and expressive countenance, with a slender, graceful, and well-proportioned figure

"It is supposed they belong to the Caucasian race, from which the English and "Germans have sprung likewise. Their complexion is usually olive-brown, varying "considerably in its shading, according to their greater or less exposure to the heat "of the sun, or the temperature of the air. Rich Hindoos, living in effeminate "luxury, are frequently seen not darker than Spaniards; and the females, especially "those of high birth and secluded life, are often as fair as the European; while the "lower classes are almost as black as the negro."

The picture which Mr. W. draws of the moral state of the Hindoos is truly a dark one. While there is a gracefulness and courtesy in the manners of the Hindoo, and an apparent outward amiability of character, deceitfulness, for the most part, lurks in his heart, and manifests itself in habitual lying and stealing. The degraded state of the female sex is thus described:

"The wife and the mother forms no part of the family circle; she is, in a certain "sense, a nonentity, and is employed with her female children in performing all the "menial and servile drudgery of the household. Among the higher classes, she has "a separate apartment: and she is at all times treated with less courtesy and respect "than the youngest of her sons. She is represented in their sacred books as a lower "order of being, and destined to stand in a relation far inferior to the man. This "inhuman system produces its natural effect,—the girl without education, and the "entire family uninfluenced by maternal tenderness, and the intelligent care that "only a mother can exercise,—the Hindoo grows up destitute of noble-mindedness, "of moral qualities, or of fine feelings, and ignorant of the real happiness of "domestic life."

In India, as in every other country unenlightened by the rays of Revelation, we have a standing witness to the truth of those Scripture statements of human depravity, and the invariable connection of an evil life with a wrong faith, which many, who themselves owe more than they will acknowledge to the influences of Christianity diffused around them, are so ready to depreciate, and even to deny. We have a remarkable admission upon this point from the lips of a Brahmin himself:

"One of our missionary brethren was once attacked by a Brahmin, who affirmed "that the assertion constantly made as to our Scripture being very ancient, was "untrue; 'for,' said he, 'I can prove that one chapter of your sacred book has been "'written since your arrival in this country.' 'To what part do you allude?' "rejoined the missionary. 'To the first chapter of Romans,' said the Brahmin; 'I "'am sure you could never have written so exact a description of the Hindoos, had "'you not first seen them.' Here was a testimony to the Bible,—to the omniscience "of Him who so well knows what is in man!

The second and third lectures are devoted to the mythology and idolatry of the Hindoos. We need not follow Mr. W. through his

lucid account of revolting and cruel superstitions, which leads t to the following sad conclusion :

" Nothing is to be found in it corresponding in the least with the moral an " spiritual wants of man,—no direction to that which is good, no lamp to lighten th " dark path through the trials and obscurities of life, no ray of hope for a bette " happier state of existence."

In the two following chapters, Mr. W. gives us an interesting vie of missionary labours, which he considers under the three heads c preaching, translation of the Scriptures and other books, and education

Degraded as the Hindoos are by their corrupt practices, and stil more corrupt religion, they are not wholly inaccessible to Divine truth We have another instance of the correctness of the picture drawn b St. Paul in his Epistle to the Romans.

" The Hindoo feels something of the voice of truth in his breast—an obscur " longing after rest troubles him, without his being conscious of the real tendency c " his desires. His conscience, although hidden under a heap of sin and error, some " times awakes sufficiently to render him uneasy. *The ten commandments are writte* " *with indelible characters upon the heart of the most abandoned heathen:* I can " from personal experience, vouch for the truth of this remark, and the words of th " apostle are verified even among the deeply sunk Hindoos : ' For when the Gentile " ' which have not the law, do by nature the things contained in the law, these " ' having not the law, are a law unto themselves: *which show the work of the la* " ' *written in their hearts, their conscience also bearing witness, and their though* " ' *the mean while accusing or excusing one another.*' "

We extract an interesting sketch of missionary preaching :

" In towns, such as Calcutta, Benares, and Burdwan, the missionaries have erect " chapels in the most frequented parts. These buildings are constructed of the mo " cheap and simple materials: the walls are of brick, or sometimes only of mat; t " superstructure is of bamboo, with a thatched roof. The morning hour aft " sunrise, and the evening hour after sunset, are invariably chosen for preachi " During the heat of the day, between nine and five o'clock, public speaki " for any length of time is hardly practicable. The missionary first takes his stati " at the entrance of the chapel, and a native catechist then begins to read a porti " of the Bible. Meanwhile, a number of Hindoos are gathering around to hear wh " this man has to communicate.

" When a considerable number of people are gathered together, we invite them " enter the chapel, and take a seat on the benches. The number, of course, var " much at different periods: sometimes the place cannot hold half of them, a " many remain standing without; on other evenings the chapel is not nearly f " The preacher stands on a raised platform, to address the people. But that sil " and devout attention which prevails in our churches during Divine service, " never seen. The majority of the hearers come from curiosity, and leave perh " after a quarter of an hour."

The testimony of Mr. W., as to the only effectual kind of preaching, is a satisfactory confirmation of what has been so often stated by missionaries, but has lately been reprobated by many, as imprudent, irreverent, and little short of the sin of casting pearls before swine.

"Preaching on morals, on the relative duties of life, and exhortations to believe in "one God, do not reach the heart, and produce no fruit among the Hindoos. They "tell the preacher openly, 'All this we have known before.'"

"The chief and prominent point in every sermon should be the *love of God* towards "his sinful, fallen creatures, manifested in Christ, providing salvation for them, and "offering it freely to every sinner. I believe it was preaching the glad message of "Divine love so fully and so frequently, which rendered the ministry of the apostolic "Schwartz so eminently blessed in the south of India."

As the Hindoo delights in images and metaphors, the missionary must accommodate himself to the oriental taste in this respect; nor is this an unwarrantable concession: he has the highest authority for doing so, and Mr. W.'s remark is only an additional instance of the wonderful excellence of the Scriptures, suited as they are, not only in matter, but also in style, to the peculiar wants of every nation under heaven.

"The parables of our Lord are, for the above-mentioned reasons, the most perfect "patterns for preaching for people of oriental countries: that of the sower, of the "prodigal son, and of the ten virgins, are understood by every Hindoo. The latter, "particularly, describes his rites and ceremonies at a wedding feast."

The translation of the Scriptures into the vernacular language of a country is so mighty an aggression upon the kingdom of Satan, that we cannot wonder that his strongest efforts are directed for the persecution of the instruments employed in such a work. It was amidst a storm of opposition that Wickliff translated the Bible into English; Tyndale, Coverdale, and others, carried on a similar work in exile; and it was after being banished from India by the Government, that Dr. Carey accomplished the Herculean labour of translating the Scriptures into the languages of India.

"Carey, thus compelled to leave his post, retired to the Danish colony of Seram-"pore; and here the first mission in Bengal was established. I do not exactly know "the number of Carey's translations; but I recollect having heard that he studied "and learned some twenty of the dialects which are spoken in India, and translated "the whole Bible into some, and single parts of it into others, of them."

Since his time, fresh translations have been made, as well of the Scriptures, as of the Prayer-book, and a few other works; but Mr. W. says—

"The little that has been accomplished in this branch of missionary labour, only "gives us some faint conception of how much remains to be done."

The education of the young, in India, as at home, seems the most promising and effective instrument for diffusing a general knowledge of Christianity.

"On the whole, I freely allow, that our eyes are principally directed towards the "rising generation, from which we hope to reap our most abundant harvest in con- "versions."

At present, indeed, the great efforts which have been made in this direction have not met with success to the degree which might have been anticipated.

"On the whole, the bright hopes of the conversions, which were expected to result "from these numerous vernacular schools, have not been realised. The good seed "sown in the hearts of hundreds, has been choked by the rank weeds of superstition; "in a few, only, did it ripen to harvest."

Still, the labours of the missionaries have been the means of drawing the attention of Government to the subject of education, though it is to be deeply regretted that our statesmen, in their anxiety to avoid giving offence to the natives, have, in a great measure, neutralised the good effects which might otherwise have resulted from their operations, by excluding from their schools all Christian instruction.

"In 1835, the Governor-General directed that this sum should henceforth be "devoted to the education of native youths in English and the vernacular languages; "and the grant was also increased, by order of the British Parliament, to £20,000 "instead of £10,000. The effect of this measure is incalculably beneficial, for the axe "has thereby been laid to the root of idolatry, and repeated blows have since shaken the "antiquated and dilapidated fabric of Hindooism to its foundation. Twelve English "schools were soon established by Government in the country, and furnished with "libraries. Neither caste nor any religious distinction is taken into account in the "arrangement of the schools; Hindoos, Mahomedans, and Christians, read in the "same class; and, within a year, six thousand scholars have been placed under "instruction."

The following remarks upon this most important subject, coming from a man of experience and observation such as Mr. Weitbrecht shows himself to be, are well worthy the attention of our legislators—in fact, of all who are able to exert any influence upon the proceedings of the Indian Government:—

"An English education, whether religious or scientific, is certainly calculated to "undermine idolatry. We have numerous facts before us to prove this. Calcutta "abounds with young natives, who speak with contempt of the idolatrous ceremonies "practised by their countrymen. But the question is, whether they gain any advan- "tage, if idolatry be rendered contemptible in their eyes, and they obtain nothing "better in its stead. To me it appears very doubtful that the real welfare is in any

"degree advanced, when we turn a stupid thoughtless idolater, into a refined heart-
"less infidel, who sneers at everything religious."

"It is surprising that the members of the board of education cannot see their mis-
"take; they are afraid lest the appearance of the Bible or other religious books
"should offend the tender feelings and prejudices of the Hindoos; but forget to con-
"sider the awful fact, that they are rearing up a set of men, who will in all
"probability, revolutionise the country, and excite their countrymen hereafter to rise
"against the Government."

"As a proof that the Hindoos would not be exasperated against the Government
"for introducing the Holy Scriptures into the schools, but that they would, on the
"contrary, only respect them more highly, if they thus attested the sincerity
"of their faith in the religion they profess, I may just mention the simple fact, that
"every well-conducted mission school is filled with pupils who are ready to learn
"whatever the missionary recommends. The seminary of our Scotch brethren at
"Calcutta numbers one thousand scholars. It is true that when a youth is converted
"to Christianity, many parents withdraw their children, but they generally return
"after a few months, when the panic is over. The example of Government has
"assisted, in a great measure, to prejudice the minds of the higher classes of natives
"against the efforts of missionaries. I once heard one say, 'There must be some-
"thing wrong about your religion, for your governor, Saheb, does not believe in it
"himself.'"

We are happy to find that the present Governor-General has just issued a resolution in council, having for its object the encouragement of education in Bengal; by which it is provided, that those who have distinguished themselves by merit and attainments, as well in the Government institutions, as in "all scholastic establishments," shall have a preference as candidates for public employment. The effect of this resolution, no doubt, will be, still further to stimulate the desire for education which has lately become so prevalent.

The difficulties in the way of imparting education to females, from the degraded state in which the sex has hitherto been kept, have been found to be great, though not insurmountable. Mr. W. gives us some interesting details of the efforts which have been made for this purpose, especially in Mrs. Wilson's orphan school, at Agrapara, where one hundred orphan girls receive a Christian education, and at Burdwan, the scene of Mr. W.'s labours, where he has an orphan-girl's school, into which seventy or eighty girls have been received during the last ten years.

"It is calculated that about one thousand one hundred orphan boys and girls are
"now receiving Christian instruction in Bengal and the north-western provinces."

Mr. W. proceeds, in chap. vi., to give us a summary of the difficulties of missionary labours in India. One of the most prominent of these is the doctrine of fatalism, which seems to have a firm hold upon

the minds of the people, and completely saps all the principles morality. One melancholy instance will suffice to exhibit its practi effect :

"I one day visited a malefactor (a Brahmin) who was sentenced to the gallows " murdering a child. I tried to convince the poor man of his guilt, to show him " nearness of eternity, and thus to awaken in his soul a desire for mercy and pard " He, however, insisted upon it that he was compelled to commit the murder—t " it belonged to the course of his life; and he firmly believed it was engraved on " skull with the iron pen of an absolute fate before his birth, that he must die on " gallows. An hour before he was led out to the scaffold, he ate breakfast wit " good appetite; he then assisted in putting the rope round his neck; the drop " under his feet, and thus this poor miserable being was ushered into eternity."

Another difficulty arises from the system of caste, which effectua stifles the exercise of human sympathies, and, while it utterly separa the haughty Brahmin from the despised Sudra, places the European a further, we might almost say an infinite, distance from both. T opposition of the guroos, or priests, the trying climate, the numer dialects, and, above all, the small supply of missionaries, combine render the evangelisation of India a slow and discouraging work. the closing lecture shows us a brighter side of the picture :

"'The following,' says Mr. W., 'are some of the hopeful signs of the times: idol " is decreasing—this is acknowledged to be the case through the whole of In " The great idol festivals are no longer attended so numerously as they form " were; nor will many of the rich continue to spend the enormous sums they " did, on occasion of those festivals."

The natives themselves seem to be anticipating the overthrow of t religion, if we may take the following anecdote as a sample of general feeling :—

"The day after the earthquake, my dear friend, Leupolt, at Benares, went to " banks of the Ganges, and saw a flight of steps leading to the stream, sunk in; " a Shiva temple, which stood on the platform above, partly destroyed. As he lo " at the scene, a Brahmin came behind him and said, 'I know what you are think " He replied, 'You will hardly guess right.' 'You think, as this ghaut is shaken " will our dhurmo, or religion, decline; and, as the god could not save the te from destruction, so can your religion not preserve itself, and will go to r Leupolt answered, 'Something of the kind occupied my mind: perhaps the tho " was not so clear to me as you have expressed it; but there is no doubt it will " you have said.'"

Still more remarkable is the following extract, which Mr. W. g us from a recent number of a Bengalee newspaper :—

"'Oh, holy men, boast no more that you are Hindoos! Do you think your

"dren will remain faithful to the religion of their fathers? Give up all such vain "hopes; the padres (or missionaries) who have come from Europe, are wandering "in whole bands through every street and lane of Calcutta, in order to destroy the "Hindoo religion; and greedy boys, like hungry fishes, are allured and caught by "the hook of their sorcery. Many boys have given up their family, caste, and "religion, have entered the family of Jesus, and have been initiated into the mys-"teries of the Bible. Last week another silly boy again lifted his wing and flew to "the tree of the love of Jesus Christ. We are more afraid of the padres, than of "either cholera, fever, or snake-bites; for these may be healed by charms and by "medicines; but for the disease which the missionaries inflict neither charm or "medicine will avail anything. We cannot find great fault with these men, for it "is the glory of their own religion, that they have crossed seven oceans and thir-"teen rivers" (a saying common among the Hindoos) "to come into this country, "and they are now spending immense sums in order to convert the Hindoos. Our "religion, having no means of defending itself, is dying, and is going to its home; "that is to say, to the house of Yama" (the infernal regions, a very proper place for their religion to go to), "and the holy men of the Dhurma Subha will not even once "apply the medicine of their own endeavours, for the restoration of their dying "religion.'"

We cannot now follow our author through the interesting sketch which he draws of his own Mission Establishment at Burdwan. But, before we draw our remarks to a conclusion, we cannot forbear inviting attention to a passage, which seems to have a bearing upon one of the most important subjects of controversy in the present eventful times.

It is an important question which Dr. Arnold proposes, in a letter to one of his pupils, who is now labouring in India, in connexion with the Church Missionary Society: "Are you to look upon Lutheran ordina-"tions, and Baptists' or Independent baptisms, as valid, or invalid? "Are members of non-episcopal churches your brethren, or not? . . . "The question is of importance to a man going as missionary to "India."* If all who are not Episcopalians are out of the pale of the Christian Church, and left to what are called the "uncovenanted" mercies of God—if a special and exclusive grace attaches to the ministrations of those who possess the apostolical succession, so that in their hands alone the sacraments are channels of grace—the question is soon answered. But such opinions meet with a practical refutation, from the good sense and sober piety of the missionary whose heart is devoted to the one grand object of winning souls to Christ, and who wishes peace to all who love our Lord Jesus Christ in sincerity.

Let us hear Mr. W. on this point:

"In the capital of India, Calcutta,—containing above half a million of Hindoos "and Mahomedans, there are about twenty missionaries in connection with the

* Arnold's Life and Correspondence, vol. ii. p. 202.

"different denominations. I believe I may confidently say, there is no jealousy or "strife among those brethren. The field of labour is large enough for all, and "if fifty more were to join them this year, they would find enough to engage their "whole strength. Every missionary there appears to be impressed with the fact, "that the kingdom of our blessed Redeemer is to be advanced, that a mighty and "common foe is to be conquered, and that the victory can only be achieved by united "effort. While the Episcopalian, the Scottish Presbyterian, the Congregationalist, "and Baptist, has each his own view of outward church government, the union in "spirit is not disturbed thereby. The missionaries assemble once a month in "brotherly fellowship at table, and for united prayer; they communicate to each "other their past experience, and strengthen each other's hands by friendly con-"sultation and mutual interchange of kind feeling. It sometimes happens that "missionaries from distant stations are present at these meetings. It was a "delightful sight to me, a few days before I embarked for England, thus to see "twenty-eight missionaries assembled round one table, in a spirit of brotherly "love."

It is true that the question assumes a different aspect, when viewed in relation to our own country, where Dissenters so generally assume a hostile attitude, and aim at the overthrow of the Establishment, and where so often their proceedings militate against the parochial system, for the effectual working of which, unity of plan and organisation seem to be absolutely necessary. The subject, indeed, is far too wide for discussion in this place; yet, whatever judgement we may form on Mr. W.'s conduct, we must at least allow him credit for sincerity, and love for Christ and His Church. We conclude by presenting our readers with an extract, which may serve as an interesting example of the deep spirit of zeal and love which flows through the whole of Mr. Weitbrecht's interesting lectures:

"My dear readers, I am about, within a few months, to return to my field of "labour, in India; and I look forward to my departure, not with a feeling of gloom "and anxiety. Oh, no! I go with a joyful heart—for India is now my home, until "I reach that eternal home where friends meet again to part no more."

It will not have been in vain that these lectures have been delivered and published, if they prove the means, as we cannot doubt they will, of exciting a fresh interest in Missions, especially those of India, and of inducing many to comply with the author's earnest request, that they would pray for him and his fellow-labourers in the glorious cause of winning the heathen to Christ.

"When thousands at home are lifting up their hearts to God, missionaries will "experience the power and blessing of it in the heathen world; this is the hand "that will lead us on to victory, in the arduous struggle with the dark power "of heathenism."

WHEN the Lord gave the word, and the Apostles went forth with the credentials of a divine mission in their hands, neither the object nor the instruments met with approbation. The world derided; the Jews persecuted; and the Church itself was scandalised. Those without regarded the subject-matter of the message as folly or blasphemy, and the messengers as silly ignorant men; whilst those within the Church looked upon the offer of the Gospel to the heathen as an unwarranted transgression of the limits of covenanted mercies. If God's own institution for missionary purposes met with so little favour in the eyes of His creatures, dissatisfaction with the best-designed efforts of men is not to be wondered at, but expected. Few men are able to look at anything as it is in itself. Every effort is viewed through the medium of party interest. The mere circumstance of its not originating with their own little section of Christendom is sufficient to make it suspicious to some otherwise sincere persons, and to constitute it an object of hatred and persecution to the envious and malignant. To this general truth the establishment of a Protestant Bishopric at Jerusalem has not formed an exception. Great, and noble, and truly catholic, as was the original conception, and honourable as was the execution to all concerned in it, it has escaped neither misapprehension nor misrepresentation. Some naturally hated it, as tending to defeat their own projects, and practically to falsify their little theories, or thwart their schemes. Some disliked it by reason of that smaller sort of selfishness which cannot tolerate what is done by others. Some few honest people suspected what they never took the trouble to understand. The Puseyites denounce it as Latitudinarian, Ultra-protestant, and Anti-catholic. Whilst others shrink from it in horror as a deep Puseyite plan; and swallow down the implied absurdity that the King of Prussia, the Archbishop of Canterbury, the learned M. Bunsen, and the president of the Jews' Society, are all leagued together in a conspiracy to overthrow the Reformation at home and abroad, and to secure an universal monarchy for the tenets of Tract No. 90. And yet a very little consideration of the character of its enemies might find, in the strange medley, strong presumptive evidence in its favour.

The organs of unbelieving Judaism sneer at the Bishopric and revile the Bishop. The public advocates of the Papacy in every quarter of the globe cry down the plan, and ridicule the man, who is husband of one wife, and has his children in subjection with all gravity. The Infidel repeats and propagates the Popish falsehoods. The follower of the false prophet opposes every step for the welfare and success of the undertaking with a determined resistance—that is, Jew, Turk, Infidel, and Heretic, with one accord, oppose this measure as hostile to their own particular interests, and think its overthrow of such importance that they do not mind lending each other a helping hand to prevent its success. He must, indeed, be a shallow Protestant who can be persuaded to believe that the success of Papist and Puseyite will be advantageous to the cause of the Reformation—and no very sagacious Christian who thinks that, by giving his strength to Turks and Infidels, he is doing his best to promote Christianity. Yet such is the fact.

Some good men, and good Christians too, are as diligent and unrelenting gossips of falsehood, propagators of slander, and rejoicers in evil with respect to the Bishopric and Church of Jerusalem, as the most venemous of the Tractarian scribes, or the most unscrupulous of those who subscribe the articles with a lie in their right hand. So sad, but so true, it is that even the best of fallen men may mistake wrath, and strife, and fierceness, for zeal; and to revile with the mouth of a dragon for the exercise of Christian fidelity. To conciliate, convince, or convert those whose convictions follow their will rather than their reason, is not the object of this paper. But there are many, both here and on the Continent, who, though lovers of good, yet from false views of the subject are hostile or indifferent; there are the friends whose conduct it is necessary to vindicate. The object itself, also, is so noble, so disinterested, so Christian; the plan so entirely removed from everything personal and selfish; the execution so truly a manifestation of faith in God; good faith towards each other, and sacrifice in all; that it deserves to be cleared from that mist of misapprehension and misrepresentation in which it is enveloped, and to have a simple statement of facts given to the public. For this, it is necessary, in the first place, rightly to state and to understand the intentions and purposes of the High Parties concerned. To set forth the full importance and benefit, it may be necessary to take views of the subject not immediately within the field of vision of the founders; at the same time that these must be kept entirely distinct the one from the other.

To understand the objects of the parties there are two documents

official and undoubted authority. The one, "The Statement of Pro-"ceedings;" the other, the Prussian narrative, entitled, "Das Evan-"gelische Bisthum." From these, and these only, can the proposal of his Majesty the King, and, therefore, the objects to which our own Sovereign the Queen, and his Grace the Primate of all England, have given their consent, be known. The latter, especially, as containing the Royal instructions, and, therefore, the original design of the whole plan, is particularly important; and, as it has not yet been published in English, is now given entire as it there appears:

"The instruction, after a preface briefly treating on the points men-"tioned above—namely, the protection of all the subjects of both "parties in the Turkish empire, without any distinction of creeds—"proceeds in the following words:

"THE KING'S INSTRUCTIONS TO THE AMBASSADOR.

"Should the Government of Great Britain appear disposed, upon "certain conditions, to enter with the King's Majesty into an engage-"ment, from which the attainment of these objects may be rationally "expected, his Majesty then entrusts his Extraordinary Envoy in this "special mission with the following commission:

"The envoy shall, in such form as is approved by the English min-"istry, and is strictly confidential, by means of a conference with the "Archbishop of Canterbury, as Primate of England, and the Bishop of "London, as immediate head of the several congregations of the "English Church in foreign parts, endeavour to ascertain

"In how far the English National Church, already in possession "of a parsonage on the Mount Zion, and having commenced there "the building of a church, would be inclined to accord to the "Evangelical National Church of Prussia a sisterly position in the "Holy Land.

"Inasmuch as an accord of this kind concerns the most delicate "points of the national life of both peoples, and the subject itself is of "such exceedingly high and holy interest, his Majesty considers it "necessary, for the avoidance of all misunderstandings, to speak out "plainly and openly the convictions by which he is guided."

"His Majesty, in the first place, proceeds on the conviction that evan-"gelical Christendom has in the East, and particularly in the Holy Land, "no hope of full and lasting recognition; nor of blessed and continued "fruit and extension, unless it presents itself in those countries as "much as possible as one united body.

"In the first place, both Government and people in those countries "have been accustomed to see those who acknowledge each other as

" co-religionists, appear, and act together, in their spiritual affairs, as one " body, with a common discipline and order. Thus Judaism presents " itself. Thus, also, the corporations of the Latins, Greeks, and Arme- " nians. If, therefore, Protestant Christendom were to present itself by the " side of these, and demand recognition as an English Episcopal, a Scotch " Presbyterian, an Evangelical-United, a Lutheran, a Reformed, a Baptist, " or Independent Community, and such like, the Turkish Government " would certainly hesitate to grant such recognition, inasmuch as this act " implies, for the heads of such recognised corporations, the highest po- " litical privileges. Thus, in the preceding month, the Bishops of the " various Christian communities of Syria, in Damascus, were summoned " together, with the Mufti and the Cadi, to deliberate upon the future " administration of government in the land; and to each it was granted " to name five deputies, of his own confession, for the Supreme Adminis- " trative Council of Syria. Before the Porte can resolve to grant, even " provisionally, such a position and such power to the different evangelical " congregations, it will first enquire after the number and condition of " her subjects, who are members of each of the new corporations, and " after the guarantees which a community of the kind can offer for its " continuance: for it is of natives, subjects of the Sultan, that those " privileged corporations have been, and are still, composed. But, at " present, all evangelical communities together can point only to a few " individual natives who have joined them. It is true, that of late years, " in Armenia and Beyrut, several—and some natives of consideration— " have expressed themselves inclined to come over to evangelical Chris- " tianity, or to have their children educated in it; but have been pre- " vented, chiefly, by the impossibility which the missionaries experience " of granting to such persons protection and safety. And yet it is as " certain that equality with the ancient corporations must be demanded, " without the power of exhibiting a sufficient number of persons of whom " the new corporations are to be composed. But as to the guarantees, " which they have a right to demand, what Government could and would " grant them for such a crowd of communities? And, in this unwilling- " ness, the Porte would, beyond all doubt, be confirmed by the solicitations " of the already existing religious corporations. But, even looking away " from this, to what disadvantage would evangelical Christendom, in such " a state of division, appear beside the ancient Churches? Whatever these " latter may want in internal life, they form a compact body, holden " together by Church discipline, liturgy, and the apostolic-episcopal " respect of their See, and operate, by the power of church-unity, still " more than by the advantage of immemorial possession.

"Such are the political reasons which have brought his Majesty to the "conviction that, in this business, unity, in the first onset, must be the "first, the indispensable condition of success for the Evangelical Church.

"But the conviction of his Majesty that, on the present occasion, the "Evangelic Church must come forward as one in faith, rests, essentially, "upon still higher considerations. The shape which Turkish affairs have "at present assumed—most certainly, not without the overruling "Profidence of God, and especially the political position of "England and Prussia, in reference thereto—have, for the first "time, afforded Evangelical Christendom the possibility of de-"manding, as equal child of the universal Church of Christ, a po-"sition in the cradle of Christianity and in the Holy Land, by the side of "the primitive Churches of the East, and in the presence of the Roman "Church, which would secure for the Gospel a free proclamation, and "for the professors of evangelical truth, free confession, and equal pro-"tection. The present moment is an era in the history of the world; "and, accordingly, as it is recognised and improved, the Evangelical "Church will be judged by history and by the Almighty. His Majesty "entertains not a doubt, that the Evangelical Church owes it to herself, "and to her Lord, at such a moment, and on such a theatre, not to pre-"sent the stumbling-block of her disunion and dividedness; but, on the "contrary, the good example of her unity in faith and her union in "action. Her object in appearing there, beside the elder Church commu-"nities, and in the presence of Jews and Mahometans, cannot be to "persecute, to invade, to exclude—not to strive, to scatter, to dissolve; "her wish cannot be to proclaim to the world her mission as a work of "hatred and jealousy, but as a message of love, of peace, and of concord. "How, then, can it be the will of her Lord that she should, for such a "purpose, with such words in her mouth, on this her first appearance in "the Holy Land, unfold the banner of internal separation and discord? "Are not her missions already, besides being the pulse of her common life, "so, also, a witness of the difficulty, in such a state of isolation and separa-"tion, of founding churches properly so called, and of forming and conserv-"ing Christian nations? And where would this internal disease be revealed "more sadly than in that land, where all Christian opposites are crowded "together—in the face of the three Patriarchates, and the colony of Rab-"bies—in sight of the Mosque of Omar, and the foundations of the "Temple of Jerusalem? Is it not much rather in the purpose of God, "that in their missions the feeling of the internal unity and concord of "all the members of evangelical Christendom should be kindled? May "not, especially at the present moment, the favourite thought of the

" Church's Lord be this : that in the old land of promise, on the pl
" His earthly course, not only Israel should be led to the knowled
" salvation, but also the individual Evangelical Churches, built upo
" everlasting foundation of the Gospel, and upon the rock of faith i
" Son of the living God—forgetting their divisions, remembering
" unity—should offer to each other, over the cradle and the grave
" Redeemer, the hand of peace and concord?

" His Majesty, for his part, will not hesitate, on this occasion, i
" confidence, to hold out his hand to the Episcopal Church of En
" which combines, with evangelical principles, an historic constit
" and a church existence, significant of universality.

" His Majesty, in accordance with Apostolic Catholicity, and in
" tation of similar dispositions on the part of the English Church,
" tains no fear in expressing his readiness to allow the clerg
" missionaries of his National Church, in all mission lands, wl
" bishopric of this Church exists, to unite themselves with it; a
" this purpose, to obtain for themselves episcopal ordination, whi
" English Church requires for admission to an office. His Majes
" take care that such ordination shall always be acknowledge
" respected in his dominions.

" In the Holy Land, in particular, his Majesty is determined
" everything, which can on Christian principles be required, in ord
" united labours may be possible. The English Church is there
" session of an ecclesiastical foundation on the Mount Zion, a
" Majesty considers it to be the duty of all evangelical prince
" communities to join this foundation, as the beginning and centra
" of conjoined operations; for his Majesty regards this as a gro
" great hope for the futurity of evangelical Christendom. In t
" place, their missions acquire thereby, throughout the extent of the
" Turkish empire, and in the primitive habitations of Christia
" visible centre, and a living lever, whose power, once set in motio
" soon make itself felt even to Abyssinia and Armenia. But, besid
" another object of the utmost importance, and most earnestly
" desired, will also be attained. In the simplest manner poss
" Christian neutral-ground will be acquired, far removed beyon
" bounds of narrowing nationality; and upon which, with God's bl
" by the conjoined operations of believing love, a gradual union o
" gelical Christians may be prepared with greater facility than
" any other circumstances.

" Of course, it cannot be his Majesty's intention, by such an
" to sacrifice or endanger the independent existence of the N

"Church of his country. According to his Majesty's view, an evan-
"gelic, true, and living representation of Catholicity, is that only which
"supposes this unity to be upholden by the divinely ordained multiplicity
"of tongues and peoples, and in accordance with the individuality and
"historic developement of each several nation and country. Every
"National Church has, without doubt, like the people belonging to it,
"its own peculiar vocation in the great order and unfolding of the
"Kingdom of God. Yea, every narrower, smaller Christian community
"in a Christian land, has undoubtedly, in like manner, the vocation and
"the duty to seek within the circle of the universal Church a peculiar
"sphere for the extension of love, and for which a particular opportu-
"nity and a particular blessing are given to her.

"But, especially, his Majesty, as German Prince, and King of his
"country, is penetrated with the liveliest persuasion, that the evangelical
"Christendom of the German people is called to occupy an independent
"position in every representation of such evangelic-apostolic catholicity
"as long as the word of God is proclaimed in German speech, and His
"praise sung in the German tongue. His Majesty lives in the hope,
"especially, that in the present century the position of the evangelical
"Christendom of Germany, as soon as it becomes conscious of its
"vocation, will hold a position proportionate to the general intellectual
"and political position of that people, from whom three hundred years
"ago the blessed work of the Reformation of the Church proceeded.

"In accordance with these convictions the above-mentioned, confiden-
"tial conference must be governed by two leading principles. The one,
"the utmost possible unity of operation and labour in the Turkish em-
"pire, and especially in the Holy Land: the other, regard to the inde-
"pendent existence of the Evangelical German Church, and to the indi-
"viduality of the German people.

"That the English Church erect a Bishopric of its own
"Jerusalem, the King's Majesty regards as first condition and beginning
"of combined operations. The foundation appears already laid, as it
"were, by a special Providence. The first-fruits of the mission in Jeru-
"salem warrant the fairest hopes. Its suspension and present melan-
"choly condition* seem to render an episcopal arrangement in that place
"advisable and of urgent necessity. Nothing but episcopal superin-
"tendence and decision on the spot can be of any use: the subjection of

* His Majesty, no doubt, alludes to the time when the British Consul and all persons connected with the Mission (except the Rev. J. Nicolayan) left Jerusalem in consequence of the war.

" the Mission to a see at Malta would not appear to his Majesty either a
" satisfactory or a truly apostolic arrangement.

" The Bishopric to be erected at Jerusalem would, therefore, connect
" itself with the foundation and buildings already begun on the Mount
" Zion, and comprehend all evangelical Christians willing to take part in
" it. The high-minded sentiments, expressed very lately at a meeting of
" the friends of the Church of England, at which the venerable Arch-
" bishop of Canterbury presided, appear to his Majesty a certain pledge,
" that the idea so truly Christian, and for the present times so necessary,
" of founding firm churches in mission countries, will in this matter, also,
" be realised in a manner worthy of the object. His Majesty is willing
" and disposed, when a bishopric of this kind is founded, to allow
" one or more clergy and missionaries of his subjects, for the sake
" of the Jewish converts who speak German, and for the benefit
" of the evangelical Christians of the German language, to join this
" episcopal arrangement. As a manifestation of his sentiments, his
" Majesty will readily allow such persons to obtain ordination from the
" English Church. His Majesty especially desires to see this take place
" in Jerusalem itself.

" With respect to the position of the Privy Counsellor of Legation,
" his Majesty herewith empowers him, under the before-mentioned
" conditions, to confer confidentially with the heads of the English
" Church.

" With these instructions, the King's Envoy left Sans Souci on the
" 8th of June, 1841."

Since the days that Cyrus published his proclamation, " Saying
" to Jerusalem, Thou shalt be built, and to the temple, Thy foundation
" shall be laid," a more remarkable or important document never
issued from royal cabinet. It was conceived in faith, and written with
Christian zeal, tempered by wisdom. The spirit of love and true
charity appears in the King's willingness for the great object in view to
concede everything that did not involve a sacrifice of honesty, or
surrender of the great Protestant principle of the right of independent
existence and self-government for every separate national Church. He
is willing to unite with the Church of England in a Missionary enter-
prise for the conversion of the Jews, and for the revival of Oriental
Christendom, but he says distinctly, that " no foreign prelate hath or
" ought to have jurisdiction" in his realm of Prussia. He offers men and
money, and Royal influence, to help our Church to carry on the great
work of Christian Missions efficiently, and shows how entirely he agrees
even in our doctrine by distinctly intimating his belief, that every na-
tional Church has a right to arrange its own rites and ceremonies. The

King's proposal has been unfortunately altogether misunderstood, both here and on the Continent. The great enemy has attempted to neutralise the true Church-feeling which seemed to pervade Protestant Christendom a few years since, by inspiring zealots of all parties and denominations with that genuine essence of Popery, which denounces all participation of the state in the affairs of the Church as Antichristian, and claims for the Church a totally independent jurisdiction. In the Roman Church, it manifested itself in the question of mixed marriages. In Scotland, it appeared as the Non-intrusion principle. In England, it found two channels of operation: the speeches and publications of the Anti-state-Church Association, and the writings of the Tractarians. In all, one common principle is perceptible, even that against which our forefathers, as well as Luther and the continental Reformers, so valiantly struggled—ecclesiastical tyranny over both Church and State. Those in both countries, who possess zeal without knowledge, have totally overlooked the King's real proposal, to unite for a certain purpose on a certain spot, and have contended against a phantom of their own making, an absolute union of the two Churches of England and Prussia, of which not one word occurs either in "the King's "instructions," or in "The statement of proceedings published by authority." The King never proposed, the Archbishop of Canterbury never entertained, any proposal for union. All the declamations, therefore, of Anti-episcopalians on the continent, and Tractarians at home,—for they, together with Rome, form the Holy alliance against the Jerusalem Bishopric,—are so much waste paper. There never was the slightest intention of offering to, much less of forcing upon, the German Protestant Churches, the constitution or liturgy of the Anglican Church. The King asks the English Church for no concession. He sacrifices nothing of the rights or liberties of that Church of which Providence has made him chief civil governor, and protector. In the most magnanimous manner he says to the Church of England, "The "cause of missions, of the Reformation, and Christianity, makes it "imperatively necessary that Protestants in the East should appear "as one united body. The only way in which this can be effected is "by the erection of a Bishopric in Jerusalem. You have the elements "of such an undertaking ready. If you will erect the bishopric, I "am willing to give money, men, influence, and to take care, so far as "compulsion is not required, that my subjects going to the Holy Land "or the East shall acknowledge it." A more truly liberal and Christian offer could not be made, nor a higher compliment paid to the Church of England, especially that portion of it engaged in promoting Christianity amongst the Jews. Thankful we ought to be, that those at the head

of affairs, both in State and Church, were men able to appreciate the piety of the King's intention, and the overpowering importance of the plan. The sagacious statesman, then at the head of foreign affairs, received the Prussian proposal with that respect which it so eminently deserved. He honoured the magnanimous piety of the proposition, and saw at the same time the important bearing which such an undertaking, if successful, must have upon the welfare of British interests in the East. Lord Palmerston had already made some provision for the protection of the mission and proj cted church, by the appointment of a Vice-Consul at Jerusalem, in the person of a gentleman professing great interest in the cause of Jewish conversion, and on that account strongly recommended to his lordship's notice. The noble Secretary for Foreign Affairs not only presented no impediment, but offered every facility for the proposed conference with the Primate and the Bishop of London. Those prelates had the wisdom and grace to receive the King's proposal in the spirit in which it had been made. Zealous for the cause of Christ in the East, the spread of the Gospel amongst the Jews, and desirous to co-operate with a foreign Protestant Church in an object so Christian, and where no compromise of principle was required, they consented, in dependence upon the zeal of all interested for the Jews to supply the funds, to erect an Anglican Bishopric of the United Church of England and Ireland at Jerusalem. The thanks due to those prelates from all Protestants for their conduct may, in some measure, be estimated by the amount of obloquy which would, beyond all doubt, have been heaped upon them had they declined. Just suppose that the Archbishop of Canterbury and the Bishop of London had replied to the King, "We respect your Majesty's motives; we "honour that piety, which is greater than could have been imagined, "but we cannot unite in any object, however good, with an anathe"matised schismatic. We cannot recognise, nor help, nor foster, any "missionary efforts for the conversion of the Jews made by a suspicious "section of low churchmen. Besides, we think that all Christians "going to those countries ought to submit to the jurisdiction of the "Greek Bishops." What an outcry would have been raised all over Europe. How would Lutheran and Calvinist, Dissenter and members of the London Society, have united to denounce the illiberality, the popery, the want of zeal, and the bigotry, of the English Church.

We verily believe that the English moiety of the Bishopric-Endowment Fund would have been raised twice over; and that those who now oppose, would themselves have run to the Episcopal Church in Scotland or America, or anywhere else, to have looked for consecration, and to set up a Protestant Bishop at Jerusalem. The thanks due

to these prelates may further be estimated by the abuse actually bestowed upon them by that party who pretend such extraordinary reverence for episcopacy, and yet have never ceased, for the last few years, reviling the Bishops, and trying to make the people discontent with all they do. These persons have taken the ground, also, occupied by the writers of the Catholic Institute, and accused the Protestant Bishop of Jerusalem of intruding into the diocese of the Greek Patriarch—with how little honesty, may be seen from their silence with regard to the foundation of the bishoprics in India, in North America, and lately in Gibraltar, with jurisdiction over Malta, and a large portion of the Mediterranean already included in Greek or Roman Sees—and from their advocacy of the rights of the Romish Bishop to the Patriarchate of Christendom. Had the King of Prussia sought counsel and co-operation in this plan at Rome, and Bishop Alexander gone forth with Roman consecration; or had a Tractarian been chosen to go and misrepresent the doctrines of the Reformed Church of England, to carry candles and crosses in processions, and turn Protestant communion-tables into altars, those pretences about intrusion into other dioceses would never have been heard of. These people know very well that there are three claimants, at least, for the Patriarchate of Jerusalem; and that, in fact, Jerusalem is a free city for all denominations of Christians. They have never denounced the Latin intrusion there, nor the Papal violation of canon-law in setting up bishops there or elsewhere. They are well aware that in the present division of the Eastern Church into Latin and Greek, each party, if they will have a bishop and clergy at all, must have them of their own, and that the English Church must follow their example. Indeed, the entire hollowness of this objection is fully proved by more than one of the Tractarian party who have been at Jerusalem, and who, with all their talk about schism and intrusion, and the rights of the Greek Patriarch, have nevertheless joined in the worship of that church over which Bishop Alexander presides, partaken of its sacrament ministered in its sanctuary, and made themselves very comfortable at the Bishop's table; and, with the exception of a few turns in Greek processions, and a few genuflexions before, and hand-kissing of Greek Bishops, have cared nothing about their jurisdiction. The real objection is, that the plan is altogether Protestant in its origin, purpose, instruments, and in the person of the Bishop. To accuse the Primate of all England and the Bishop of London of intrusion into other dioceses, allotrio-episcopacy, and such-like atrocities, is, however, of vastly more use in furnishing strong paragraphs for pamphlets and magazines, and in deluding the honest people of England, whose love of justice is their national characteristic.

Thank God, those whom He has called to preside over the destini
our Church, had no sympathies with the Romanisers, and under
too well their position to suffer themselves to be dictated to by per
whether lay or clerical, who had scarcely arrived at the age of
cretion; or to be scared by the threats, protests, or anathem
impotent malignity, or well-intentioned imbecility. In the same
in which the King dictated his instructions, these prelates determ
to do what was right, and resolutely to abide the consequences.
the king, they recognised the moment as an era in the history o
world; and history will yet pronounce a just judgement upon their
charity, and wisdom. It is gratifying to add, that our most gra
Sovereign, Queen Victoria, received and approved the plans with
that heartiness and interest which would certainly have animated
great predecessor, Elizabeth, of glorious memory. She issued
royal license, and on Sunday, the 7th of November, 1841, four mo
after the date of the King's instructions, Michael Solomon Alexa
was consecrated in the Palace Chapel at Lambeth. The term
the agreement, and the various relations of the Bishop and Bisho
are set forth in the statement of proceedings in the following words

"The immediate objects for which this Bishopric has been fou
"will appear from the following statement. Its ultimate results cann
"with certainty predicted: but we may reasonably hope, that unde
"Divine blessing, it may lead the way to an essential unity of discip
"as well as of doctrine, between our own Church and the less perf
"constituted of the Protestant Churches of Europe, and that, too,
"by the way of Rome; while it may be the means of establishing
"lations of amity between the United Church of England and Ire
"and the ancient Churches of the East, strengthening them against
"encroachments of the See of Rome, and preparing the way for
"purification, in some cases from serious errors, in others from t
"imperfections which now materially impede their efficiency as
"nesses and dispensers of Gospel truth and grace. In the mean t
"the spectacle of a Church, freed from those errors and imperfecti
"planted in the Holy City, and holding a pure faith in the unity o
"Spirit and in the bond of peace, (will naturally attract the notic
"the Jewish nation throughout the world, and will centralise,
"were, the desultory efforts which are making for their conversion.
"is surely impossible not to recognise the hand of Providence in
"remarkable events which have lately happened in the East, ope
"to Christians, and especially to our own nation, (so signal an in
"ment in bringing those events to pass,) a door for the advancemen

"the Saviour's kingdom, and for the restoration of God's ancient people "to their spiritual birthright.

"While the Church of Rome is continually, and at this very moment, "labouring to pervert the members of the Eastern Churches, and to bring "them under the dominion of the Pope, sparing no arts nor intrigues, "hesitating at no misrepresentations, sowing dissension and disorder "amongst an ill-informed people, and asserting that jurisdiction over "them which the ancient Churches of the East have always strenuously "resisted, the two great Protestant Powers of Europe will have planted a "Church in the midst of them, the Bishop of which is specially charged "not to entrench upon the spiritual rights and liberties of those "Churches; but to confine himself to the care of those over whom "*they* cannot rightfully claim any jurisdiction; and to maintain with "them a friendly intercourse of good offices; assisting them, so far as "they may desire such assistance, in the work of Christian education; "and presenting to their observation, but not forcing upon their ac-"ceptance, the pattern of a Church essentially scriptural in doctrine, "and apostolical in discipline.

"The Bishop of the United Church of England and Ireland at "Jerusalem is to be nominated alternately by the Crowns of England "and Prussia, the Archbishop having the absolute right of veto, with "respect to those nominated by the Prussian Crown.

"The Bishop will be subject to the Archbishop of Canterbury as his "Metropolitan, until the local circumstances of his bishopric shall be "such as to make it expedient, in the opinion of the Bishops of that "United Church, to establish some other relation.

"His spiritual jurisdiction will extend over the English clergy and "congregations, and over those who may join his Church and place "themselves under his Episcopal authority in Palestine, and, for the "present, in the rest of Syria, in Chaldea, Egypt, and Abyssinia; such "jurisdiction being exercised, as nearly as may be, according to the "laws, canons, and customs of the Church of England; the Bishop "having power to frame, with the consent of the Metropolitan, particu-"lar rules and orders for the peculiar wants of his people. His chief "missionary care will be directed to the conversion of the Jews, to their "protection, and to their useful employment.

"He will establish and maintain, as far as in him lies, relations of "Christian charity with other Churches represented at Jerusa-"lem, and in particular with the orthodox Greek Church; taking "special care to convince them, that the Church of England does "not wish to disturb, or divide, or interfere with them; but that

" she is ready, in the spirit of Christian love, to render them such " offices of friendship as they may be willing to receive.

" A College is to be established at Jerusalem, under the Bishop, " whose Chaplain will be its first Principal. Its primary object " will be, the education of Jewish converts: but the Bishop " will be authorised to receive into it Druses and other Gentile " converts: and, if the funds of the College should be sufficient, " Oriental Christians may be admitted: but clerical members of " the orthodox Greek Church will be received into the College, " only with the express consent of their spiritual superiors, and " for a subsidiary purpose. The religious instruction given in the " College will be in strict conformity with the doctrines of the United " Church of England and Ireland, and under the superintendence and " direction of the Bishop.

" Congregations, consisting of Protestants of the German tongue, " residing within the limits of the Bishop's jurisdiction, and willing to " submit to it, will be under the care of German clergymen ordained " by him for that purpose; who will officiate in the German language, " according to the forms of their national liturgy, compiled from the " ancient liturgies, agreeing in all points of doctrine with the liturgy " of the English Church, and sanctioned by the Bishop with consent of " the Metropolitan, for the special use of those congregations: such " liturgy to be used in the German language only. Germans, intended " for the charge of such congregations, are to be ordained according to " the ritual of the English Church, and to sign the Articles of the " Church: and, in order that they may not be disqualified by the law " of Germany from officiating to German congregations, they are, be- " fore ordination, to exhibit to the Bishop a certificate of their having " subscribed, before some competent authority, the Confession of Augs- " burg."

" The rite of confirmation will be administered by the Bishop to the " catechumens of the German congregations, according to the form " used in the English Church."

In this statement there are some expressions which have called forth strong feeling, or at least strong language, both in Germany and France, and which, therefore, deserve notice. The first is the hope that, " under the Divine blessing, it may lead the way to an essential unity " of discipline, as well as of doctrine, between our own Church, and " the less perfectly constituted of the Protestant Churches." The wise and moderate in Germany considered these words as natural and inoffensive in an Anglican document, as a similar declaration of the imperfections of episcopal government in the mouth of a Lutheran or

Calvinist. But a few of the more ardent spirits have made use of them to persuade the simple—of whom there are some in Germany as well as in England—that the English Church holds that "The Protestants "in order to be a Church must have Bishops of apostolical succession, "and these can be obtained only from England;" that there is some secret convention between Prussia and England, to introduce episcopacy into Prussia by compulsory methods, and which will be brought forward at a convenient season. As to the latter suspicion, all that need be said is, that the writers seem to know very little either of the monarch of Prussia or of the Archbishop of Canterbury, or not to be quite honest and right-minded themselves. Good faith is one of the first principles of Protestantism: the King and the Archbishop are both true Protestants, and will never, through dissimulation or deceit, cause the truth to be blasphemed. As to the expression, "less perfectly constituted," it is itself a proof of that good faith just mentioned. The writer believed the Protestant Churches to be less perfectly constituted than his own, and he said so. What then? Is an Episcopalian to be the only one to be debarred from confessing what he believes? Is he to be subject to reviling, ribaldry, and all manner of opprobrium, because he expresses the honest conviction of his mind? Have those fierce Anti-episcopalians no respect for liberty of conscience? Will they allow nobody but themselves to say what they think? It is much to be feared that the identity of spirit alluded to above, as existing between the opposers of the Jerusalem Bishopric, might be traced a little farther; and that, with a little more power, the wrathful emitter of bitter words would be found renovating the rusty rack, or rekindling the extinct fires, outside attired in the habit of Luther or of Calvin, but in his heart a perfect anti-type of St. Dominic. The document expressly calls the Protestant communities of the Continent "churches;" it implies that there is an "essential unity of doctrine;" it expresses a hope only of "*essential* unity of discipline," not identity; and then in mild and Christian language speaks of their external form as "less perfectly constituted." Truly, he must be a perfect magazine of angry passions—a very Etna of combustible materials, whom so small an occasion can rouse into such an eruption of all that is the opposite of meekness, long-suffering, kindness, charity, as is to be found in some of the anti-bishopric pamphlets. It is much to be feared that Crypto-Jesuits have written them in order then to point at them and say, "See how these "Protestants bite and devour each other." How immeasurably superior is the theology of the Prussian monarch, who says that "the evange-"lical Church owes it to herself and to her Lord, at such a moment and "on such a theatre, not to present the stumbling-block of her disunion

" and dividedness; but, on the contrary, the good example of her uni
" in faith, and her union in action."

After all, however, this fiery opposition is, perhaps, better than th apathy manifested by some in England, from whom better things wer to be expected. The appointment of a Protestant Bishop at Jerusalem ought to be unspeakably important to the heart of every one who remembering the holy locality, has even a glimpse of the probabl results. In the eyes of the writer, the Bishopric may be regarded i reference to the great cause of the pure religion of the Reformation to the spiritual welfare of the Eastern churches; and that cause whicl is truly the cause of Christ and of all human kind—the cause o the Jews.

First, with regard to the Reformation, the establishment at Jerusalem is important. The idea of union of Protestants is of great importance The most powerful argument against Protestantism is, the apparen disunion which has existed since the Reformation. Everybody know that, in the bosom of Romanism, the real differences have been as grea as those existing between Protestants. The feuds between Realists an Nominalists, Dominicans and Augustinians, Jesuits and Jansenists Gallicans and Ultramontanists, are bitter and inveterate; but still, fo a common object, they can assume a semblance of piety and union, an all cry out unanimously against the bickerings and animosities of Pro testants. It is, therefore, a cause for thankfulness, that here the taunts o Romanists are practically answered. Without any compromise on eithe side, the Churches of England and Prussia have here heartily united i one great and holy enterprise. Each retains its individuality. Neithe concedes its peculiar forms or nationality: and yet both are combine for one great purpose; and in the Holy Land both submit to o Spiritual Head. Here is a practical illustration of faith and lov spiritual obedience and liberty of conscience, such as the world h never seen since the days when the Churches of the circumcision a the uncircumsion were perfectly distinct, and yet both one in Chri It is a beginning, a proof of the possibility, and a pledge of the pr bability, of the union of all Protestants in the bond of peace and lo for the purposes of mutual help and the promotion of Christ's kingdo

In Europe this is desirable—in the East it is absolutely necessar Jews, Turks, and Christians there know a Church only as Episcopalia The latter especially, both laity and clergy, naturally look for a Bish as the head of a Christian community; and without a Bishop little is be done. The American Mission in Jerusalem has existed for mo than twenty years; it is now withdrawn from the Holy City, and ma other places in the Mediterranean. Nothing was to be done without

Bishop. The Church Missionary Society has, for about the same number of years, laboured in the same field; but the result has not been such as to justify a continuance of the missions. The appearance of a number of independent Presbyters was not understood. A few individuals have been benefited, but no firm hold was gained on the affections of the Eastern Churches; no new life infused into the torpid members of Eastern Christendom; and no relations opened between the East and West. The mission-efforts appeared, as they were, the efforts of a private society, not of the Church of England. The Bishops and the Churches needed to see a Bishop, in order to recognise the representative of an Episcopal Church, and to receive the necessary testimonials from the English Primate: and thankful we are, that the pure Protestant faith of England has now in the Holy City a Bishop as an authorised messenger of peace and good will, and a witness of the truth: that the Church of England can no longer be charged with indifference for the cause of missions, or of the Reformation, or of those Churches which sigh under the Mahometan yoke, but has commissioned one of the episcopal order to go on an embassy of peace, as a superintendent of missions, and a herald of the Reformation; that his instructions are to enter into relations of amity, but not to sacrifice a particle of truth. The results of this mission may be slow in development, but are infallibly certain. The very exhibition of a Reformed Episcopal Church, is itself a refutation of the many and absurd calumnies respecting the Reformed Churches; a visible reproof to all image worship and false doctrine; and a most powerful confirmation of the Eastern Churches in their protest against Rome's pretensions of supremacy. England's prowess by land and sea is well known in the Land of Promise, and all the adjoining coasts: Aboukir and Acre have declared that the God of Hosts is with her, and placed her amongst the chief of nations. The Anglican Bishop at Jerusalem witnesses her renunciation of Rome's jurisdiction and doctrine, and thus they are strengthened in resisting the allurements and the threats of her emissaries. Of this, Rome and her friends are fully aware; and, therefore, have used every possible expedient to disparage the Bishop and the Bishopric, and to make them contemptible. The most unblushing fictions have been published in newspapers and periodicals in the interest of Rome, or whispered about by more discreet enemies. Rome's agents, of every class and character, in the open and respectable character of Papists, or the more insidious and detestable guise of professing clergymen and travellers, have spread every slander that could be conjured up by doctrinal animosity, private pique, and personal malignity. Even curses and imprecations have

been resorted to when falsehood has failed, and some have been found, more daring than the son of Zippor, to curse whom God hath not cursed, and defy whom the Lord hath not defied. But all this rage, and noise, and fierceness of opposition, testify only the excessive fear and solicitude of Rome respecting the result, and her accurate appreciation of the ultimate effects of the Protestant Bishopric of Jerusalem. The East will and must be protestantised: Jerusalem itself, the centre whence the bright beams of the Reformation are sent forth. Therefore every tiding from Jerusalem is heard, "with Death's prophetic "ear." It comes as an harbinger of approaching destruction, and every wind that wafts it seems to anticipate the angelic oracle, "Babylon is "fallen." It is quite true that Bishop Alexander has not in anywise contaminated himself with superstition—made no surrender of Protestant doctrine or practice to deceive any party into a fictitious union. But it is equally true, that he has already conciliated the good will of some, the respect of all—Christians, Jews, and Mahometans. From the people of the East he has never suffered the slightest expression of disrespect, and from some has received much kindness and sympathy. The mission amongst the Jews has prospered. Thirty-seven members of the house of Israel have, in the short period of his sojourn, been admitted into the Christian Church. The English mode of public worship has excited much attention. The spectacle of a pious wife and family, and the practice of domestic devotion, have exercised the happiest influence. A very few years more of this quiet, unostentatious piety will be sufficient so to leaven the Eastern Churches that the spread of the Reformation will be inevitable.

It is true that a little more protection from the Government would much facilitate the operations of this Episcopal Mission. To the Bishop the delay in the building of the church is a discouragement. To the English nation and Church it is a disgrace. The story about the unlawfulness of building Christian Churches in Turkey, is now a mere pretence. It is an indubitable fact, that within the last few years, Greek, Latin, and Armenian churches have been built, or are being built, at Aleppo, Bagdad, Urfah, and half-a-dozen other places, where churches never existed before, without any difficulty or opposition. A little more energy on the part of England would remove every difficulty in Jerusalem also.

But whatever statesmen may do, or leave undone, the word of God is not bound—and will assuredly accomplish the Lord's purpose in sending it. It will reform Eastern Christendom; it will revive the mouldering and scattered bones of the valley of vision. Infidels may laugh at it as folly, and Romanizers may denounce it as heresy, but

faith in the sure word of prophecy shall not be ashamed nor confounded. A Bishop, appointed to watch over the mission to the Jews, is itself a sign of the times: that that Bishop is himself a Hebrew makes this sign more significant still. It is the first symptom of the restoration of a national Jewish Church since Jerusalem was given over to be trodden down by the Gentiles, and is, therefore, hailed with joy, as the first dawn of a bright and glorious day, by those whose eyes are not dimmed with Romish film; and they are neither few nor fanatical. The old allegorising system of the Gnostics—adopted by the semi-heretic Origen—latinised by Jerome, and spread over the west by the power and interests of Rome, is now well-nigh exploded. God has opened the hearts of men to believe the prophecies, and they expressly declare the perpetual nationality and future conversion and restoration of the Jewish people, as a benefit to the world at large. Of all the means employed for this sacred purpose, since the days of the Apostles, the establishment of a Hebrew Church at Jerusalem, under a Hebrew Bishop, is obviously the most likely to be efficient. The great objection of Jews to Christianity, seated deeply in the Jewish heart, is, the fear of being Gentilised. The religion of the Gospel appears to them altogether as a Gentile system; and to accept it, seems equivalent to the rejection of all that God has given them in covenant as the family of Abraham, and the chosen people. A Hebrew Church, at Jerusalem, is the best, the only answer to the objection. The great importance, in this point of view, is not felt as it ought to be by the many professed friends of the Jewish cause. An unaccountable apathy or blindness appears to prevent them from recognising the honour that God has put upon their efforts, else they would long since have responded to the confidence reposed in them by the King of Prussia, and by the heads of the Church of England, by giving or raising the English moiety of the endowment for the bishopric, and by concentrating their main force and energy to secure the efficiency and completeness of the mission at Jerusalem. If ever Church or apostle had a plain intimation of the path of duty—an unequivocal vocation to a particular field of labour, the London Society has had it to turn to Jerusalem. A foreign monarch and her own Church unite to offer her a bishop to strengthen and direct her mission, and consent to nominate one of her own agents to the office, and all contribute liberally towards the object. That same monarch sends out a Consul-General to Syria and a Consul to Jerusalem, to assist her work; and yet, most unaccountably, she slumbers over her duty, and stretches out only half a hand to welcome the blessings of a kind and gracious Providence. Faithful and zealous in the day of small things,

it is earnestly to be desired that she may now have grace to know the day of her visitation, that she may understand the vast extent and high dignity of her vocation to raise up the captive daughter of Zion, to be the bearer of the torch of truth to the Eastern Churches, and to be the representative of Protestantism in the East. The Bishopric cannot fall, nor the Bishop's mission fail. The children of Israel shall be gathered; the Hebrew Church on the Mount Zion flourish. But tardy friends may live to see it, and yet have no part in the triumph.

THE PRIESTHOOD.

"Chrysostom on the Priesthood." Translated by the Rev. E. G. Marsh, M. A. London. 1844.

The peculiar features of the present state of the Church have been the means of drawing from long neglect and oblivion many of the productions of former days, which are deserving of study and consideration; and, although much that is worthless has also been brought to light, we are not disposed, on that account, to condemn the efforts of those, who think it advisable to publish the purer portions of the works of the writers of the first centuries. It has become almost necessary that these writings should be made known, as a counterpoise to the many follies and extravagances, which the labourers for the propagation of Tractarian heresy have selected from later times in support of their own mischievous pretensions. Without an effort to demonstrate the contrary, the idea might gain ground that the only productions of Christianity consist of the lives of saints, and of treatises on asceticism. That such an impression is likely to be made is more than probable, from the efforts of the Oxford party inclining to the reproduction of writings of such a character. In all their dealings they have, from the first, manifested a more than ordinary share of worldly wisdom, although, on some occasions, they have pushed their policy beyond the bounds of prudence. Whatever seemed of a popular character, they at once have seized upon for their own ends, drawing upon it *ad infinitum*

to the exclusion of the more sound portions of the works of early writers. They have kept continually in view, that the present is not a thinking age; that it takes upon trust whatever pleases the imagination, flatters the deceitfulness of the human heart; and that, if the appearce of antiquity can only be raised in its favour, the end in view is ined of securing both favour and support towards the attainment of e object of their hopes and expectations. The better class of early itings they would gladly get rid of, as they now prove, by passing em over with slight notice, or by condemning them with faint praise, cause they undoubtedly feel their appearance would not be calculated support or further the scheme they have in view, of unprotestantising e purest portion of Christ's holy Catholic Church. The party in that hurch, which they redicule as being "evangelical," and whom, in any instances, they brand as "puritanical," have also, on the other and, been too apt to despise the better portion of the works of the arly ages, and have given an appearance of reality to the accusation o continually launched against them, that, although they are undoubtedly men of great sincerity, yet, for the most part, they have no retension to learning, or reading. From the knowledge they possess f the manifold corruptions of Scripture in the past centuries of the hurch, they have been unwilling to touch, or refer to sources so fearally polluted, being content to rely simply upon the written Word f God, which, to every Christian mind, must always remain the one sole nd positive authority. But, in abstaining from this research, they ave put an apparent evidence of truth into the hands of their opponents or the false accusations, they have brought against them of ignorance, o less than of illiberality. But, notwithstanding this, it is a preposterous assumption, which these lovers of innovation and strife never fail to ake up, that they have all the learning of the day upon their side, and hat they only have the patience, and the inclination to make researches nto the histories of the past ages of the Church. Suppose it were rue, which we deny, that they were alone the possessors of the rudities of scholastic theology, we would remind them of a knowledge ar superior,—of sitting as disciples at the feet of Christ, and "choosing 'that better part" of obtaining the simple knowledge of His will, s revealed in His written Word, "which shall not be taken away from 'them;"—a knowledge, which, above all others, enables its possessors o try the wisdom of man and the theories of human erudition, by an nerring touchstone, and which is also the only crucible, by which he ore of truth can be separated from the dross of falsehood, and perversion. With these facilities, we have yet to learn that the truly evangelical follower of Christian truth is inferior in capacity, to dis-

criminate between what is really valuable, and what is really pernicious in the productions of the early writers of the Christian Church; and whilst, on the one hand, we find invariably that the upholders of tradition and the restorers of superstition, travel mainly in the broad track of whatever is useless,—on the other hand, we also discover, that whenever the scorned gospeller bends the powers of his mind to bring up from obscurity the passages of the past, he restores only that, which is for the most part valuable and edifying. We have an instance of this fact to our hand in the treatise before us, which Mr. Marsh has rescued from hitherto comparative obscurity by a free and elegant translation; and, were proofs requisite for the maintenance of this expression of our sentiments, as to the ability of the men, whose opinions the Oxford school of theology scorns, we might point to the labours of the translator of *Chrysostom de Sacerdotio*, as a sufficient evidence that we entertain them upon no weak, or unsatisfactory grounds.*

We would now, however, turn our attention to the treatise before us. To the scholar its appearance is undoubtedly needless. But it is not this class of persons only, who require to be made acquainted with whatever is valuable in the productions of earlier days. The crisis of the present times renders it necessary, that the less liberally educated should become acquainted with the opinions and sentiments of men, who lived so soon after Divine inspiration had closed the canon of Scripture, if, for no other end, at least in order that they may perceive that learning, or human acquirements, are no safeguards for the preservation of positive truth. It also enables the reader to obtain "a clear insight "into the state of the early Church;" it represents the tone of feeling, and unravels the prevalent thoughts, and sentiments of those, who controlled the Christian polity at the period of its appearance. And, in this respect, it is invaluable, as giving a comprehensive view of the prevalent departure from the simplicity of revealed truth, which, even in the third century, was preparing the way for the introduction of the more gross, and pernicious innovations of error, and superstition, which were unfolded, in after time, in the complete scheme of open, and avowed Romanism. Independently, however, of its utility in this respect, the treatise has ever been held amongst the most important class of writings upon the qualifications for the Christian ministry, as being the earliest manual for those preparing to enter upon its important duties; and, as such, it has obtained the recommendation of Bishop Burnet, in his "most

* We are fain to know which Tractarian production equals the "Introduction "to the Study of the Scriptures," or the "Divine Rule of Faith and Practice?"

noted treatise in our own Church 'on the pastoral care,'" as well as at of Mr. Bridges, in his admirable book of "the Christian ministry," which it is also commended as full of instruction upon the weighty bject of ministerial conduct and obligations. Upon the more portant topics, which must ever be the great stimulants to the nisterial work, it is, however, manifestly deficient, and shows con-sively, as Mr. Marsh intimates in his preface, that "the prevailing disposition of the age," in which Chrysostom lived, "was unduly to magnify the ministerial office, by borrowing the terms, and investing it with all the peculiarities of the Levitical priesthood." The treatise, as whole, ought, therefore, to be received with caution, although the ep-toned solemnity of its eloquence, and the beauty of its style, as ll as the general instruction it offers, will always demand for it a con-ued and earnest consideration. If, however, the reader expects to find it heart-stirring exhortations, which flow fully, and naturally from the livening, and constraining principles of faith in the promises of God, d a realised apprehension of the love of Christ, such expectation will disappointed, and many of its sentiments will startle those, who are customed to take their tone of feeling and rule of action from the ible. They will find that, even high-minded and learned as the rchbishop of Constantinople undoubtedly was, he did not escape e infection of the age, in which he lived, which could inculcate the cessity of the practice of pious frauds, and stoutly defend, even misquotation from Scripture itself, that the end justified whatever ans might be adopted to secure it. However painful is the fact, it st not be concealed, that the most pious minds did not always cape from the general pollution, which pervaded the Christian com-unities of those times. Chrysostom says enough to show that he did t avoid the danger of contamination. The man, who could argue that he ght not to be upbraided for deceiving another, because the deception d not been used with a malicious design, must have been either sadly ficient in real Christian principles, or, at the least, entirely forgetful of apostolic admonition, that "we are not to do evil that good may me." But Chrysostom did this; though, had he lived in purer es, he would probably have shrunk from maintaining such a rful argument. The principle had gone abroad before he had peared upon the Christian platform, and he suffered from the vice of age, which assisted the suggestions of the natural impulse of his rt. This simple fact is conclusive evidence that the views of a usand fathers are not, *per se*, binding upon the Church, inasmuch t, as men, they continually speak as men, and manifest that they e not free from a liability to errors in their views and partialities,

which are the common lot of frail humanity. Their opinions ma deserve respect; they may be useful, and undoubtedly are so, a testimonies of facts, and as evidences of early practices; but upo every topic they are to be received, if received usefully, with qualifie restrictions, and with caution, lest their extravagance should lea astray from a simple reliance upon the teaching of Scripture.

The following sentiments of the translator of this treatise are so t the point, and are so clearly expressive of our own, that we give the with unqualified satisfaction:

"The opinions of ancient fathers deserve all respect, and should be examined wit "tenderness. But it would be treason to the majesty of Scripture to exempt a "Christian writer of any age from subjection to its supreme authority, or n "to scrutinise with all freedom every sentiment which seems at variance wi "its instructions. In respect to the fathers in particular, they, like other Christia "received their rule of action from the Bible. But from the necessary want "experience in the early ages of the gospel they carried some principles to "extravagant length, from which nothing, but the experience of the result, co "reclaim either them or us. But it is in this, as in natural truths. *Opinion "commenta delet dies; naturæ*, or, as we may say, *scripturæ judicia confirmat.*

"When Christians perceived the dangerous lengths to which weak believers w "carried, and the erroneous notions which they deduced from incautious "enraptured expressions of some venerated fathers, they learned to be mo "careful in their language to measure their phrases by a more studious adhere "to the original text—and to discern distinctions which the errors of others ha "brought into prominence. Thus the experience of succeeding ages has the sam "effect on the Church at large, which advancing years have upon an individual. If i "abate in any degree the fervour, it improves the precision of its language; and henc "it may be expected, and has in fact been found to come to pass, that the doctrinal "statements of later ages have been more studiously scriptural and correct than "those of a preceding age; and the reasonings of successive generations upon the "same texts, like the experiments and calculations of natural philosophers upon "the same phænomena, increase knowledge, and produce a more exact theology. "Hence the doctrinal articles of the Reformation, as exhibited in the confessions of "the reformed churches, surpass in scriptural accuracy anything that can be "collected from the writings of those who are called the fathers: and, perhaps, as it "has been judiciously and acutely observed, it would be more strictly in analogy to "call the early writers the younger confessors of our Lord, and the reformers the "fathers of the church, as being the more mature and ripened professors of Christian "truth, who had profited by the errors of their predecessors, and, by bringing "all their opinions to the test of Scripture, had been enabled to produce a more "accurate, if in any respect a colder, theology."

But we have thus far been so occupied with the treatise itself, as to overlook the great subject of it; viz., what are the true function of the Christian ministry. Of late years there has been a manifes improvement in the course of instruction, and preparation for this ho office, and attention has been more carefully drawn to the main feature

which must ever be kept in view, if it is to be made efficient for the end designed by its great Institutor. That many had intruded themselves into it, who were manifestly unfit to fulfil its administrations, is evident from the long-continued supineness, which marked the last, and the commencement of the present century. The want of success, which was felt on every hand, arose simply from want of devotedness of heart, and proved that the entire dedication of the whole man, of his time and labour to the work, and of incessant application and zeal, were unequivocally wanting in the greater number of the spiritual guides of the parishes of the united kingdom. The clergy, as a body, were supine; they were lukewarm; they were indifferent to the responsibility of their calling: a splendid machine was in their hands, but they wanted the mighty energy, which could only set it in motion, to render it efficient for the moral and religious improvement of the people. This state of things passed away. The Church was roused from her lengthened slumbers. Society was already beginning to feel brighter influences, emanating from her increasing efforts, when heresy sprung up in the very bosom of the chief of her seminaries of learning, and commenced the movement of every effort to turn the stream of usefulness from the channel, in which it had hitherto been succesfully flowing. "The singleness of aim, "and freedom from interested motives of wordly advancement," which had begun to influence the minds of candidates for the holy office, were attempted to be turned aside by extravagant notions of the dignity of the priesthood. Powers unwarranted by any decision of Holy Writ were claimed for it, which had been unheard of since the period of the Reformation, and of the times of the innovating, and unscrupulous Archbishop Laud; and, on a sudden, the peaceful return of truth, and of evangelical piety, from which such happy results were anticipated, and which were progressing with advantageous certainty, were assailed by the rising of a storm, which now, for nearly ten years, has shaken the Church to its very centre, and bids fair, at the present moment, to scatter her usefulness to the winds, unless checked by Him, who alone can bring good out of evil, and frustrate the vain intentions of foolish men. But the safety of the Church does not depend upon the principles, which are now urged as mainly instrumental for her support. If she has not a faithful, Christ-preaching ministry, she is valueless, — nay, she has lost the very essence of a Church. The mere succession of her priesthood is valueless, unless "the pure word of God is "preached, and the sacraments are duly administered according to "Christ's ordinance in all things that of necessity are requisite to the

" same." The decision of the wisest of her children is, that " the obje
" of this function,"—the Christian ministry,—" is both God and mai
" God, in that He is publicly worshipped of His Church; and men, in th
" they are capable of happiness by means, which Christian disciplii
" appointeth. So that the sum of our whole labour in this kind is
" honour God, and to save men." * Anything short of this is useles
and every attempt to magnify the office of the priesthood, will be vai
for " God has not called His ministers into the function of teachir
" that, after they have brought the Church under, they may usurp
" themselves the government; but that He may use their faithf
" diligence to associate the same to Himself."† The true dignity of th
office,—ay, and the only true way of attaining honour, and respe
for it, has ever consisted, not in lording it over God's heritage, not i
presuming to take as authority what God has never sanctioned, c
appointed, not in attempting, by human means, to convey life to th
dead, but " by testimony and example, or, as St. Paul states it, b
" pureness, by knowledge, by long-suffering, by kindness, by the Ho
" Ghost, by love unfeigned, by the word of truth, by the power of Go
" by the armour of righteousness on the right hand and on the le
" to win sinners to repentance, to encourage believers in the faith, ar
" in short, to hold fast the faithful word, that by sound doctrine ga
" sayers may be both exhorted and convinced."

CHURCH ARCHITECTURE.

No. IV.

THE Height or terrace on which the Tabernacle appears to have been pitched at Shiloh and at Gibeon, might, in certain cases, be with advantage adopted in our own Church Architecture, as a crypt beneath a terrace forming the substructure of the church. Nowhere else coul a sacristy be formed with more propriety to receive biers, burial-rope

* Hooker, Eccl. Polity, book v. cap. lxxvi. † Calvin in Joannem. iii. 2

lanterns, ladders, pickaxes and shovels, coals and lamp-lighting wands, brooms and pails, and all the "etcetera" which so frequently now both encumber and disfigure the church, as occupied by the congregation, or boarded off sections of it which might be so occupied. Nowhere else so fitly could the fire-hooks, fire-ladders, fire-buckets, and fire-engines be stowed away; which so often now stand in the same predicament, or grace the exterior of our churches with an unsightly lean-to, in which they may be laid up. If it be well that the officiating minister find a stable belonging to the church, or if, perhaps, his phaeton requires a coach-house, and it is necessary that this stable or coach-house be attached to the church, certainly a vault might here be constructed fitter for the purpose than a shed against its walls, and in more seemly style than breaking a carriage-way through the north wall of the tower. Nowhere else could a muniment-room more properly be formed for keeping and consulting Registers and Award books; or a safe-room for treasuring church plate, books, cushions, and vestments. Room would exist here for a spacious vestry for parish meetings, which are not always such as to make the church their most eligible place. Room, too, would be found for schools, proportionate in numbers to the parish or parish district congregating above; and, if constructed at the angles, or, indeed, in a degree elsewhere, they would admit of enlargement outwards without detracting from, perhaps with an addition to, the effect of the superstructure. Some of these places might open into the church; some into the church and churchyard; some only outward. The level being that of the earth, would obviate the inconvenience of fetching things up from subterranean vaults, or down from belfries and porch chambers. As voids in the substructure, they would dry the church, especially as fires would be required in some of them during the week; while, in the same substructure, if necessary, might be a furnace to warm the superstructure by air or water-pipes.

It is needless to add an observation on the grandeur of the stair or flights of steps, of the inclined plane or planes, leading up to the House of Prayer; of the view of it thus raised above the crowding headstones, or tombs, or obelisks, or quasi-pyramidal obelisks, which intrude on the beautiful outlines of our ancient churches; or the view down from its terrace on the dormitory of mortality—a sober walk for the contemplative—a not uncheering resting-place for the hoary grandsires of the hamlet to sit and muse on those who dandled them on the knees in childhood.

What may be called the Pyramid of Three Stages seems a form not ill-adapted to Protestant worship. The western projection receiving

the Baptistery and entrances; the eastern containing the chance vestry, and muniment-room; the north and south occupied by th aisles or passages, and any other apartments required—its central ma would receive the congregation; and the crowning summit, arranged a lantern, would throw down over the whole any quantity of equab light required, and pass away upwards all the air that had served i purpose. Perhaps no plan would more completely obviate the incon venience of draughts. The general shape of the tombs on the Appia Way at Rome, a cylinder, or truncated cone based on a cube, an crowned with a vault (a combination, as Forsyth observed, associat with the funeral pyre and tending to the pyramid), might sugge similar arrangements, and are so far similarly connected with the for going considerations on the height of worship.

Otherwise than thus suggestively, the modern Church Architecture o the north will not take up with the type of Bamah, Grove, Gilgal, or Exca vation. Will it with the Tabernacle and the Temple? With regard to the former, the idea appears at once to wear the air of incongruity which struck Mr. Close, when he thus ridiculed the "Ecclesiologist's" proposition of *Hangings of costly materials and of suitable colour:* "We might imagine that we had returned to the Tabernacle in the Wilderness." (Close, Ch. Archit. p. 84.) Mr. Arnold's mistake (in his "Remarks") of Mr. Close's meaning (at p. 13 of "Church Architecture") in the words "remote from the barbarism of the Tabernacle and the pompous superstition of the Vatican," though in itself absurd enough, was such as one might have easily fallen into; since the previous sentence contains the antithesis or synthesis of the ponderous ceremonial of the Jewish or the idolatrous corruptions of the Papal System." And, if the mistake be easy, one may conceive a reader startled at the meaning he elicits from the writer's words; then, on reading the "Remarks," wondering how the texts quoted there could have been overlooked; and then, on perusing the "Reply," betrayed in spite of him into a laugh at himself and Mr. Arnold for misunderstanding such words from Mr. Close. For the fact is, that had the "barbarism of the Tabernacle" been read of in the Ecclesiologist, the words would have been but too plain; but in Close's Church Architecture, and immediately following the words just quoted, the writer himself might have barely smiled at the error instead of thinking it an "extraordinary perversion," and at first taking it for "irony." Let us from sheer love of fair play at once and simply quote his question in explanation: "Has Mr. A. never met with the term *tabernacle* as a frequent cognomen for a dissenting meeting-house? Has he never hear of the celebrated Tabernacle in Moorfields; or of that Tottenham Court Road?" In these oddly named houses of wors

there is certainly no similarity of outward type to the Tent Royal of JEHOVAH, King of His Jeshurun in the Wilderness. In the original naming of the first we suspect there may have been a solemn allusion to an important truth, which, while treating of art with the enthusiasm which art engenders, both in its admirers and impugners, we are too apt to forget; that we are all strangers and pilgrims; that we seek a better country—that is, a heavenly; that in all things we may be content even with a shifting Tabernacle; and the proudest buildings man can raise, and the richest he can adorn, are poor and mean to "the glory of the latter house," and as sure to be removed as an eastern shepherd's tent. The perfection of workmanship discoverable in all which God's will works by the hand of nature was discoverable also in the Tabernacle He made by men's hands. That is, in either case, there is *all which the powers he had chosen to give could realise*. It is enough to know, but it is right to remember, that for the end enjoined by God according to the means of the wandering people, and through the skill wherewith some were gifted from on high, the Tabernacle was, as an artificial work of those times, perfect as the dome within the water-lily, or the chambers of the nautilus, will ever be among the works of nature.

But, spite of the somewhat awkward, though from the beginning reiterated, attempts at parallelising the Highpriesthood, Priestly family, and Levite tribe, with the orders of Bishop, Priest, and Deacon,—and spite of the adoption of such Jewish terms as Lavatory, Altar, Holy of Holies,—have Tabernacle and Temple more claim to be models of churches, than other types not enjoined by revelation to Israel? The fact of revelation to them, might be, so far as that fact alone goes, a recommendation to us—but cannot constitute a claim. It might even be argued, those models have *less* claim. Because one object of the revelation of a detailed pattern was, by shutting Israel out from sacrificing at a structure of any other model, to keep them separate from other nations. So that the unrevealed types of patriarchal sanctuaries, the Bamah, Gilgal, Grove, or open Altar of offering, would, apart from the non-necessity of the sacrificial rite now, be rather consecrated by Providence as models for the other nations of the sons of Noah than those expressly limited, by the Supreme, to one branch of the Hebrew race. But, from them also, the same Providence has, since the generation which rejected Christ, removed the divinely revealed models: the Temple, by letting them no longer remain lords of their inheritance: the Tabernacle, by letting them no longer keep together, even in a camp united in one land of their sojourning. Though "the people is not reckoned among the nations," and thus "dwelleth alone" still, it is

not builded as a city at unity in itself. Neither as one settled nati neither as one people on the march, can they carry out the div institution of either Tabernacle or Temple. But neither Christend at large, supposing it at unity,—neither the Church in any nation neither any more limited congregation, can show warranty from ab to translate to itself the outward fashion or the inward principl Temple or Tabernacle in its entirety. Indeed, the fashion was expression of the principle. And as the purpose of the many churc of England differs from that of the one Temple of Israel, whether st ing or stationary, so must the means. The form must alter with idea. And yet, though the combination of chances renders it impos that a different purpose can be best answered by the same combinat of means, it may be, that it may be best attained by a combinatio of some of the same means, alone or with others. We cannot theref on the first show of the matter, condemn as wrong the adaptatio certain forms hallowed by inspiration among the Israelites to the e of the Christian Ritual. While, therefore, the fact of the Supr Wisdom having given one model as fittest for His Tabernacle, and same somewhat modified as fittest for His Temple, is proof that same is not altogether fittest for a church; yet it may be not im bable—certainly, is not impossible—that elements may be reasons found in the same most fit to be wrought up into a Church Mo Certain it is we are left to ourselves—so far, that we cannot arbitra dictate, nor condemn, without showing cause. No Moses for us seen "the pattern in the Holy Mount." No David can say to us, "T whole, by writing from the hand of Jehovah, He hath made knowr me—all the works of the pattern." Whatever the mediæval Freemas have done, or left undone, the architects of England may know t they, like "the Pilgrim Fathers," have *freedom* to worship God "w all the gifts of skill, science, taste, intelligence, sense, influence, devotion which He may have given them individually to harmonise w act with, and provide for the reasonable service of true piety.

The consideration of such elements of the Tabernacle or Tem model, as are, or are not, incongruous with our Christian worsl belongs to that last division of the subject embracing those detail Church Architecture which have been, or are, or are attempted to be troduced in the early, middle, modern, or present times. Our busin now, is with the General Principle. There is one which runs through the sanctuary models before the Christian Æra—that of the Altar. has been already touched upon. But there is another which distingui the Temple and Tabernacle from the forms before them—the Hei the Circle, the Excavation, and the Grove. It may be termed

Palace Principle; that of the local residence, temporary or otherwise, of the Deity—as head of the congregation of his worshippers, or of the government of his people. There was the innermost apartment of the tent, the innermost chamber of the temple; whereinto, after the fashion of the dwellings of Eastern monarchs, none entered but the confidential minister—and he but at stated times; perfumes being burnt before the king. Here might have been the everburning lamps, but that Jehovah manifested Himself in light of His own, when He would not dwell in the thick darkness. Therefore, they were lighted in the waiting or audience room, outside: for He appeared not there; though His Word is, perhaps, sometimes said to be heard even there from behind the Veil of His Presence. There, also, was the Table of the Bread of His Presence, on which was offered the acknowledgement, from all the tribes, of His bounty, which "made their valleys stand so thick with corn, that the hills laughed and sang." And this—though he was not supposed Himself to partake of (for never, in the darkest times of Israelitish errors, were any of the Gentile impostures of this kind atttempted)—this he left on the Sabbath feast for the sustenance of the servants of His palace. No attempt was made, as in the sacred bed-chamber of some heathen temples, to carry out the idea of a dwelling into needless and unworthy details; abused, not unfrequently, to the basest purposes of imposture. The state apartments were sufficient to support the principle. And these, after a Palatial Household was substituted for the Regal camp-encircled Tabernacle, were surrounded by three stories of chambers for the Royal Ministers of the King of Kings, having communication with each other, but no access to the former, except by one passage through the Entrance Hall or Porch. Thus was all done, that could be, to counteract every attempt at priestcraft and illusion. Accordingly, we find that, while the chronologically shorter histories of Rome and Greece are full of prodigies in the Secret Temple, to say nothing of the legends of Paganised Christianity, the long course of the records, public or private, of Israel hardly gives *one*, unless any will adduce the opening miracle of the Glory of Jehovah before their assembled myriads, or the apparition to Zacharias connected with results entirely opposed to the prejudices and hopes of the then dominant powers. Before the Divine Leader's Tent—the Heavenly King's Palace—was the Inner Court, appropriated to His servants. Here was the Great Altar—Ariel, the Hearth of God; where not only the solemn offering of the whole sacrifice ascending up in fire to heaven was performed, as a type of the then mystery, the One Great Atonement needed; but, also, the acknowledgement was made in kind, out of every sacrificial feast, of His constant bounty by whom the grant

of animal food had, since the flood, been indulged to the sons of men, not content with the original grant of their Creator, or needing thenceforth an addition to it. Thus, in the Hebrew Ritual, was due honour paid, according to our own beautiful prayer, to God the "Heavenly Father, whose gift it is that rain doth fall, the earth is fruitful, beasts encrease." And these offerings to their King were made with trumpets blowing over them; though in a different court, yet in full view of not only the offering worshippers, but of all the many myriads of His people often in attendance. Now, all this is totally distinct in principle from that for which our Churches are consecrated. If the consecration were as for a Sovereign's residence, we should not have a Church in every village. There may be the royal progresses in person, or by deputy, to various courts of justice in the land, where pleas might be heard, and suit and service paid; but this is but to lighten the expense and labour of attendance on the subject's part, and not to do away with it by making the royal power attendant on the subjects in their place of dwelling. Israel, indeed, worshipped not only the Lord of the land, from whom they held, each one, the lot of his inheritance, but also of the whole earth, and not only of the earth, but of the heaven also. They were a people singled out, by successive elections, narrowing more and more their limits, from among the sons of Noah—the race of Abram the Hebrew being chosen out of all the line of Shem, that of Isaac from among the sons of Abram, that of Israel from the sons of Isaac; and then their idea of God was made to diverge from Him who redeemed this people out of Ægypt to Jehovah of Hosts, as the Lord God Almighty, Maker of Heaven and Earth. But those who, in their stead, now worship Him in the full extent of His revelation of Himself, are a people whom He hath formed to Himself by a directly reverse process—multiplying continually from a little knot of twelve chosen souls out of different families—not by natural descent, but by painstaking, and preaching of a gospel of eternal salvation; by making disciples of all nations, baptising them in the One Name of the Three Persons of the One Godhead, and teaching them to observe all things taught by the Word when He was made flesh. Many are the nations that profess, in a body, to be disciples of this faith; but to none of them hath God proposed to establish a theocracy—to prosper them by miracle—to fertilise their land by or in spite of a Sabbath Year—to secure their possessions while they attend the assemblies of His Court—to give them laws, civil and criminal, and a code of health—and to separate between them and other peoples by peculiar customs. It is true that, as he is King of Kings, and Lord of Lords, any absolute monarch or national legislature might fairly build a palace to His

honour, wherein not only His greatness might be celebrated, and His bounties acknowledged, and His blessings petitioned for; but at a supreme court of appeal all verdicts and opinions might be brought to the test of His own commands and maxims of moral truth and right—not, though the world is growing so young again, to the ordeals of water, fire, or battle—nor the decisions of fine, exile, cursing, torture, or death. Such a temple might be built: with what foresight or wisdom need not here be decided; nor how soon it might become a by-word, and its operations a mockery. Since, even in that Temple whose opening was consecrated by His Glory, visible to the sense—and even in that which, wanting that glory, was consecrated towards the close of its duration by a greater—Himself manifested to faith, reason, and love, by wonder-working power, and words of wonder-awakening grace of wisdom; even in those Temples man's folly was allowed to forsake the Divine ritual, and man's sinfulness to mar the Divine law. Thus, to leave us to ourselves, unless when individually sought by us, has ever seemed the only way to exalt man's faith, by abasing his pride. That unwritten facts and decisions must, at the opening of the Mosaic and Christian dispensations, have formed a groundwork of tradition, seems, in the nature of things, a matter of necessity. To suppose otherwise, is to suppose the contemporaries of Moses and of Christ destitute of such an interest, in circumstances the most astounding, as is awakened commonly by circumstances not adapted to call forth a tithe of the interest. Yet each Jewish tradition, where it was not lost in the descent, became enveloped in a mass of romance and trifling; and Christian tradition became a chaos of incongruity and error. God would have His own way, of perpetuating what was to be remembered, show itself the wisest. The infallibility of man only needed to be tried. Let there be, then, again, anywhere, a *Temple*—let there be a Christian Sanhedrin, and the same results, it is feared, would follow.

But the object of a Church is different. It is part of the fulfilment of Christ's last commission—"Disciple all nations and teach them to observe all things whatsoever I have commanded." None supposes that to disciple nations, it is sufficient to baptise. We have not only to be admitted into the school of Christ; but, to the end of this immature state of existence, we have still to be brought up at His feet. In our praises we pour forth our gratitude to the Great Teacher. In prayer we beg for all the blessings our God sees fit to give us; and press upon Him, according to His own directions, our petitions for that which we know He sees fit for his creatures—the mind enlightened, heart purified, and spirit strengthened. His Word is read, because we know that through it these blessings are bestowed. It is expounded, because

we are taught in it, not only to read or hear, but to "search the Scriptures," to "prove all things and hold fast the good." Our commemoration of the Only Atonement, by the Lord the Saviour's death, is celebrated not at an Altar, but a Table, since so he instituted it; not by the enigmatical burnt-offering of an innocent animal, which would be cruel now, because unneeded and uncommanded; not by attempting the impossible reiteration of a sacrifice which none but the Lord Himself could offer; and, least of all, by asserting its reiteration in a way profane in the eyes of piety, monstrous in those of commou sense, and rebellious against one of the first commandments of God. For the purposes above mentioned our Churches are to be built. To these are to be adapted, as well as may be, old ones, built for somewhat different purposes; for the worship of the few in the sight and hearing of the many who assembled, too much in the way of the Itallan Opera, to hear singing in an unknown tongue; for the private worship of any among the many at the separate shrines; for theatric spectacle and processional pomp; for deep and startling symbolism—striking and more than questionable idolatries—plausible and naturally applauded sacramentalism—awful and yet acceptable penances—presumptuous and yet pleasing absolutions—and confessions, solemn, perhaps, and heartfelt, yet the more evanescent from the temporarily exciting nature of the power awakening them: the "Idol Ceremony" of a religion which, through the bodily senses and the spiritual sensibilities, mesmerises the reason to amputate the liberty of the soul. With the exception, then, of the Two Sacraments, we observe that the purposes of our Churches, under the more perfect dispensation, are identical with those of the Synagogues under the more imperfect. With the small portion of these which the Romish Church has condescended intelligibly to preserve, she has mixed up abundantly the principles of the Altar and the Palace. How far the admixture is congruous with the nature of Christ's present dispensation has been already investigated.

Over all the world, as known to the nations of civilisation at the opening of the Christian æra, the principle of the altar almost universally, and that of the palace generally, were found associated with the places of adoration. The synagogues and proseuchai of the Jews, perhaps alone, were seen bearing the simple character of houses of prayer and congregational worship; when the Gospel of salvation by the only blood of Jesus Christ preached openly everywhere the Omnipresence of the Lord, who is always to the end of the world in the midst of those who worship in spirit and in truth, even where only two or three are gathered together in His name. But the natural attachment of both Jewish and Pagan converts sometimes, and some-

times the natural suggestions of human wisdom for the conversion of others, besides other more questionable motives and less venial sentiments, gradually tended to bring into the Christian Church, originally most analogous in principle to the Proseuché and the Synagogue, those associations of altar and of palace, which had belonged to the grove, the circle, the cavern, and the height, to the tabernacle and the temple.

The Reformation found them fully established, less as pure principles—for in their purity they could not well exist, except when sanctioned from on high—than as elements of superstition. The opening and understanding of the Scripture, which were granted for, with, and by the Reformation, tended, although not systematically, yet really and gradually, to show their unfitness for the buildings demanded by the genius of Christianity. But the original principles themselves were not such as to render the existing buildings unfit for a worship not recognising these as principles. Nor were the buildings themselves so intimately embued with modifications of these principles, as to be incapable of purification from any mischievous error that might have become engrafted on them. This purification, therefore, was then attempted, and generally with complete though in some cases only temporary success.

But, from the principle of the type, we must pass to the style of the structure. The style which the Reformation found in possession of our architecture was the perpendicular—the English modification of, and, in some respects, declension from, the decorated or perfect-pointed style, which had succeeded the early pointed; not without some transitional periods, as that had grown out of the Norman or Romanesque, broadly distinguished from the later orders by its imitation of the Roman arch. The perpendicular had lasted from the first of our sovereigns who assumed the title of King of France, and through the usurpation of the House of Lancaster and the wars of the Roses, and the re-establishment of peace after the union of the Houses in the Tudor line. The perfect and the early English, with the transitional English, or semi-Norman, had, together, lasted during all the previous time that our sovereigns had borne the style of Dukes of Aquitane. And the Norman had prevailed while they were but Dukes of Normandy, beside. Yet the transitions of style had, in each case, *begun* a little before the epochs thus fixed—that of the Norman before the Conquest, during the intercourse between the Saxon and Norman courts in the Confessor's time; that to the pointed styles, during the reign of Stephen, Count of Blois; while that to the only great *improvement* of the perpendicular, the Zantracery roofs, begins in the reign of the

magnificent Edward III., the successful invader of France, who, in his *second* great seal, first adopted the title of her King. But, while the changes in the fashion of our buildings thus singularly coincided with marked epochs in our continental intercourse, it should seem as if the styles themselves—though having, *perhaps*, borrowed some leading idea as a starting-point—grew more and more independent, and, as it were, insular. As the island advanced in importance politically, genius artistically insulated itself; while the Church was more and more feeling after that freedom wherewith Christ freeth the nations of His redeemed from mortal domination. The perfection of our architectural art synchronises with the preaching of Wiclif. It secularises during the long æra of the act *for burning heretics;* but, even in that age of its gradual decay, it is allowed to stand superior to the art and science of the more submissive feudatories of the Papacy. There is an elegant little Rubricated "Chart of Anglican Church Architecture" lithographed by Mr. Bedford, which correctly enough classes together the reigns from Edward VI. to Charles I. inclusive, as the DEBASED Æra: but as in all the preceding charges, the *transition* had begun before. For, though the Chart echoes the voice of a not small party in saying, "the loss of "the true principles of Church Architecture at the Reformation *led* to "the adoption of a debased and incongruous style," it has been much more critically observed by Mr. Poynter in "The Pictorial History of "England," (v. 2. p. 841,) that "in every period of the history of the "fine arts a taste for excessive decoration has invariably been an indi-"cation of their decline;" that already our architecture "was fast "verging toward the degradation into which it had *long* fallen on the "Continent;" that "it is by no means true that the establishment of "the Reformed Church in England, and the decline of ecclesiastical "architecture stand to each other in the immediate relation of cause "and effect." The party outcry represented in Mr. Bedford's remark, is, singularly enough, but a repetition of the more intelligible observation of a Quaker, Thomas Rickman, that "the Reformation, occa-"sioning the destruction of many of the most celebrated buildings, and "mutilating others, or abstracting the funds necessary for their repair, "seems to have put an end to the working of the English styles on "principle." Yet these crude ideas will not stand against the facts recorded by Mr. Poynter, that Bath Abbey Church begun by Bishop King in 1500, "is the only edifice of that class referrible to the 16th "century," and that Wolsey, "a liberal patron of architecture, and "proficient in the art, founded no monastery and rebuilt no cathedral," and thus "the shadow was already cast upon ecclesiastical architecture "even in the dominions of the defender of the faith." Neither does

Bath Abbey, though discontinued at the Reformation, and not resumed till Elizabeth's reign, nor finished till the 15th year of James I., and "exhibiting throughout most unequivocal symptoms of decline," appear to contract half so unfavourably with the old styles as the buildings of Henry and Wolsey before the Reformation. The truth is, that the debasement sprung from the estates of the Church in Italy. Architecture in that country had never put off the character of the art of Imperial Rome, and least of all was it likely to do so under that magnificent pontiff, Luther's grand opponent, whose vices and virtues both wore a semi-pagan air; under whose patronage ancient learning revived to unmask the superstition over which he presided; and ancient art to undermine, what it has become the fashion with us to call "Christian Architecture."

We will not claim for the Church, on her New Year's Day, between the 15th and 16th centuries, looking backwards and forwards like the Roman Janus with the contrasted faces of Experience and Hope, quite so much as Mr. Close claims for her (Ch. Ar. p. 13), who speaks of "the "extreme simplicity of primitive apostolic Christian worship, and "the "return to primitive simplicity at the blessed Reformation." We cannot forget that the Reformed was an Established Church; the Primitive, a persecuted one: that the one took possession of Cathedrals; the other stole into the Catacombs by night to worship, with watchers at the entrance. Such an outward revival would have been mockery. It would have provoked a smile, like a duchess of this day in the horned headdress, a belted knight at the Eglintoun Tournament, a professor bearded *pie audevant*, an Oxford regent with his hood over his nose, or a surpliced deacon in a Tractarian Church, with a tinsel cross between his shoulders. The Reformed Church did what she could and ought, but she had the gift of discernment between times and seasons—wanting which we so often make ourselves ridiculous. Her return to simplicity sought no extremes. It was negative of superstition, but not alienated from elegance. But as to architecture, the early Reformed Church can hardly be subpœned as a witness. She had not to build churches. Consequently the query was not at first mooted whether to build in the lately reigning florid style, or take the barn at the grange as the pattern for a model church. The old churches still sufficed, if stripped of superstitions. Our reformers had this in common with apostolic men; they were not particular as to accommodation: and this in common with utilitarians; they saw no use in pulling down a good substantial church, because the old piers were rather in the way of the new prayers. They knew this must be at best a makeshift world.

But when inconveniences could be obviated, then was the time to

obviate them. When we built for our ritual, then was the time to c
it well. Even the buildings of old were not imperishable. N
revolutions, political or religious, abolish them undane law of change
cities grow old, hamlets spring up, and towns grow great. Church
had to be built and rebuilt. Then might come the query, Is it best
build still in the old style, or seek a difference adapted to the differenc
of purposes? If the question was not then asked. we may ask no
Should it not have been? And if we ask now whether it was then be
to copy or contrive—to be satisfied with study or call up genius—o
own age's wild dream of a revival of the past may well prompt us to t
answer. On one side were the enchantments of antiquity, on t
other the truths of the reformation principle: but this was checked,
principle and invention are always checked, and not unfrequently
too much so, by a desire of homogeneity in church architecture; wh
tended to assimulate the new to the old, and misused the wisdom of
preceding generation in putting up with inconveniences. For, tho
it be a makeshift world, we need not make shift with what we ca
readily avoid.

But the secular style meanwhile had changed, was changing, a
kept on changing still. The Tudor dynasty had adopted and modifi
the Burgundian style of their age: but the Tudor style dwindled in
the debased; and the depased danced into the capricious. As t
early French artists fancifully Italianised their Burgundian style whi
in its glory, so our style after this its degradation became, by th
genius of Jones and Wren, beautifully and nobly Italianised. But i
could not save itself from being Hollanised, Frenchified, Germanised,
and at last classicalised by the "servile herd of imitators;" who will
copy, whether they copy the ugly or beautiful, the convenient or ill-
adapted to the end. And while the question was discussing, and the
point remained unsettled, there was no help for it, but that some
modification of the fashionable style was adopted, or mingle-mangled
with the sentiment of the old style, less from a feeling of pro-
priety than necessity, for the churches could not wait till the world
was convinced, nor be built till people chose to accept the designs.
And besides, in this anarchy of science and art, debating, and planning,
and drawing, and devising, and revising, and constructing, almost
of necessity the principles of the old disused English styles were lost,
and the old buildings themselves became either a hotchpotch or a
ruin.

How far less easy, then, in execution than in theory appears that prin-
ciple which Mr. Close applies to "external decorations," but which is
equally applicable to style at large: that "CHURCHES IN WHICH

IANS WORSHIP SHOULD HARMONISE WITH THE GENIUS OF IRISTIAN DISPENSATION." And how far will this principle Like the dispensation, such should be the Church—solid, ty, and vast—beautiful, solemn, and plain—useful and realand ht. Some, indeed, of these qualities, could be carried to it it would be at the sacrifice of others: whereas, their in their union and their perfection in their harmony. Style odified by arrangement. Arrangement ought to depend upon The plan of our Church plainly requires, partly in peculiar with our ritual, partly in common with other or even with of prayer, the entrance or entrances; the font; the places gation, minister of prayer, reader of scripture, preacher, ngers, and communicants. It is plainly advisable, for the der and for room's sake, that the greater number should as ossible have the necessity or inducement to turn about in irections towards font, choir, organ, reading-desk, pulpit, or Thus, therefore, it is the wisest that all these which may be adopted be in the *same* direction from the body of the people. t "puritanical innovation" at the Gravelthorpe chapel near which the Ecclesiologist, last February, so bitterly complained, y as being recommended by one of the Committee of the Architectural Society: the placing of the font "below and ie reading-desk in front of the altar." Such a thing might be rithout the "introduction of the unilluminated into the Holy s," against which the Ecclesiologist writer raises his voice as y as the rabble of Jerusalem against St. Paul, after seeing , the Ephesian, with him in the city. One symbolism may gainst another. And in our days, the symbolical place of the at least as correct at the entrance of choir or chancel as of how many of the congregation have never at the font been nto our Church? Can we allow them to pass the font? Nay, doors are open to the baptised and unbaptised. "Can such ?" But if such things are, let the Cambridge Camden Society d, even if Gravelthorpe be named in their meetings. The d not then disclaimed the publication cited, which now for ie they have done, since its facts, hints, observations, and lations, have been duly animadverted on in Mr. Close's Church re and other publications. But while we may congratulate y on having "gained this loss," let not Mr. Close be led to at their decision can have been influenced by his fifth of sermon, so strangely, and, indeed, most mistakenly entitled toration of Churches is the Restoration of Popery." It was

preached at Cheltenham on the Tuesday; and on the Thursday of t same week their resolution was read to the meeting at Cambridge, t far and quick, perhaps, for echo of that thunder to travel. Besides, t President has stated this arrangement to have been in contemplati above a year, and only awaiting the termination of the volume. Wha pity the cautious writers wrote so slow!—And what a pity the ti adopted for Mr. Close's sermon was not more in harmony with the fa on which his statements have been built!

THE POSTHUMOUS POEMS OF SOPHIA WOODROOFFE.

"Lethé, and other Poems." By Sophia Woodrooffe. Posthumously edited G. S. Faber, B. D., Master of Sherburn Hospital, and Prebendary of Salisb London: Seeley and Co. 1844.

SWEET is it to the traveller over the trackless deserts of Africa, a the endurance of the sandy tempest and blasting simoom, to light some charming oasis, where the living water and the grateful herb give new life to the fainting spirit, and cause it for a while to forget dangers past or to come. So sweet is it to us, who are, from month month, called upon to wander o'er the dreary realms of controversy, meet, now and then, with a green refreshing resting-place, such as affectionate discrimination of Mr. Faber has presented us with, in beautiful collection of poems which heads this article. Posthumou edited are they—let us, then, not forget that we tread on hallow ground; and while, in common with those who knew the author best, we mourn over her premature decease, let us pluck, here and the a floweret of her own planting when in life, and weave them int chaplet wherewith to adorn our pages.

Early was Sophia Woodrooffe called away. In her 23d year, G summoned her to expand in Heaven the graces which His own Spi had sown in her soul here below. We know little of her mortal car beyond the few glimpses of personal history which Mr. Faber gives u and which are barely sufficient to mark the dates of the poems whi she left behind. We are informed that she lived in the cultivation bo

f mind and heart, and died in the faith and hope of the humble hristian. Early, indeed, were the classic predilections of this accomlished lady displayed, in the production, at the surprising juvenile age f thirteen, of a drama founded on the story of the unscrupulous Irené. his poem, to adopt the editor's words, "may well be viewed as a 'literary curiosity;" but we agree with him in thinking, that "its 'claims are of a higher order," and feel assured that the following specimens will support our opinion :—

"Eudoxus.—Madam, consider. Though you are a woman,
A widow, and a mother; yet you are
Empress of all the East, and of Byzant
The Sovereign Lady.

"Irene.—Titles cannot quench
A mother's love. No! I have made my heart
Unfeminine and hard, deaf to the call
Of pity and conjugal love: but still, O still,
A latent spark of mother's love remains.
All other love is mockery and deceit:
It can be conquered; banished from the heart:
'Tis but the shadowy mirage of the desert;
Which seems the freshest waters, and allures
The thirsty traveller; then flies anon,
And leaves him disappointed; wondering much,
So fair a vision should so futile prove.
But a fond mother's love is (as a well
Sealed and kept secret) a deep-hidden fount,
That flows when every other spring is dry."

And again :

"Margar.—O, gracious Empress, spare him!
Yea, spare him yet a while, a little while!
Mercy! Oh, mercy! Do not cut him off
In the fair springtime of his blooming youth,
When all his path is strewed around with roses!
His blood not yet is frozen in the veins:
Not yet the buoyant spirit of his youth
Is to the sternness of old age congealed.
Spare him: and heaven shall shower its blessings down
Upon your head profuse. Slay him: and, sure,
All heaven's fierce curses shall be poured upon you.
Save, save his life: and God requite the deed!
By all you hold most sacred and most dear!
By the soft ties of filial love, and by
The silver link of motherhood! by that love
Which blessed imperial Leo when alive,
And by those hallowed tears which mourned him dead!
Pronounce the pardoning word to Constantine."

Nor were the gifted authoress's inspirations drunk in from secon channels. The stores of Grecian and Roman lore were opened t in their original forms. Let the subjoined translation of the Cl from Hecuba, 444—481, bear witness. The date of the composit *Ætat.* 16 !

" Breeze, ocean-dwelling breeze!
Wafting the swift ships o'er the swelling seas!
Where wilt thou leave me? Say,
Shall I be bought, a miserable slave;
And sent, where sleeps in light the sunny wave
Of Doris' harbour-bay?
Or to far Phthia, where,
Father of waters fair,
Apidanus, wealth-giving stream, doth smile?
Or to that wondrous isle,
Borne by the billow-cleaving oar, where first
To life the palm-tree burst,
And laurel branches spread
Their leaves to shade the head
Of loved Latona, solace of her pain?
Say, shall I there, among the Delian train,
Adore the bow of Artemis divine,
And woo the golden fillets that her brow entwine?
Or, in great Pallas' city, shall I there
Yoke the young coursers to the chariot fair
Of bright Athena: her of the splendent car,
Whose saffron-coloured mantle shines from far,
With wondrous ornament
And broidery besprent?
Or shall I weave the Titans, whom to rest
Jove sent with flame-bolts 'neath the mountain's breath!
Woe to me for my children! Woe!
Woe for my ancestors! And woe
For my dear country! Whose sad ruins low
Are laid, mid dust and smoke;
Whose walls the Argives broke,
And bade the flame arise
From Ilion to the skies.
And I:—they stole me from my native land,
And made me in a stranger-land a slave,
Changing my Asian home for Europe's strand,
For servitude, the chambers of the grave."

With modern languages Miss Woodrooffe was equally familiar; she displayed both taste and judgement in the models she select perfect her in their acquisition. The collection contains transla from Metastasio, Goethe, and Werner. Thus did she, with unobtr

modesty, yet indefatigable perseverance, master the elements of a finished scholar's education, without blunting any one of those delicacies of the female character, the loss of which would be poorly compensated by the highest endowments of genius or of learning.

The longest poem in the collection is "Lethé," composed at the age of nineteen, and displaying throughout a chastened beauty which, in this age of poetical extravagance, is truly delightful.

The lesson evidently intended to be inculcated is, that moral distress can find alleviation only in moral sympathies. The hero tells his own story. A Greek of ancient times, he dwelt, with his parents, and sisters, and brother—above all, with his Evadne, in the calm abode of happiness and peace, thus beautifully described :—

> "My house was where the blue Egéan sea
> Murmured of pleasure to the sun-lit shore;
> Where, from the scented lime and myrtle-tree,
> Each breeze upon its wing sweet odours bore.
> And, underneath the sheltering plane that grew
> Beside our threshold, many a glowing hue.
>
> "Of violet, purple, rosy red, and green,
> Of glossy bay, or silvery olive, blent
> In bright confusion: while, half hid, half seen,
> The clustered grape and golden orange sent
> Their brilliance through the veiling leaves; and met
> The last look of the sun, before he set."

But, alas, for all sublunary joys! That natural enemy of the Grecian once—

> "The Persian foe—was near. His charger's tread
> Trampled the vines of Greece: and, in her vales,
> Were many a mailed hand, and many a crested head:
> And all her glittering seas were white with sails.
> The Persian foe was near: that hated foe!
> In one short hour, alas, our weal how changed to woe!"

He resolves to "bear Evadne and his household band" to a place of refuge—

> "Within the city walls, to some safe spot
> Where they might dwell as though the foe were not."

Meanwhile, "night came with shadows and with sleep," and the Persians, taking advantage of the darkness, "made an ambush near us "in a wooded glade." The sad result is soon described :—

> "We were but few: yet all, like lions, fought.
> We could not flee: and, Greeks, we could not yield.

How many a mighty warrior then was brought
Low to the ground, or pillowed on his shield!
Frantic with wrath, I strove for death in vain.
They left me wounded there, mid heaps of slain.

"Yes, me they left, even me, in lone despair,
Upon that place of slaughter. And they bore
Evadne far away—I knew not where.
They bore her, with them, from her native shore,
Over the widely swelling ocean wave;
To find, in hostile lands, or bondage or a grave."

At length he wakes to consciousness—the consciousness of despair. Bereft of home, and all that made home dear, his beloved Evadne, roused to vengeance by the passionate promptings of his sister, who lost her betrothed in the rencontre, swears to fight and die by his side, he rushes again to battle:

"They fled, they fled! The Median bow was broken,
And never to be bent again in Greece:
While, from the field, was brought full many a token,
That showed of freedom, victory, and peace;
The jeweled casque by Prince or Satrap worn,
The golden zone, the purple vestment torn.

"The rent tiara. Them, the glorious dead,
We brought *them* back, to live within our hearts,
E'en when their valour from the earth was fled,
A meteor bright that dazzles and departs.
We brought them back; and many a funeral pyre
Sent up on high its pyramid of fire."

Then came the Io triumphe, the music, and the sacrifice; the excitement of the victor's laurel, the grateful song of a liberated people. Yet soon did all this pass away, and the heart of the warrior yields to the bitter feeling of utter loneliness. He looks for "the wise, the "teachers of mankind," and wails his sorrows, and seeks for consolation. One advises him to drown his griefs in the intoxicating cup; another, to maintain a philosophical indifference; a third bids him to hope in the dim visions of "a thousand years of happiness," to be followed by "the life we lived before." All these he finds to be but treacherous guides. Evadne, he is assured, is dead. He calls on the power of nature to calm his woes. All is vain! The sparkling luminaries of heaven itself, which beam so beauteously o'er the silent face of night,—

"They looked upon me with their piercing eyes,
As if to search each sealed and inward thought.

They looked. But, wafted from the burning skies,
No answer to my listening soul was brought.
They looked—with such a pure unearthly light,
That, all abashed, I shrank before their sight."

At last he bethinks him of the waters of Lethé :—

"Give me, ye gracious gods, some gifts to bless
My troubled spirit with forgetfulness."

Long he prayed, and long to no purpose: at length the "goblet filled "with Lethé water" is offered to his lips. He drinks, and from that moment becomes another being:

"That hour I felt like one who slowly wakes
From a long dream of terror and despair,
The while a consciousness upon him breaks
That it is but a dream: and, to the air,
The genial air of morn, his lids unclose;
And quickly he forgets his visioned woes.

"Yes: from that time the world was fresh and new.
The very faces of mankind were strange:
I looked upon them with a wondering view;
And knew not, why they marvelled at the change
Upon me wrought: for all my former lot,
Its joys and sorrows were alike forgot.

"My mind was as a smooth unruffled lake,
In turn reflecting all that passeth by:
Which doth its ever-varying colour take
From rocks, or woods, or mountains, or the sky;
Sullied by every cloud which o'er it fleets,
Troubled by every wind which on it beats.

"Lit by the sunbeams of each golden noon
To rapture and to glory, and at night
Tinged by the softer splendours of the moon
With a more tender and a lovelier light;
A mirror, where the *present* well is seen,
But not a trace discerned of what *hath* been."

Dangerous is it to forget even the sorrows of our mental experience; id no less soul-sickening is it, than injurious, to be conscious of consciousness, and a stranger in one's fatherland. Thus felt the ro of this tale:

"It was a self-consuming of the heart,
A very searing of the soul and brain.

I walkëd among men, as one apart,
Unconscious of their pleasure or their pain,
Who, by no gentle tie to others twined,
Counts but the throbbings of his own dark mind."

A while longer, and the same "dim spirit" re-appears to his reli
and restores to him the use of memory. He knows his "father's pleas
"home again," and stands "softened into a calm though pens
"mood." But he quits the spot; "too many memories haunted it ;
and seeks peace in foreign travel, successively visiting Egypt, Babyl
the city of Palms, and the princely Tyre. Nowhere can he find rel
for his troubled spirit until he meets, at last, with that best of
earthly comforters, a friend who leads him to "the source sublime o
"all true light."

"And there I found thee, truest friend! How blest
That summer noon, when, weary and o'erworn
With toilsome journeying, thou didst give me rest
Beneath thy household tree! No more forlorn
I roam and desolate. Thou hast shown me peace,
And bade my doubts and fears and longings cease."

Long did they live together; and now that "his days are numbere
the same friendly hand which staunched the bleeding heart, shall
lay the wearied wanderer by his dear Evadne's side.

"Far in the flight-track of the Persian host,
Made by a pitying hand, there is a grave,
Where, on the silent Asiatic coast,
Murmurs in plaintive tones the blue sea-wave.
There sleeps Evadné: and the moaning surge,
Which seems to wail o'er *her*, shall chant *my* dirge.

"Then will the beating heart at length be stilled,
And the worn spirit find its youth again:
Then its immortal hope shall be fulfilled,
In that bright land which knows nor grief nor pain.
And I shall meet thee *there*, though I may dwell
No longer with there *here*. Loved friend, farewell!"

Thus ends this exquisite poem; full of high feeling and s
melody; and which begets in the mind only too unavailing a re
that these first-published specimens of Miss Woodrooffe's po
powers must also be the last. The minor pieces in the coll
afford additional proof of genuine poetic feeling and artistic skil
note for special admiration, though too long for insertion, the s
to Count Gonfalonieri, Delos, and the Athenian Torch-Race.

poem of Delos, the learned editor has appended a very interesting note.

It would be not only useless, but sadly out of taste, to offer one word of adverse criticism on these beauteous reliques of departed genius. May they shed as sweet a balm over the spirit of our readers, as they have done over our own. They must, however, judge for themselves; peruse the whole collection; and introduce it into their families. When we find "the young and the gifted taken, and the aged left," and a grand-uncle affectionately performing the editorial obsequies over the literary remains of his talented relative, we would fain join in the pious hope which he expresses, that "to the young and the thoughtless, high "in spirits and presumptuously secure in health, even *imaginings* of one, "young indeed like themselves, but by God's mercy *not* thoughtless, "may peradventure be useful in timely leading them to sober reflec- "tion and strict self-examination."

Will Mr. Faber permit us, as a slight mark of acknowledgement for the pleasure derived from his volume, to lay the following votive offering on his niece's tomb?

TO THE MEMORY OF SOPHIA WOODROOFFE.

Gentle spirit, fare thee well!
Creature of a higher birth,
Fluttering for a while on earth,
Now, dove-like, nestling on the Saviour's breast!
Memory fondly loves to dwell
O'er thy chastened music-spell,
Then *truly* felt, alas! when sunk for aye to rest.

Gentle spirit, *not* for aye!
Waked anew to life and love,
Join the bridal-choir above,
Tune to celestial themes thine own sweet lyre.
Faith assigns the well-known lay,
Hears thee, sees thee, far away;
Stifles the strong regret, and glows the kindred fire!

ERNEST THE PIOUS.

"Memorials of Ernest the Pious, First Duke of Saxe-Gotha, and the Lineal Ance of His Royal Highness the Prince Albert, &c., &c." By the Rev. Th Lathbury, M. A. London: Parker, West Strand. 1843.

Mr. Lathbury, already advantageously known to the public by Histories of the Convocation, and of English Episcopacy, has, in small volume presented us with a very interesting notice of the H of Saxony, and more especially of that illustrious member of Ernest the Pious. The publication is well timed. Soon after marriage of George II. with a Princess of the Saxe-Gotha fam Mr. Philipps, Preceptor of the Duke of Cumberland, translated fi the Latin, Eyring's Life of Ernest the Pious, which was published Leipsic in 1704. In the present day, on the marriage of our n gracious Sovereign with a lineal descendant of the same great D Mr. Lathbury puts forth his Memoir of the Prince's ancestor, revives the recollection of his bright example and pious deeds. English public have a double interest in the fortunes of the H of Saxony, particularly the Saxe-Gotha branch; for, as Mr. L. not fail to remind us, "Her most gracious Majesty Queen Vict "is, on the side of her illustrious mother, descended from the sub "of the ensuing Memoir;" and rightly does he judge that circumstance will throw an additional charm around the notices of life of so good and great a man. It would be doing injustice b to the author and the subject of his book, to enter into det tending, in any degree, to supersede the perusal of the volume its We rather wish to recommend the Memoir whole and entire to ev loyal man. He will there see of what right good material the ances of our present Royal Family were composed; he will dwell with m delightful anticipations on the career now opened to our Monarch and the Prince of her choice; and he will, we feel assured, only p the more fervently with the author, "that the richest blessings r "rest upon the union of our most gracious Queen with her illustri "consort! May her reign be long and prosperous! May Her Maje "and her royal consort have the happiness of seeing their childr "and their children's children, walking in the steps of their tr

"great ancestor, Ernest the Pious!" The fortunes of the House of Saxony are, as our readers well know, bound up with the struggles of the Reformation in Germany. Mr. Lathbury, therefore, favours his readers with a rapid sketch of the services rendered by the Saxon Electors to the Protestant cause, from the days of Frederick the Wise, the friend and protector of the immortal Luther, to the time of Bernard, the elder brother of Ernest the Pious, and the champion of the confederate armies in the thirty years' war. These notices take up the first 120 pages of the volume; the remaining portion being occupied with the Memorials of Ernest, the First Duke of Saxe-Gotha.

Ernest the Pious, himself well versed in the arts of war, acquired his chief title to the gratitude of his own people, and the admiration of posterity, by the diligent cultivation of the arts of peace. The ruler, indeed, of but a wreck of his ancestorial dominions, through the tyrannical deposition of John the Magnanimous by that "powerful "and unprincipled monarch, Charles V.," he has left a character behind him for bravery in the field, and piety no less than wisdom in the management of his own domains, which may well put to the blush all hollow pretenders to the name of Great. Well would it be for the nations of the earth, if their rulers always aspired to the titles which a grateful people have affixed to the name of Ernest. Charles V., Emperor of Germany, Sovereign of Spain, the Conqueror of Pavia, the Hero of his times, is even said to have resigned the imperial crown "solely in consequence of remorse for his treatment of "the Elector." Seized with the pangs of conscience, he is reported to have one day uttered these memorable words, as his eye rested on the site of Malberg, on a map: "Had I left him as he was, I might "likewise have continued as I was." What a contrast to this miserable state of self-condemnation do the declining years of Ernest present! "He was accustomed during his later years, when suffering greatly "from pain and weakness, to derive great consolation from repeating "the words of our gracious Redeemer—'I am the resurrection and the "'life; whosoever believeth in me, though he were dead, yet shall he "'live;' and also those of St. John—'I heard a voice from heaven, "'saying unto me, Blessed are the dead which die in the Lord; "'yea, saith the Spirit, that they may rest from their labours, and "'their works do follow them.'" "His last words were these: "'Thine is the kingdom, the power, and the glory, for ever and ever. "'Amen.'"

"Few persons," adds Mr. L., "have left a brighter example." This arose from his whole spirit having been embued with the great princi-

ples of Gospel Truth. A pious mother, a pious tutor, watched over his early years with assiduous attention, and made it their chief study to fashion his tender mind after the pattern of the Word of God. The result of such Christian care, blessed as it was by the Spirit of God, our readers will find most pleasingly set forth in the Memorials. The work, dedicated by permission to Prince Albert, bears in some measure the stamp of his own authority; for Mr. L. had the opportunity afforded him of frequent reference to the Prince, for confirmation or elucidation on any dubious points of his ancestor's history. As a matter of course, both our gracious Sovereign and her royal consort, have not failed to perase the work; and we trust the lesson which may be gathered from its pages, has not been lost on the Royal *Parents*. We earnestly pray that the youthful Prince may be blessed, as the pious Ernest was, with the greatest of all blessings, an education based upon the Word of the Living God. God can bless no other training; but God will bless that. Applicable alike to the Palace and the Cottage is that Scripture, "Train up a child in the way he should go, and when "he is old he shall not depart from it:" nor do we fear that our prayer will remain unanswered. The Royal Pair have, up to this moment, shown themselves fully alive to the importance of this momentous point as regards their own individual selves. This fact alone assures us, that their first and foremost thoughts will be directed to the spiritual welfare of their noble progeny. The times we live in are fraught with events which portend very serious consequences either for weal or for woe. Our children may see the issue of much which now appears doubtful and clouded. The distractions of the Church, the conflict of principles in the State, the outward prosperity and the hidden destitution, the surface calm and the under-current impetuous, the very rich and the very poor—add to this, the unsettled state of international relations, the combustible foundation on which the peace of both the Old and New World rests at this very moment, and which the merest spark may set in a blaze; the strides of Popery and its ever ceaseless intrigues; surely, there is enough in all this to cause deep apprehension in religious minds, and to call for special address to the Lord to give a more than ordinary supply of wisdom to our rulers not only that they may themselves govern the nation righteously and in accordance with His professed will, but that they would so bring up their children "in the nurture and admonition of the Lord," that, when called upon in their day to make a decided stand for the liberties of their people and the religion of their fathers, they may be firm themselves in the principles of the true faith, and vigorous in the defence of that faith against every assailant.

ice greatly that Mr. Lathbury's volume is written throughout
ne *Protestant* Spirit. Firmly attached to the constitution of
h of England, and anxious as he is to see a union effected
asis of our Episcopate and Liturgy, with the Foreign
Churches, and more especially the Lutheran; yet does
r give honour to whom honour is due, not only to the
the earth, but to the great reformers of Germany. Willingly
see a union effected such as Mr. L. points out; we fear,
hat so desirable a proceeding is now farther from attainment
r it was. Tractarianism has unfortunately taught both
at home and Protestants abroad, to look with a most jealous
the advances of our Church. Unfortunately, too, nothing has
from the Church, in its collective capacity, which can be
by our continental brethren as an authoritative repudiation
octrines which the Tractarians avow. Our ecclesiastical
have made *no one effort in common*, to counteract the danger-
nations and Papistical tendencies of that insiduous and self-
school.* Whenever even a decided protest is subscribed by
lerable body of the clergy, against the errors which, like a
rerspread the Church, the attempt to recall men back to the
iples of truth is looked upon in the light of an imper-

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is is no unwarranted surmise may be seen from the following observations
Aubigné, in a letter to an English clergyman, dated Geneva, Dec. 2, 1845.
, Dec. 12, 1844.)

other,—The state of the English Church becomes ever more alarming to
on the continent. The evil appears to us to have reached the highest
nd we do not see that the Church does anything to remedy it. We ask, if
opal system is then inefficacious to govern the Church. The Church
id has repressed the reveries of Irving, and nevertheless those reveries
dangerous than those of Pusey, Newman, and Maitland. We love the
f England on account of the Word of God, on which it rests; of its
ie faith of which is so pure; of all the works, and of all the men of
it has given birth to. But one of your colleagues, a zealous Episcopalian,
ted to us recently of this system, can tell you that we have been
s in opposing to him the actual state of your Church. If nothing is
gainst the Popery of Oxford, the cause of Episcopacy is lost upon
ent; it is lost in the Church of God. If the Bishops continue to sleep,
the Church is the judge of controversies; and that the Church, accord-
r articles, is the assembly of faithful men. Let faithful men, then, rise
t. Dear brother, I pray for your Church, that He who is with us
y, even to the end of the world, may Himself fight against the servants
traditions, and that the victory may abide with the word and the blood
mb."

tinent interference—an intrusion into matters with which have nothing to do: when the indignant Laity of individual pa rise *en masse* against the wretched proceedings of Anglo-Catholic or curates, they are either twitted with want of respect to pastor, or coldly referred to obsolete rubrics, which the wisdo our ancestors has allowed to fall into gradual oblivion. Cong tions, famishing for want of the unadulterated bread of life, have of to them, instead, the dead dry bones of ecclesiastical formalities, when they entreat and remonstrate, first with the Incumbent, and with the Bishop, they are told only that it is their duty to submi listen to *heresy* without a murmur, and to suffer, without a stru their principles to be undermined and their consciences invaded these scarcely disguised agents of Rome.

What hope, then, is there, that while things continue with t this lamentable state, the continental Reformed Churches can cordially entertain a proposition emanating from a quarter which cannot but look upon with such well-founded suspicion? Had t indeed, witnessed, at the first unmistakeable revelation amongst t Tractarian teaching, a formal denunciation from the Synod of Bis of the erroneous doctrines and practices of that school—had they presented *by authority* with a friendly disavowal of the Anti-Chri aspersions with which the Tractarian writers have never ceased to their good name—then we might have still entertained a hope tha no distant date, a union, on terms of Christian concession, migl effected between themselves and us. At present, however, we grie say, that we can see no prospect of the "consummation so devoutl be wished." We must first repair the breaches made by these ene in our own Church, and, if need be, expel them forcibly from wi her walls, before we can invite others "to mark well her bulw "and tell the towers thereof," or to accept her as the model their own communions. Alas! we are powerless, because we divided; we cannot even stretch forth a helping hand to our suffe brethren in Popish countries, for our thoughts are too much engro with the dangers that beset us at home. There was a day, under the iron rule of an usurper, when British Protestantism coul fectually interpose to stop papal persecution in its ruthless career ag the defenceless flock of Christ in the valleys of Piedmont: now-a-d when the Sardinian bigot is renewing with blind zeal the same un lowed oppressions, England is silent! or if she speak at all, it is by mouth of a presbyter of her Church, in a laboured attempt to p those suffering confessors for "the truth as it is in Jesus," to l been all the while, heretics and Manicheans!

We might expect that Mr. Lathbury would recognise, throughout the whole series of events connected with the House of Saxony, the hand of Providence; nor are we disappointed. The great Reformer was truly the agent of God in purging a portion at least, of His vineyard from the rank and poisonous weeds of Papal Rome. The Electors of Saxony, clouded as were at first their personal views of the truth, were no less the instruments raised up by the Almighty, for counteracting all the efforts of the See of Rome to stifle the infant giant in its very birth. "The battle is not to the strong, nor the race to the swift." The emperor himself was compelled to accept for a time the terms effected on behalf of the Protestants at Nuremberg, (1532,) and, a few years later, to subscribe to the memorable Treaty of Passau; while, notwithstanding the imprisonment and spoliation of John Frederick, the death of the brave Gustavus, and the not improbable murder of Bernard—notwithstanding the many reverses experienced in the field by the Confederates of the Augsburgh confession—true religion gained, under the fostering care of God, fresh vigour year by year, until, first, the Treaty of Prague (1635), and, subsequently, the Peace of Westphalia (1648), sealed the triumphs of the Protestant cause. That man must be in heart either Papist or Infidel, who fails to discover in these wondrous events the signal favour of the Lord towards the Reformation—a Reformation which, however it may suit the narrow views of a certain ecclesiastical clique to decry, emancipated mind as much it freed souls from the shackles of the Monster-Tyrant, and brought no less constitutional liberty than spiritual freedom in its train.

We cannot leave unnoticed one distinguishing feature of Mr. L.'s volume—its simple, unaffected style. So pleasing is the narrative written, and so clearly is it told, that we make no doubt of its being a great favourite with young persons. What more appropriate and what more interesting present can be given them than the work before us? It would not be out of place even in the Parochial Library; for the best way of attaching the humbler classes to their rulers, is to make them acquainted with the claims and virtues of the royal ancestors whence they spring. In short, we know not well the shelf which this unpretending volume would not adorn; and assuredly no one will rise from its perusal with other feelings than those of confirmed loyalty, and gratitude to God for all our blessings in Church and State.

SIGNS OF THE TIMES.

"An Address to Members of Convocation, in Protest against the proposed Statut
By the Rev. W. G. Ward, M.A., Fellow of Balliol College, Oxford." Londo
Toovey. 1845.

"Selections from a Work entitled 'The Ideal of a Christian Church,' illustrative
its Tendency to promote Dutifulness to the English Church; Unity among
Members; and Charity towards Dissentients." London: Toovey. 1844.

"A Letter to the Rev. the Vice-Chancellor of the Universities of Oxford, on
Measures intended to be proposed to Convocation on the 13th of February," &
By A. C. Tait, D.C.E., Head Master of Rugby, and late Fellow and Tutor
Balliol. London: Blackwood and Sons. 1845.

It is a sign of the times when one, claiming a right to hold all Roma
doctrine, casts himself upon the tender mercies of his opponents—
when the supporter of an intolerant Church claims from members
Convocation a liberty to teach his noxious errors. The fact is suc
however; but the line of argument is peculiar. Truth ceases to ha
its distinctive character, and the question is to merge itself in a me
comparison of motives. Our readers will be as astonished as ourselve
to find that this long-vaunted pamphlet is simply an affirmation
strong opinions, and a rehearsal of threadbare objections to his opp
nents. The writer is pleased to divide Churchmen into three classes—
Evangelical, Low Church, Anti-Roman High-Church; and classifi
all under these heads. We can see the design; but it will have no effe
since men have now learned to lay aside their minor differences and
fight in the cause of God and His truth. Let us, however, remind M
Ward of a very fundamental difference which separates him and hi
opponents. All his opponents profess to endeavour to interpret th
Articles and Formularies in their natural sense, and to follow th
generally received rules for their guidance. Mr. Ward confesses th
he rests on a *forced* interpretation, a *non-natural* sense, which will mak
the Articles say anything or nothing. He does not withdraw or modif
any of his previous statements, but twice in the few pages declares hi
assent to all Roman Catholic doctrine; for instance, he says, "Other
"as you know, of whom I am one, simply accept this doctrine *as*
"*do all other doctrines of the Roman Church.*" (P. 44.)

But contradictories may henceforth be true together, and Rome wi
simply be a paraphrase of England; yet we certainly wish to see ho

these gentlemen will reconcile Article XXV. with the Tridentine dogma. Session VII. Can. 1. A. D. 1547. Rome anathematises all who deny that seven Sacraments were instituted by our Lord. Our Church declares only two to be Sacraments of the Gospel. Again: Rome declares, "*Per consecrationem panis et vini conversionem fieri totius substantiæ panis in substantiam corporis Christi Domini nostri;* and calls it Transubstantiation. Our Church declares "*Transubstantiation,* "or *the change* of the substance of bread and wine," *to be* repugnant to the *plain* words of Scripture, &c.

We add no more; for Mr. Newman failed in reconciling them, and sure we are that his followers will also fail. Truth is still truth, and profane error can never be reconciled with it. The *natural* sense of our articles repudiates such an unhallowed union, and Mr. Ward has invented a phrase which combines a contradiction to equity and honesty.

One thing, however, his plan has in part effected: That all who answer his pamphlet must, in a measure, identify themselves with a party. If the futility of his objections to any one of the three classes be attempted by any one, he will at once be decried as a member of this or that party, and, therefore, we think it by far better simply to assert that, in our opinion, no man can sign our Formularies except in what he believes to be their natural sense. We assert that Mr. Ward's opponents have no need of his paternal recommendation to "consider "this" (or that) "question and answer it" now; for if there *were* any difficulties in their way, they would have occurred before signature and oath, and not after. Mr. Ward manifestly estimates by a calculation of Dr. Tait, when he speaks of English Churchmen as if they were a newly organised body of eclectics, searching out a system, instead of believing one, and living and acting on the system of their Church. Nay, there are many, very many, and a large majority of our Church, who wish to have nothing altered because they have now Scriptural Articles and Liturgy, and look with mingled pity and contempt on men who wish to persuade us that our Articles and Liturgy differ, or that such men as Bill, and Sandy, and others, had one creed for prayer, and another for dogmatical theology. If, however, Mr. Ward expects a single convert to his sentiments, he is rather to be pitied. We believe there are few, very few, who will feel any difficulty in his casuistry, and few who will put any confidence in his opinions or judgement. The judgement of a life is better than to follow the will of one who has had the openness to confess his ignorance of the Fathers, and his inability to discover truth for himself. We must also add, that he has most of all exhibited his weakness where he endeavours to represent any opponent's sentiments. There is a radical incapacity

in Mr. Ward to appreciate any sentiments but his own. Surely, he the last person who should use the argument *ad misericordiam*, w condemns his Church for dishonesty, incapacity, and treachery, of which it is guilty if Mr. Ward can sign her Articles, and hone submit to her Formularies. There is one thing, and this is almost only sentiment of Mr. Ward's, with which we can agree. He conclu by wishing all who estimate his mode of subscription as differing *kind* from their own, to come up and vote against him. And s alone will vote against Mr. Ward, although every one who wishes utter his protest against Rome, has its representative in Mr. Ward.

It is not much to be wondered that, in the pamphlet he has writt we are treated with Mr. Ward's disquisition on other persons' sentimer but in any other set of sentiments we should have looked for so thing more strong and argumentative. Members of Convocation w called upon to stay their decision, and make no rash promises of voti against the "Ideal," until this wondrous pamphlet should have left printer's shop, and have been placed before our eyes. Need we that our disappointment is considerably greater than our surprise, w we find a man confessedly ignorant of the Fathers and Reformers, wh writings he might have read, yet professing to look into his opponer hearts, which he can never read? The publication of such a pampl exposes the weakness of real argument, and was as uncalled-for as i uncharitable and untrue, in charging others with the same principle are held by its author. The result is a very weak effusion, and a ch lenge to every Oxford M. A. to vindicate his churchmanship, his wo his honesty and candour, by voting against a work so pernicious fr Mr. Ward's present position, but in itself jesuitical, in its interp tations bold—and, may we say, shameless in its denunciations?

The English Review regrets that Dr. Pusey has committed hims to Mr. Ward; but we only rejoice; for it shows a desire not to shr from the consequences, and to confess the truth that Tractarianism Popery in all its essentials, and that for Tractarians there is no s and commodious haven, but a short distance up the Tiber.

One word on the "Selections," which, if they are a specimen of M Ward's dutifulness, will go very far to condemn him, and show, as his effusions do, that the Romanisers sign neither in the natural sen nor in the framers' sense; nor can they mention any point in wh these two standards differ.

We have also a pamphlet from Mr. Gresley, which is characteris He wishes Mr. Ward had never written. No doubt, Mr. Ward is honest for Mr. Gresley and his friends, and opens men's eyes too mu to his own inconsistencies. Mr. Gresley is only a Romaniser, no

Romanist; and he thinks it would be wrong to exclude Romanisers from Oxford. We, as usual, differ from Mr. Gresley, and wish all Romanisers to quit a Church with which they have no sympathy. Those who receive incomes for an especial object, are only honest when they strive to fulfil it. We had intended to give an historical outline of subscription, and divers opinions on it; but we must defer it. We hope, however, that we have made it clear that Tractarians are offenders against the decision of all the judges. They are contrivers of new devices, which will, assuredly, banish consistency and conscientiousness from our Church, and render our Articles a shelter for cunning, and a subterfuge for heresy, rather than a true, plain, and decisive test, provided by the English Church for avoiding diversity of opinions. That which was devised by holy men for peace and truth, will, under such a system, produce the reverse: and the enemies of our Church may well rejoice that we do exclude some who are conscientious, while we open wide the door for all who can distort, and pervert, and assail in all important particulars. When the university condemns Mr. Ward, it condemns the *non-natural* sense, and shows him that even, if he is conscientious, he must be taught a more accurate use of it, that others may not be drawn into doubt by his conduct. In truth, the university will be acting in a criminally negligent manner to its pupils, if it allows one of its members still to retain his degree, while he repudiates the only lawful mode of interpreting its tests. If men, who have *found out* evasion, are not marked as in error, how can the university punish such members as may hereafter grow into similar opinions? The error must be stopped at its source, lest it pollute and contaminate. It is a simple question for each member of convocation to ask himself, whether or not Roman Catholic doctrines can be held by those who sign the Thirty-nine Articles? Let those who think it honest vote for Mr. Ward, and let none who differ from him in this all-important point be absent from their posts. We confess that the propositions selected by the Hebdomadal board do not contain the point to which we draw more immediate attention; but the errors maintained in them are all based upon this principle. Mr. Ward could never have penned them, if he had received the Articles in a *natural* sense. The principle is an important one for all Anglican Churchmen; and we need in these days to grasp a principle, and then we shall have less liability to the charge that the individual is the object of punishment, and that his sentiments are a matter of minor import. Oxford has patiently heard taunts of its faith, and has been rebuked for being the nurse of error, and the hotbed of secret schism. Where the blame has fallen, let the repudiation arise. Let Oxford show to the

world that it is not Romish, and is not answerable for the inconsistencies of its individual members; for there is no means so effectual for the overthrow of Tractarianism as a plain and simple act of its ruling body. Let thanks be given to the Hebdomadal board for the opportunity which is given of banishing error and of confirming truth. Let us hear no more of interpretations which negative the first principles of either course between one man and another. The signature which we make is a matter of conscience. It is between us and our God; and we are neither justified in carelessly signing, nor in allowing others to sign in a faithless sense, which men dare not profess in the common things of life.

Latitude in difficult points must be granted, but this is no reason why every important tenet is to be contradicted by a Romish interpretation.

NOTICES OF NEW PUBLICATIONS.

The Sabbath Companion, Second Series. By the Rev. Thomas Dale. London: Bowdery and Kerby. 1844.

We are always gratified at the appearance of works, in the present day, which are founded on pure Scripture truth, and in accordance with the doctrines and precepts of our Protestant Establishment; and therefore it is that we heartily recommend the little volume before us, as well as its predecessor, to the perusal of those young persons for whom it was more immediately designed; and we feel the greater confidence in so doing, when we consider the high esteem which Mr. Dale merits at the hands of all true Churchmen—not only for his talent as an Author, but also for his consistency as a Clergyman.

The work before us is a continuation of one some few months since issued, and the large sale of the first has caused this second to be so early published. There is no affectation in it of teaching some hard formulæ of scientific theology; but there is much that savours of a depth of principles, which are not less principles because they are practical.

In the present instance, we almost think the name of the Author a sufficient guarantee for the character of the Work; and we shall, therefore, content ourselves with a few quotations, in order that our readers may be enabled to form their own judgement as to the spirit which pervades the whole.

The following is a clear and concise distinction between historical and justifying faith:—"Faith, in the popular sense of the term, may be separated into that which "precedes and that which accompanies justification before God. The former may "not only comprehend the assent of the understanding to doctrines taught in Scrip- "ture, and the consequent confession of the lips; but even, in some instances, the "occasional awakening of the conscience, and the partial regulation of the life." * * * * * "But the latter, the faith by which, 'being justified, we "'have peace with God through our Lord Jesus Christ,' is influential as well as intel- "ligent; active as well as open; constant and abiding as well as lively and sincere."

On the subject of "Man's Responsibility for his Faith," we meet with this simple but forcible argument:—

"Belief, it may be said, is the assent of the understanding. But faith is the gift of "God. 'No man can say that Jesus is the Lord but by the Holy Ghost,'—and how then "can there be responsibility for believing where there is not power to believe? The "answer is obvious. We are not responsible for the acquirement of the gift itself, "but for the exercise—the adequate and continued exercise—of the appointed means "of attaining it. Parents cannot renew their children in the spirit of the mind, "and recast them in the primal image of God: but parents are responsible for the "early instruction of their children in those Holy Scriptures, 'which are able to make "'them wise unto salvation, through faith which is in Christ Jesus;' and parents "and children are alike responsible for that universal agency of prayer, which ensures "that to those who lack wisdom, and, conscious of their deficiency, implore it at His "hand, God will give liberally, and upbraid them not. They are alike responsible for "for the employment of that precious privilege which is attached to a diligent and "devout attendance upon the ministry of the Gospel. 'Faith cometh by hearing, "'and hearing by the word of God,"

Our last quotation shall be one from the Chapter on the Resurrection, with which Mr. Dale closes. In reference to those beautiful words of our Saviour, which commence the office for the Burial of the Dead—"I am the Resurrection and the Life; "'he that believeth in me, though he were dead, yet shall he live; and he that liveth "'and believeth in me shall never die"—he says, "Death is the last enemy that shall "be destroyed, the resurrection of the body the last trophy that shall be achieved by "Christ. But it is not the less true, because earth then returns to earth, ashes to "ashes, and dust to dust, that he who believeth in Christ shall never die: he shall "never lose the sense of being: he shall never be divested of the consciousness of "existence. The mode of his being shall be changed: but 'though he be dead, yet "'shall he live'—the being itself shall remain: and while men are speaking of him as "dead, he shall be yet alive to God. He shall leave behind him with the earth-born "body the cares and the clogs, the encumbrances and entanglements of earth: he "he shall leave behind the appetites and the passions, the frailties and infirmities, of "the flesh, together with the members through which they were made to serve as "instruments of unrighteousness to sin: he shall leave behind the eye, that looked "upon vanity; the hand, that was too often extended to grasp forbidden pleasure; "the feet, that declined and deviated into the way of transgression; the lips, that "were prone to speak unadvisedly; and the heart, in which vain thoughts were wont "to lodge, and wild imaginations to luxuriate—he shall leave all these in the grave; "but he shall not therefore cease to be. The spirit, unfettered, unprisoned, unencum- "bered, undefiled, shall return to Him who gave it—there shall be a consciousness of "blissful being, which shall anticipate and realise no change but the reunion of a

" glorified soul to a glorified body, destined to endure throughout the ages of an " eternal day."

The perusal of the book has given us much pleasure, and we cordially recommend it. It is also very tastefully arranged.

The Christian Sanctuary contrasted with the Levitic Temple. A Sermon preached at the Re-opening of the Church of St. James, Duke's Place. By the Rev. A. M'Caul, D.D., Rector of the Parish, and Canon of St. Paul's. London: Wertheim. 1845.

The sermon before us points out the specific differences between the Temple and the Church. The one has its priests and its sacrifices, its victim and its altar: the other, its minister and its thanksgivings, its prayer and its *preaching*. Besides this, or rather within this, there is much practical teaching; as, for instance, we read—

" Here our children are given in covenant to the Triune God: here the hope of " a happy reunion is proclaimed over the mouldering remains of departed friends; " here the weary sinner seeks and finds rest for his soul; here the afflicted believer " pours forth his sorrows, his trials, and his wants; here he finds consolation, strength, " and grace in communion with his Maker; and here he utters songs of thanksgiving " for deliverance, &c."

The name of its author is a warrant for its soundness and excellence.

A Letter to a Lay Friend in Answer to Enquiries respecting the Present State of Things in the Church. By the Rev. W. Goode, M. A., Rector of St. Antholins.

A very clear, decisive, and valuable pamphlet, especially suited for those who are sitting calmly, waiting until the storm blows over, as if no principle were involved. Mr. Goode is always bringing us to principles, and in a most decisive and masterly manner divests a subject of its external, and places the whole point before you. Let us give, for instance, his division into classes of the different styles of teaching adopted:

" The one is founded upon the notion that the great work to be accomplished is " to make men members of 'the Church;' to get them to conform to all the laws " and ordinances of the Church, to submit to the authority of the Church, to promote " its interests, extend its influence, and discountenance its enemies; and these topics " are pressed with so much zeal and assiduity, as to leave too often the impression " that where this is the case all is right. The other is founded upon the notion that " the great business of the minister of Christ is *with the heart*, to turn the heart from " the love of sin to the love of God, to beget in it, through the divine blessing, a true " and living faith in Christ as its Saviour; such a faith as will produce holiness in life " and peace in death; and to set before it for its imitation and obedience the example " and precepts of our blessed Lord; in other words, to make men living members of " the true Church; *without* which, visible church-membership and obedience to " external ordinances are of no avail; and *with* which, attention to those ordinances " and regard for the prosperity of the Church, *follow in the natural order of things*.

What should the Layman do? Letters addressed to Henry Kingscote, Esq. London: Hatchard and Son. 1844.

We are ever happy to see indications among the laity of deep interest in the present crisis. As a part of the Church, they owe her a duty to come to its aid;

children of our nation, they have a debt to repay; and if they are ever to resign their priviliges and neglect their duties, scarcely can we expect to regenerate the nation. We earnestly hope that every succeeding year may see more like Mr. Cummins, who is active in every good cause, urging on and helping men in responsible and important situations. We can hardly give any specimen of its reasoning; but have such confidence in its general tone that we can earnestly recommend it. The laity have long withdrawn from their peculiar sphere, have allotted duties to the clergy exclusively, have shrunk from exercising their lawful power, have excused themselves from diligence in God's service because they were not clergy; as if the fact, that a ministry set apart could, in any sense, decrease their duties. We are, therefore, glad to hear them enquire what they can do, for it shows that they acknowledge a duty, and, in confessing that it is their duty, take shame for having so long neglected it. Mr. Cummins never loses sight of the Gospel Truth, but rests his argument upon it; and if his brethren will act out his advice, we shall have many fellow-workers who will deny themselves, take up their cross, and follow Christ. On these principles alone can God's word be carried on; and if it commences in this individual, it will spread, and bring forth fruit some sixty, some an hundredfold. There will be no fear of the laity under such guidance, and religion will number its advocates in every rank or station in life. We conclude our notice of these interesting letters by an extract:

"For us, then, and for our children, may God in his mercy preserve the Reformed "Church of England, in the mildness of her tolerant spirit, in the truth of her doc- "trines, and in the simplicity and purity of her scriptural liturgy. May He avert the "great dangers we are in by our unhappy divisions, and disappoint the triumph of "which the emissaries of Rome have begun already to make their boast."

Altars prohibited by the Church of England. Part II. By William Goode, M.A.

In the pamphlet before us, the mischievous assertions of the Altarites, who claim our Church in their favour, are well exposed. Some of this mischievous party have boldly asserted the connection between the propitiatory sacrifice in the Eucharist, and the Altar in its ancient shape. Some are less honest; but Mr. Goode exposes their inconsistency. "The truth, however, is, that, under cover of the use of the *Word*, "metaphorically, by some of our Divines, the thing itself is sought to be introduced, "in order to pave the way for the admission of the Romish doctrine of the sacrifice, "and, singularly enough, the defenders of stone altars in our church, under the name "of communion tables, have argued for them, on the ground that the Eucharist is a "sacrifice. Now, without entering here upon the question, whether there is any "sense in which the Lord's Supper may be called a sacrifice, this argument is per- "fectly suicidal to their cause in the Church of England, for it is so notorious what "the mind of the Church of England is in the matter, that those who erect altars "*call* them communion-tables when any question arises about them; and, therefore, "if these structures are put up because they are better suited to such doctrine than "a table; and so the fact is admitted, that these structures are places for sacrifice, or "altars; then it follows immediately, that these structures are not in accordance "with the Church of England." Let the simple-minded members of the Camden Society digest the arguments of their own counsel, and compare them with their own. There is a striking discrepancy between the words used in the Ecclesiastical Court by Dr. Phillimore, and the well-known principles of its out-door defenders.

True it is, that principles are not always well understood by these advocates; but they seem to confess their own feebleness. We do earnestly hope that many will add their names to the Bishop of Llandaff, in repelling the tyrannical persecution and aspersion of Mr. Faulkner. He has nobly done his duty in the cause; and the Church of England owes him gratitude, as well as the author, whose work lies before us.

The Life of Baber, Emperor of Hindostan. By R. M. Caldecote, Esq. London: Darling, Clerical Library. 1844.

This is an abridgement of the original translation; and we can promise our readers a work of much interest and amusement. It is full of odd incidents, and supplies much that is useful for the investigation of Eastern manners and customs in Baber's days, as well as an interspersion of notes, here and there, from later authors. Some geographical descriptions have been altered and enlarged by aid of later authorities. "If," says the editor, "the taste of any one should be offended by the motley assemblage "of facts and sentiments contained in this book, he is requested to bear in mind, that "it has been my design to convey an adequate conception of the original memoir, "which, being a picture of real life, is filled with revolting inconsistencies, and con- "tains the account of heinous crimes." We think the description of Bokhara will be acceptable to our readers: "Bokhara is said to have been founded in the time of "Alexander. It stands about 1200 feet above the level of the sea, in a fertile cham- "paign country, and is embosomed among gardens and trees. The atmosphere is "serene, and so clear that the stars are very bright, and visible even to the verge of "the horizon. In winter the snow lies there for three months. The city is eight "miles in circumference. It is surrounded by a wall of earth 20 feet high, and "pierced by 12 gateways. Many edifices and lofty minarets everywhere meet the "eye. There are more than 300 colleges of students, all occupied with theology, and "ignorant of everything else (?) The population amounts to 150,000."

We wish the moral horizon were as bright as the physical; but, alas! the curse of false religion hangs upon the East. The sword of the prophet, to the exclusion of the sword of the Spirit, sways the debased rulers of darkened Bokhara. May the Almighty purify it!

The Family History of Christ's Universal Church. By Henry Stebbing, D.D. Part I.

We can hardly be expected to speak decisively in so early a portion of a work as the first Part; but, as far as we can speak, our judgement is favourable. "Copious "illustrations will be given from early defenders of the gospel; the record of genera- "events will be founded on the most unobjectionable authorities; and care will be "taken to describe, as fully as possible, the labours and struggles of those holy men "whose patience and triumphs have ever been considered as affording the best demon- "stration of the power of Christian faith."

We hope these promises may be fulfilled.

The Beauties of Jeremy Taylor, D.D., selected from all his Devotional Writings and Sermons. With a Biographical Notice and a Critical Examination of his Genius and Style. By B. S., Esq., barrister-at-law. London: Newby.

There are as many opinions as men in reference to beauties of an author, and to select from Jeremy Taylor is no easy task; and we must say that in the work before

us we are not entirely satisfied. Some of the earlier extracts are too long when the extent of Jeremy Taylor's writings is taken into consideration; but still it will afford much profit and pleasure, and presents no inaccurate picture of his style. We are not about to give any lengthened opinion of his sentiments; but we quite accord with Coleridge, who risked all the danger of detracting from the soundness of his sentiments on the fall and corruption of man, and yet esteemed him highly as a theologian. He fell on unhappy times, to which his withdrawal of "The Liberty of Prophesying" bears its sad testimony, but his works on the Real Presence;—perhaps a poet among theologians may use a laxity of expression which even himself could not justify, but would regret. The deep tone of his devotions must ever palliate any of his minor defects; and we wish Jeremy Taylor were read instead of such sickening follies as are given us in the Lives of the Saints. Let those who consult imagination exercise it in words, not in facts.

CORRESPONDENCE.

MR. FABER AND MR. WARD ON JUSTIFICATION.

To the Editor of the Christian's Monthly Magazine.

DEAR SIR,

IN the present January number of your very sound and very ably-conducted periodical, p. 100, you cite Mr. Ward as alleging, at p. 479 of his work, that "the "very phrase, *justification by faith only*, was invented by Luther for his heresy."

The *doctrine* reprobated by Mr. Ward was taught by the Fathers, in a regular chain of succession, from Clement of Rome, in the first century, down to Bernard of Clairvaux, in the earlier part of the twelfth century; shortly after which, the Schoolmen excogitated the pernicious heresy, which was afterward ratified by the Council of Trent, and which has finally been adopted by Mr. Ward and the Tractarians.

But what I am now specially concerned with is the *phrase*, which Mr. Ward reports to have been *invented* by Luther.

It is difficult to understand this report, unless the gentleman meant to quibble verbally upon the adjective *only*. Should that have been the case, I really cannot comprehend how his point is made out by such a process; for, if it be asserted that

we are justified by faith, and NOT by anything else, we have a proposition perfectly equipollent with the phrase *justification by faith only.*

Since Mr. Ward asserts a FACT, recourse, as is the case with every other asserted FACT, must obviously be had to *evidence.* To *evidence*, then, let us resort.

Clement of Rome: Ἡμεις οὖν, διὰ θελήματος αὐτοῦ ἐν Χριστῷ Ἰεσοῦ κλήθεντες, ΟΥ δι' ἑαυτῶν δικαιούμεθα, ΟΥΔΕ διὰ τῆς ἡμετέρας σοφίας, Η συνέσεως, Η εὐσεβείας, Η ἔργων ὧν κατειργασάμεθα ἐν ὁσιότητι καρδίας, ΑΛΛΑ διὰ τῆς πίστεως.

Athanasius: ΟΥ γὰρ ἐκ τούτων, ΑΛΛ' ἐκ πίστεως, δικαιοῦται τις.

But Mr. Ward will say, that neither of these writers uses the precise phrase, *justification by faith* ONLY; for *that* phrase was the *pure invention* of the wicked heretic Luther, and had never been heard of before *his* time.

I fear I cannot compliment the stout German heretic on that originality of invention, wherewithal Mr. Ward inclines to decorate him. "The very phrase, *justification* "*by faith* ONLY, invented by Luther for his heresy," as we are assured by Mr. Ward, had already, even *totidem verbis*, been used by Basil, and Ambrose, and Jerome, and Bernard; probably, too, by many more, if I had time to seek out the passages: for as most plain men would think, it matters nothing, in point of sense, whether we speak of *justification by nothing except faith*, or *justification by faith only.*

Basil: Αὕτη γὰρ δὴ τελεία καὶ ὁλόκληρος καύχησις ἐν Θεῷ, ὅτε μήτε ἐπὶ δικαιοσύνῃ ἐπαίρεται τῇ ἑαυτοῦ· ἀλλ' ἔγνω μὲν, ἐνδεῆ ὄντα ἑαυτὸν δικαιοσύνης ἀληθοῦς, πίστει δὲ ΜΟΝΗι τῇ εἰς Κριστὸν δεδικαιώμενον.

Ambrose: Impius, per SOLAM fidem, justificatur apud Deum.

Jerome: Impium, per SOLAM fidem, justificat Deus. Proposuit (Deus) gratis, per SOLAM fidem, peccata dimittere.

Vos, ad justitiam, SOLA sufficit fides.

Bernard: Quamobrem, quisquis, pro peccatis, compunctus, esurit et sitit justitiam credat in te qui justificas impium: et, SOLAM justificatus per fidem, pacem habebit ad Deum.

To these, which have been collected by my own industry, I may add, from the collection of Archbishop Usher, Smaragdus, and the venerable Bede.

Bede, A. D. 720: Per justitiam factorum nullus salvabitur, sed per SOLAM justitiam fidei.

Smaragdus, A. D. 950: Necesse est, SOLA fide Christi salvari credentes.

You remark, that "Mr. Ward's ignorance of the Fathers is confessed by himself." The *confession* of so very plain a matter was a work of supererogation; yet it may be doubted, whether a complete ignorance of the evidential points of a subject is the best possible qualification for writing upon it; at least, in common decency—perhaps also, in ordinary prudence, *acknowledged ignorance* ought to restrain a man from the *unseemliness of dogmatism.*

But, unhappily, Mr. Ward's ignorance is not confined to the Fathers. His ignorance of the doctrinal system of those sound theologians, whom he reviled and opposes, is equally remarkable for its astounding profundity. He assures us, that "Lutheranism is a specific heresy: FOR it denies the essential doctrine of inherent "righteousness." By *Lutheranism*, he unskilfully means the doctrine of justification by faith only, propounded by St. Paul, in his δικαιώθεντες οὖν ἐκ πίστεως, and ἐξ ἔργων (Rom. v. 1, iv. 2), and *asserted*, as we have seen, *even in so many words*, by Basil, Ambrose, Jerome, Bernard, Bede, and Smaragdus, while it is *maintained* in substance by a long succession of the Fathers from Clement downward; and

declares, that all those who hold this same *Lutheranism* (as he chooses to style the doctrine of St. Paul and the Catholic Church), "DENY the essential doctrine of inhe-
"rent righteousness."

When I read this wonderful passage in what a correspondent of yours, I observe, calls *an invaluable work*, I could not help asking myself, "Where *can* Mr. Ward have studied theology?" In conventional phraseology, we usually, I believe, call inherent righteousness *sanctification*; and where, either among sound *high-churchmen*, or sound *evangelicals*, according to his own nomenclature, did he ever encounter a person who "*denied* the essential dogma of inherent righteousness?" Not the *dogma*, as Mr. Ward ought to have known, but the Tractarian and popish *application* of the dogma is the thing denied. The necessity of inherent righteousness or personal sanctification, as a *qualification* for heaven, is ever maintained by the objects of Mr. Ward's ignorant interpretation: its office of *justification*, unscripturally, uncatholically, and therefore heretically, asserted by the Tridentines and the Tractarians, *is* ever, and *will* ever, be denied.

Truly, Mr. Ward's *Ignoratio Patrum*, and his *Ignoratio Clenchi*, are pretty much upon a par. The very doctrine, which he ignorantly reprobates in the Articles subscribed *by himself*—namely, that sanctification *follows after* justification, and therefore does not, by *preceding*, procure it—so far from being an invention of Luther, was the standing doctrine of the Church from the beginning. For brevity's sake, let the explicitness of the great Augustine suffice.

Sequantur enim (opera) justificatum: non præcedunt justificandum.

Justitiam enim homo non operatur, nisi justificatus. *Credens autem in eum qui justificat impium.* A fide incipit: ut bona opera, non præcedentia quod meruit, sed consequentia quod accepit, ostendant.

These various citations, with their ample context, will all be found in my "Primi-
"tive Doctrine of Justification:" a work which I wrote in order that those who, from various circumstances, were *ignorant* of the Fathers, might know what they really *did* say on the subject.

How far the very peculiar qualifications of Mr. Ward can authorise him to pronounce, *ex cathedra*, that, what he inaptly calls *Lutheranism*, but what is *really* that divinely revealed and catholically received doctrine, which has been well described as the Article of a standing or falling Church, is "more fundamentally at variance
"with our higher and better nature than Atheism itself," and that it is even a
"hateful and fearful type of Antichrist" which he takes praise for having characterised, in the now, happily, defunct "British Critic," "in terms not wholly inade-
"quate to its prodigious demerits;" (I shudder in writing the awful blasphemy of this unhappy gentleman;) how far, I say, the very peculiar qualifications of Mr. Ward fit him for the task which he has undertaken, the plain common sense of the English public will, I apprehend, sufficiently determine.

In parting, I beg, with many others, to offer my cordial thanks for your very just and able review of what you correctly denominate Mr. Ward's most noxious volume.

G. S. FABER.

Sherburn House, Jan. 11, 1845.

It gives us great pleasure to insert the above letter. It is gladdening

to all true Christians to hear the testimony of one so tried in God's cause, and who has laboured long and hard for Protestantism when its foes were from without, and whose voice is no less powerfully heard in the same cause while its foes are those of our own household. Were the subject less important, we might refer to the allusions to our labours; but it is the cause which demands all our thoughts.—Ed.

MISCELLANEA.

The following correspondence tells its own tale better than any words of ours could tell it:—

Church Missionary House, Nov. 14, 1844.

My Dear Archdeacon Wilberforce,

The "Yorkshire Gazette," of November 2, has been forwarded to us, containing a report of your speech on the 26th October, at a meeting of the Society for the Propagation of the Gospel in Foreign Parts, held at York on that day.

There is one paragraph in this report, to which our attention has been called, as having produced a very injurious and false impression respecting the Church Missionary Society.

Now, as I well know that you will desire to counteract such an unhappy effect, and as the opening of your speech breathes a spirit of a totally opposite kind; namely, that of cordial attachment to the Church Missionary Society, and an earnest desire that the two societies should mutually assist each other in their kindred labours; I am persuaded that the newspaper report must have given your statement incorrectly, or that, relying on your opening disclaimer of all invidious comparison between the two societies, you spoke with less caution than you would otherwise have done.

Nevertheless, the report of your speech is calculated to inflict a very serious injury upon the Church Missionary Society, if an explanation is not publicly and speedily given. My first step, therefore, is to address this explanatory statement to you preparatory to its immediate publication. I do this in the confidence that you will see the expediency of this step, and in the hope that the statement may go forth to the public with the advantage of having received your concurrence. The paragraph to which I allude is the following:—

"But if this be so—if this society has the first claim upon your sympathies and liberality for these two reasons, that it especially represents the Church—the nation of England in the colonies; it, beyond this, is my duty to lay before you facts to

t, in this its field of work, it is a remarkably efficient society. And low as al considerations seem by the side of such pinnacles as I have been dealing with, ight in matters of charity to see that we put our money to the best advantage e do not take the hardly won earnings of men, and let them run and waste in into which they were never meant to flow. This society, then, taking every- account, is able to spend £60,000 a year; and it is supporting no less than ned missionaries, besides its catechists, schools, and colleges, throughout the That is, it maintains its clergy on an average of less than £200 a year each. one who knows the expenses of transport to a maintenance in distant and ii-barbarous lands, will at once perceive that the society's operations are l upon a very economical scale, and that his money is sure to go with the ible waste towards the object he is desirous it should effect. Or, look at the in another view. If we take another society, which is well managed, and ances are most scrupulously and rigidly examined by a committee appointed urpose, we shall find in that society, the name of which I suppress, because rticular connexion it might seem invidious to mention it, with an income of) per annum, 110 ordained missionaries maintained, with an income, that is arly double ours, it maintains only one-third of our number of ordained ies. Their ordained ministers, on an average, that is, cost them nearly year; while the ordained ministers of the Propagation Society cost only 00 a year. This is a fact which we ought to regard, especially when we go or to ask for alms. If we go to the poor man's cottage, and invite him to self, that he may have his share in the great privilege of contributing to the his Master's kingdom, we are bound to see that the money does go by the ct and efficient channel for the performance of that work in which we invite in."

se is here so stated as to give a most erroneous notion both of what the ies of the Church Missionary Society actually cost that society, and of the ive cost of the missionaries of the two societies.

is, moreover, no allusion in this statement to two palpable points of differ- ch, when taken into account, entirely destroy the force of the comparison. he Church Missionary Society wholly supports all its missionaries; whereas ittee of the Gospel Propagation Society expressly state that some of the ies of that society are maintained by it only "in part." Their words are The total number of missionaries maintained, in whole or in part, by the 327." But in your statement the qualification "in part" maintained, is d under the general term—"cost the society." It is clear that before any m can be fairly instituted, it must be known how many out of the entire 327 are maintained "in part" only; and also how much of the cost of such aintained "in part only," is provided for out of the funds of the Gospel ion Society.

lly, the distinction between missionaries who are labouring among Christian en in colonial settlements, and those who are labouring among the heathen, ber suppressed in the newspaper report of your statement. Yet it is evident necessaries of life and the expenses of living must be very different in the s. Farther, the collateral expenses of schools, churches, catechists, the d many other heads, must wholly fall upon a society labouring among whereas these expenses are either not required, or are either altogether or part borne by a colonial population.

The omission of these two considerations renders the comparison unfair, as it would be to reason thus:—The Gospel Propagation Society, with an income of £60,000, supports 320 clergymen—the Pastoral Aid Society, with an income of less than £22,000, supports 236 clergymen. Therefore, the cost of each clergyman connected with the Pastoral Aid Society is only £90 per annum, while that of each clergyman connected with the Gospel Propagation Society is £200 per annum.

But there is another view of the subject which marks, still more strongly, the injuriousness to the Church Missionary Society of the course which you have taken. You say that the Gospel Propagation Society, "taking everything into account, is able to spend £60,000 a year." You do not state the year to which you intend this statement to refer. You, however, place it in comparison with an income in the case of the Church Missionary Society of £110,000. Such an income it has enjoyed in one year only, and that was the year 1842-3. The year of the Gospel Propagation Society, which most nearly corresponds in time with this, is that comprised in its Report for 1843. On referring to the abstract of the cash account appended to that Report, it appears that the cost of maintaining the different establishments of the society for the year 1842 amounted to £96,393 14*s.* 8*d.*; a sum exceeding, by much more than one half, that which you have taken as the ground of your comparison. And even if there be deducted from this sum the £20,938 19*s.* 1*d.* for what are called "appropriate funds"—though at least one half of that sum is expended on objects for which provision is made out of the income of the Church Missionary Society—there will still remain £75,454 15*s.* 7*d.* as the amount of the expenditure of the Gospel Propagation Society for the year 1842. On the other hand, among the contributions to the Church Missionary Society in the corresponding year, was one donation of £6000 Consols, (£5800 sterling according to the then price of the stocks,) which was specifically given to found a mission to China, and no part of which is expended to this hour. There was also included in that year's income of the Church Missionary Society, a legacy of the very unusual amount of the like sum of £6000 Consols. Further: out of that year's income £4500 were appropriated to the payment of a debt contracted the preceding year, besides nearly £2000 for other extraordinaries. In fact, the actual expenditure of the Church Missionary Society in that year, for the support of all its establishments, at home and abroad, was £92,446 1*s.* 9*d.*; while that of the Gospel Propagation Society, as stated above, was, for all objects, £96,393 14*s.* 8*d.*

The only fair and true comparison between the two societies would be between the expenditure in similar situations; that is, where both societies are labouring in the midst of Heathen. Such a field of comparison India affords. Now, taking the Report already referred to of the Gospel Propagation Society, we find:—

Calcutta Diocese:	Missionaries	9	. . Expenditure	. .	£14,579 10 10
Madras ——	ditto	28	. . „	. .	£12,293 6 0
Bombay ——	ditto	4	. . „	. .	£2,2791 17 11
Or 14 Missionaries, and an Expenditure of				. . . . .	£29,664 14 9

I do not deduce from these figures, which represent the expenditure of the Gospel Propagation Society in its India missions for one year, that its ordained missionaries in Calcutta cost them £1619 per annum; those in Madras £439 per annum; and those in Bombay £697 per annum on an average; because I well know that such inferences would be wholly unfounded. I cite them only to show the unfairness of the statement, as in the newspaper report, that "each Missionary costs the Gospel

"Propagation Society £200" a year—when applied to a true missionary field such as India.

After the statement which has appeared with the sanction of your name, this question is asked, and will be asked, and must receive a distinct answer, What is the cost of a missionary to the Church Missionary Society? That answer is a very simple one. The Church Missionary Society has this regulation upon the subject: That the missionaries shall receive "such a salary, while connected with the society, as the committee may deem requisite to provide for their necessary expenses in prosecuting its object at the stations at which they may be severally placed."

Acting on this regulation, the Church Missionary Society has been in the habit of giving graduated allowances to its missionaries. To an unmarried Missionary a certain sum; to a married missionary an additional allowance; and further additions according to the number of children. House-rent is also, in every case, provided by the Church Missionary Society. The salary, and allowances, and house-rent, in the case of India, make the cost of each missionary, on the average, about £300 per annum. So utterly groundless is the implied charge, that the cost of the missionaries of the Church Missionary Society is undue and excessive—so far, indeed, is this from being the case, that it may be confidently stated that their salaries and allowances are as low as is consistent with due regard to health, and efficiency in their work.

The collateral expenses of missionaries labouring among the heathen—that is, the expenses for schools, school-houses, buildings for public worship, catechists, the press, and other incidents—will of course depend upon the growth of the mission, the zeal of the missionaries, and the success which it may please God to give to their labours. All these heads of expenditure, as well as the cost of the home operations of the society, including the Islington Institution, go to make up the general total of a year's expenditure of the Church Missionary Society. Hence the inappropriateness, as well as unfairness, of the society's expenditure by the number of its ordained missionaries, and representing the product as the cost of those missionaries only. The agency of the Church Missionary Society for the year in question, 1842-3, was as follows:—Ordained missionaries, 110; European laymen, 57; native teachers, 1023. Total, 1190.

You can show if the full salary and personal allowances granted by the Gospel Propagation Society to an ordained missionary in India be less than £300 per annum.

It is painful to me, in any of these statements, to appear even to countenance any comparison between the two societies.

But I rejoice that it has fallen to my office to commmunicate with you on this subject, as we so thoroughly understand each other's views, and have on former occasions so heartily concurred in the principle, that the two great Church societies are bound to cherish toward each other at home a fraternal sympathy, and to render to each other mutual assistance as far as possible. I rejoice to see how fully this spirit prevails in some of the missionary fields abroad, where both societies are found labouring together, and I pray the Lord of missions to kindle the same blessed spirit in all hearts, at home and abroad.

I am,

My dear Archdeacon S. Wilberforce,

Ever very sincerely yours,

HENRY VENN, *Hon. Cler. Sec. C. M. S.*

Athenæum, November 20th, 1844.

My Dear Friend,

Your letter of the 14th inst. only reached me last night; and I thank you, both for writing at once to me upon its subject, and also for its whole tone.

Undoubtedly, I could not mean to bring any accusation against the Church Missionary Society. Had I known of any improvement in its conduct which I could suggest, *that* was not the time or place for the suggestion; and my unequivocal support of it for more than twenty years, is a better proof than any professsions I might make, that I could not intend to injure it. In fact, your own suggestion is the exact truth. I did "rely on the sincere disclaimer of all invidious comparison," which I had just before openly made, and, therefore, did not feel the need of watching cautiously every expression I used. All that I intended to say was, that the "S. P. G. *must* be economical, because, as to the employment of one important class of missionary labourers, it surpassed another rigorously economical society." I never dreamed of putting out of sight the 1000 native teachers, or the many other instruments of the Church Missionary Society, or of charging it with any comparative profuseness. Indeed, how could I have done so? being myself the president of one important association; seeing in the chair before me one of your Yorkshire vice-presidents; the seconder of my resolution being your venerable Yorkshire president; and having all around me your hearty friends. So much for my intentions.

But I am bound to say, further, that from the facts you have placed before me, I see that even the comparison I did intend to make, will not hold; and that I, therefore, withdraw it altogether.

It does, I assure you, deeply grieve me to find that anything which I have said, has led any one to draw an unfriendly comparison between two societies which I I believe to be, at this moment, the missionary arms of the Church of England; and the interests of both of which will, I am convinced, be best promoted by the maintenance of a hearty union and co-operation.

I am ever, My dear Friend,
Most sincerely yours,
S. WILBERFORCE.

The Rev. Henry Venn.

London: Cahn and Co., Printers, 7, Great Queen Street, Lincoln's Inn Fields.

THE

CHRISTIAN'S MONTHLY MAGAZINE.

SCHOOL SERMONS.—DR. WORDSWORTH.

"Christian Life, its Course, its Hindrances, and its Helps." "Christian Life, its "Hopes, its Fears, and its Close." Sermons, preached mostly in the Chapel of Rugby School, by the late Thomas Arnold, D.D. London: 1841, 1842.

"Sermons preached at Winchester College," by George Moberly, D.C.L., Head Master of Winchester College. London: 1844.

"Discourses on Public Education," by C. Wordsworth, D.D., Canon of St. Peter's, Westminster, late Head Master of Harrow School. London: 1844.

THE present day is one essentially of controversy and debate. Both in Church and State new principles are at work evolving daily new effects, presenting new combinations, organising new forces. Nor are the points in question only matters of detail—merely the outworks of truth, civil and religious—but the very groundwork is brought in question, the very first principles both in religion and politics are at stake. Whatever may be our theoretical views concerning the right of private judgement, all our theories are superseded by the fact that, from the highest to the lowest in this country, men are vindicating to themselves the right, and laying down the duty, of judging concerning all things which affect their well-being, whether in this world or the world to come. It is worse than useless, it is mere madness, to question this fact, or having admitted it, to contend by reasoning against the undue assumptions of individual citizens or Christians. We cannot fight with mere argument, and that of a subtle and little appreciated character, against the practical claims which almost every reasonable being puts forward, of having an inalienable right, and being bound by solemn ties of duty, to judge concerning all those things for his right acting in which he knows and feels that he will be held responsible by God and man.

By one of those singular coincidences in the tide of human affairs, the ebb and the flow of that tide seem at this time to be going on together; and the waves are consequently dashing against each other. Or, to lay aside our metaphor, the exercise (it may be the inordinate, ill-regulated exercise) of private judgement, at this present juncture of affairs, by which many have been led to question and rebel against principles, which, right or wrong, have been undisputed for centuries—has been met not only by an obstinate adherence to those principles as the only safeguard of the truth, but by an attempt to roll back the stream of civilisation and intelligence, and circumscribe the liberty which the patience of generations and the blood of myriads had won for mankind. It has been attempted to defeat extravagance by extravagance, to overthrow one evil by another. Our readers will not, however, understand us to doubt on which side the greater danger lies. Much as we distrust and deprecate the growing suspicion with which, both in Church and State, the governed have become used to regard the governors—much as we would wish to see restored that mutual confidence which once existed, if not so much as has been affirmed, yet to a greater extent than it does now,—we yet cannot forget that the human race, like each individual man, has in it a germ of growth and progress, and that the swaddling-clothes of infancy are little adapted for the free motions of the full-grown man. If society have outgrown laws and principles which heretofore have been necessary for it; and if, becoming conscious of its expanding faculties, it demand to be released from what has become a galling chain instead of a wholesome restriction; then we can perceive no true wisdom in refusing to obey its call and emancipate it from its fetters. We do not say that every demand made by individuals or bodies of men for increased liberty of action should be at once and unhesitatingly complied with; but we do hold most decidedly that the fact of such a demand being made affords a clear and sufficient ground for a speedy and impartial investigation of its reasonableness. And as we are clearly for proportioning the liberty, both in acting and judging, allowed by rulers to the ruled, to their fitness and capability for exercising it; and as we are in no wise disposed to make an *à priori* objection to the asking for such an increased liberty; so, it may well be supposed, are we little able to appreciate the motives and the discernment of those who think to appease the popular desire for increased freedom by tightening the bonds which already exist. Occasions have arisen, and will arise again, when it may be necessary for the ruler, civil or ecclesiastical, firmly and decidedly to refuse the relaxation demanded. But, in all such cases, it must be remembered that the responsibility of this refusal and its consequences rest solely with that

man or that body of men who deem it right so to refuse; and this, if rightly considered, at the same time that it would prove a check to licentiousness, would also provide a bar against tyranny. If, then, demands for increased liberty, or for a change and modification of the principles by which a Church or a nation has heretofore been ruled, be not in themselves necessarily unreasonable, and, therefore, improper to be granted—and if attempts to meet such demands by a tightening of the reins of authority, and a reimposing of a yoke long cast off, be not only unreasonable and inexpedient, but highly dangerous—surely, it behoves us, in an age when, more than in any previous time, there is a sifting and a shaking of old usages, and a removal of ancient landmarks, to lay down clearly the principles on which it is just and right to guide ourselves in the controversies which have arisen, and may arise, around us. With political disputes, merely as such, a writer in this Magazine can have nothing to do; nor should he have either the right or the wish to identify himself with any of the contending parties as a party. We have proposed to ourselves in this periodical to stand up for the defence of the truth as it is in Jesus, against the assaults with which it is menaced by open foes, or by pretended friends. To this, therefore, we apply ourselves. We believe that we, and all who are determined manfully to contend for Gospel truth against either undue innovation or ill-timed and ill-judged retrogression, must expect no peaceful times—must look to nothing but finishing our days with arms in our hands. This is, indeed, more or less the lot of the Christian soldier in all ages. The world, the flesh, and the devil, are enemies ever active and wary, and ready to catch him off his guard. But it is now more true than ever, when Satan is plying, with more than usual success, his most successful weapons; is converting himself, to all appearance, into an angel of light; is studying, by putting forth false gospels and false Christs, to undermine and shake the faith, if it might be, even of the very elect. The religion of Jesus is essentially a religion of spirit and of truth; its seal is in the heart, and if it be not there it is of no use: it acts by the leavening power of one great and vital principle, and it can act in no other way; it produces fruits of true holiness, which may be indeed counterfeited, but which can be produced in their genuine purity by no other power. Its essential quality, whereby it is distinguished from every other form of religion, is this—that, while they look only to the outward and visible manifestations, and labour about the fruit, and the trunk, and the branches of the tree, recking little of anything which is not open to the eyes of men, the faith of Christ is occupied mainly about the root—that part which man cannot see. It does indeed produce goodly trees with wide-spreading branches and abundant fruit;

but all this goodness is regarded only as the necessary manifestation of the goodness of the hidden root. The holiness produced by all other religions is ceremonial and worthless, adapted only to please the eye of man, and not able to meet the searching eye of God: the holiness of the religion of Christ is the necessary result of a pure and living faith—the inward principle of the heart at peace with God through Christ, itself the gift of God alone.

Believing, then, as we most firmly do, that the religion of Christ—as set forth in His Gospel, as taught by Himself and His Apostles after Him, as maintained by the faithful in all ages, and as held by the Church of England in the present day—is the only way by which men can be made holy in this world, and made happy in the next; we are sure that it must be our duty, and cannot be inconsistent with Christian charity, to fight against every form of error which raises itself against the truth of God. But we are, also, aware of the tendency which controversy, however necessary, always has and must have, to draw away the mind from self-examination, from prayer, from self-culture, from building up ourselves and others in our most holy faith. And, therefore, while we remain ever active, and never lay down our weapons out of our hands, we must not forget our duty of laying ourselves and our neighbours as living stones in the Temple of our God. This generation, we fear, must, like the Jews after the captivity, spend its life in arms; but it must, like the Jews, not forget to build. We must not only contend for the truth now, but take good heed that provision is made for others to succeed into our place, and maintain, when we are dead, the same good and holy cause. And this most paramount duty it is which gives so peculiar an interest to education in every shape, and especially to that communicated at our public schools, because that from them are chiefly drawn our statesmen, our legislators, our ministry—those who, for good or evil, are destined, under God, to guide the fortunes of our country.

We confess, then, that we look to the tone of education in our larger public schools in England with no small degree of anxiety. Some few years ago it was a matter of comparative indifference, as to who was the occupier of the pedagogic throne in these seminaries, professedly, of "religious learning." The total disregard of all but the merest outward forms of religion which prevailed among the teachers of the English youth, and the calm resignation with which they seem to have given up, even when themselves well disposed, all hope of communicating anything like religious ideas to the boys entrusted to their charge, is truly wonderful to all, who do not know how much of real Christian faith, how much real love for souls, and anxiety to build up the Church of

God, is required in those who would contend against the obstacles which peculiarly hinder the young from coming to Christ. There is much in the light, eager, thoughtless temperament of boys, the readiness with which they indulge the passing thought, and gratify the humour of the moment, which is far from congenial to that faith which first proves all things, and then holds fast to that which is good. There is, too, in boys, as well as in men, that original taint of a fallen and corrupt nature, which remaineth even in the regenerate, and which is none the less dangerous for not having ripened into the maturer vices. There is that total want of earnestness and sobriety which inexperience and lightness of heart, and freedom from any great sorrow, are so liable to communicate. And, superadded to all these, the natural defects of the young, there is the great danger involved in the mode of training and educating the mind which is current among all the nations of Europe, and perhaps more than all among ourselves. The danger to which we allude is that apparently bound up with the pursuit of classical learning. The arguments, by which an almost exclusive study of these subjects is defended, are familiar to our readers, and we should be the last to attempt to shake their force. The solidity of knowledge and the habits of application communicated by the study of languages, which are no longer varying, whose character is fixed for ever, seem to us apparent. Belonging, as do the dead languages, to nations whose habits of thought and modes of living and action were essentially different from our own, they demand a concentration of the faculties, an exertion of all the powers of the mind, in order rightly to be understood, which the literature of no modern tongues would require. Containing too, as they do, some of the earliest expressions of the thoughts of bygone ages, in poetry, history, science, and philosophy, they give us in their original purity the sources from which writers of after-times have often drawn their highest and best impressions. So far, then, we are fully convinced of the supreme utility of the study of the dead languages at our public schools. But it must be remembered that, together with the many advantages which we have mentioned, there are connected many evils which need a special and direct counteraction. We have already remarked on the essential distinction between the morality of the Christian religion and that of all others. Now, according to the old system of education at our larger schools, almost all the morality which was ever acquired by the students was derived from the heathen writers whom they studied; the Bible was rarely read, or read only as a task. Sermons, addressed to the pupils, were either unknown or were mere moral lectures, which would have come with far more grace and unction from the mouth of a Plato or a Socrates than from a

disciple of the faith of Christ. The younger boys were left to derive their code of morals from their seniors; and these drew all that they possessed from the heathen writers to whom their studies were mainly devoted, and from the traditions of the school handed down from generation to generation. How imperfect at the best such morals were need not be stated. Lying was tolerated in one thing which would be scouted in another; in one case oppression and tyranny were detested, in another applauded; a boy might cheat his master with impunity who dared not cheat his fellow without being driven out of school society. There were rules of honour, religion, and morality established in public schools, such as could have been maintained upon no system of ethics whatever: and all this without a single effort worth mentioning to counteract its mischievous effects.

Such was the state of our English schools within the memory of this generation, and any enlarged effort to amend it was considered enthusiastic or insane. "Boys will be boys, and had better be left to find "out their errors by experience," or "A high spirit in a boy is better "than Methodism,"—such were the axioms and aphorisms current among the guides and instructors of our youth. Not so, however, now. It has been admitted, almost on all hands, that boys are capable of something more than mere Latin and Greek, that Christian boys ought to be formed in somewhat more of a Christian mould than was before thought either possible or expedient. Dr. Arnold led the way. His successful efforts were followed by others, among whom may be mentioned the present head master of Winchester, and the late head master of Harrow, whose sermons head the present article. We join these names together, not because they have adopted similar systems, or walked in the same steps, but because, to a certain extent, they have all had faith in the same truth, that God claims for His own the hearts and lives of the young as well as of the old, and that no Christian of whatever age has a right to guide himself on merely heathen principles. They have all held and acted on the belief, that the mind of the boy contained the rudiments of the mind of the man, and that education meant the drawing out and the evolving of those rudiments: and they have all attempted, not only to teach the truths of Christianity *directly*, but to make them bear upon and sanctify all other branches of study. They have all learned to look upon themselves as other than mere drudges, whose duty was to force into the minds of boys a certain mass of learning, and have considered their duty as the highest which it can fall to man to perform—the duty of training an immortal soul for an eternal life with God. So far much has been gained; and we should, indeed, be thankful to the Giver of all good, that he has

opened the eyes of His creatures, and made us see the immense advantage of early training the young in the way that they should go. But here our causes for congratulation end. We have already stated, that there is but one way by which true Christian holiness may be attained, and that this is by the way which Christ has pointed out. All other ways, however specious they may appear, and however perfect apparently their fruits, are false and will fall short of their aim. It is not enough therefore that men should see the importance of guiding and moulding the minds of the young; it is not enough that they should regard them as capable of being ruled by laws and principles, if they do not guide them and rule them according to the principles laid down in the Gospel. How far this has been the case in the instances before us, we are enabled, in a certain degree, to judge. The head masters of three of our most noted public schools, all men of more than ordinary name and talent; all professing to regard their office of schoolmaster as a high and holy and responsible office; all agreeing in the duty of influencing boys by higher motives than have as yet been employed; have published some of the discourses delivered to their pupils, as specimens, we may fairly assume, of the mode and grounds of their tuition in the highest and most important branch of instruction committed to them, which, according to their own views, is to regulate all else—the study of religion. They are all zealous men; all anxious to teach something; all apparently convinced that that something is essential to the well-being of their pupils here and hereafter. Let us observe, then, in what consist those points which they teach as essential; and we shall find good cause for anxiety, when we discover how widely different are the principles on which they proceed; and, consequently, how different are the results. They do, in fact, teach different gospels, whereof if one be true the others must be false. We will commence our examination, for the present, with Dr. Wordsworth, as having now ceased from his office of public instructor, and as having therefore left us, as far as he could, a finished specimen of what he would consider a right-thinking, right-acting schoolmaster. Indeed, the title of Dr. W.'s work seems to challenge observation on such ground, and the preface expressly states that—

"The opinions submitted to the reader in the present publication were the gradual growth of reflection and experience; and the writer hopes that he may be permitted to record, in retiring from his office in this place, that in proportion as better means and opportunities have presented themselves for the application of the principles which he has endeavoured to develope, and more time has been allowed for their operation, so has the satisfaction been uniformly increased which he has derived from the labour of Education."

It is a strange fact, and an *à priori* argument of no small weight against Dr. Wordsworth's method of Christianising a public school, that in proportion to the time "allowed for the operation" of his views, has been their more complete and signal failure. We confess to having been startled, in no small degree, by the first sight of the advertisement announcing the book before us. When, with all respect for Dr. W. himself, all men interested in the public education of England were rejoicing in his removal from the head mastership of Harrow, it certainly was an unexpected boon to the public, to put forth in form those theories of education by which he had succeeded in ruining one of the first schools in England. The title of the work unfortunately conveys a meaning not exactly borne out by its contents. Instead of being, as we should have expected from the title, a developement of his theory on the subject of public education, the said lectures are neither more nor less than sermons preached on Saints' days, to the few remaining boys of Harrow School. These sermons, indeed, turn chiefly on subjects of discipline, on prizes and punishments, on responses and kneeling in church, on the study of classical authors, and the like; but they do not at all bear out the name with which they are dignified. "They may serve as a farewell token of attachment to an institution "from which the author, after a connexion of nine years, was shortly "to be separated" when he published them; but they will not, we feel assured, prove of any use to either master or pupil, except to show how one mistaken view may so leaven a man's mind, as to make it puny and trifling, instead of capable of grasping the mighty truths which God has graciously put within the reach of babes and sucklings. Rarely, we think, has "philosophy, falsely so called," done its work so effectually as in Dr. Wordsworth. An unfortunate acquaintance with a few of the Fathers, a still more unhappy familiarity with the cant expressions of exclusive defenders of Church authority, and a pedantry on all these subjects, apparently invincible, have thoroughly impaired the orthodoxy and ruined the usefulness of the late head master of Harrow School. We look in vain through these discourses for enlarged views of any kind, true or false. Every thought is limited by the high fence of Church authority, which the author has built up round all the avenues of his mind. We do not speak thus because we object to the inculcation of sound views on Church authority and Church government on the minds of the young: far from it; we think such truths, subordinate indeed yet necessary, have been too much neglected. But we do protest against any system which makes some fancied and ill-defined Church Catholic, or even individual Church, in itself the standard and the boundary of all truth. It is indeed right to teach members of the

Church of England while young the duty of obeying the authority and holding the doctrines of that Church, but only on the ground put forth by the Church herself, that her doctrines may be proved directly from the Scriptures and that she assumes no authority but what the Scriptures give her. In all her formularies and laws, she acknowledges those Scriptures to be the ultimate ground of appeal, and never claims a right to dispense with the consciences of her individual members. In all her prayers, her creeds, her articles, her homilies—in the writings of those divines whose work, under God, she is—she points to Jesus Christ, the One Mediator between God and man, as the source of all her life and light: she considers it her only duty, as it is her greatest and most enviable privilege, to lead her sons and her daughters to Him who is "the way, the truth, and the life," by whom alone we have access to the Father. She is scrupulous to teach her members to rest in nothing outward; in no forms or ceremonies, in no sacraments, in no Church, but only in Christ: and she is ever jealous for her Master's honour, lest she or any other human society should claim any portion of that which belongs to Christ alone. She recognises one Holy Catholic Church, of which the real members are those who are one with Christ by faith, and who are, by virtue of that union with the Head, one with the Church, which is the bride of Christ. She does not first seek her own honour and then her Master's; first think of the interest and advancement of the Church and then of Christ's glory; for she knows that if any man be in Christ he *is* a new creature, and as such at once and so to speak *ex officio* a member of the New Jerusalem, which shall endure for ever. Her view of the matter is, to sum up in a few words, the Church was made for Christ, and not Christ for the Church.

Such is the doctrine, as far as we can discover it from her authoritative Formularies, of the Church of England, concerning her own position, and therefore that of all other orthodox members of Christ's Church, in the economy of grace: a position, be it remarked, subordinate, not only confessedly—for so Dr. Wordsworth professes it to be—but practically; not only in doctrine, but in teaching. And now let us hear Dr. Wordsworth's explanation of the place to be occupied by the Church. It is one of the least objectionable portions of his volume—evidently the guarded exposition of his views—and occurs in a discourse on "The Practical Uses of Instruction concerning the "Church," intended apparently to explain and recommend "The "Theophilus Anglicanus" of the same writer. At the very commencement a difficulty occurs to him, which we wish had hampered him more than it apparently has done. The difficulty is this—"whether there be

"not perhaps some reason to fear lest in our anxiety to honour the "Christian *Church*, we should haply be led, unawares, to forget "*Christ*." The question is, doubtless, an important one; but it seems to present no impediment to the preacher, who thus replies to it:

"My brethren, these are serious enquiries, but the answer to them is very easy. Be assured, then, that it is for the very reason that we would *not forget* but would honour and love *Christ*, that we honour and love *His Church*. It is because we would not disobey Him that we revere her. For we know well from His Holy Word, that He purchased her with His blood; that He gave Himself for her even to the death upon the cross; that she is Christ's body, His spouse, whom He loves and cherishes as His own flesh; that she is indissolubly united to Him by the tenderest ties of love and gratitude. We know again from the same Scriptures, that He instituted the Church to be the guardian and teacher of His Holy Word, the dispenser of His pardoning grace, the minister of His blessed sacraments; and that, by virtue of that mystical union which subsists between Him and her, no one can be joined to Christ who is separated from Christ's Church; no one can be His who is not also hers; and unless we are living and sound members of His Church, we cannot hope to partake of that spiritual life and health of which Christ is the author, and without which we, my brethren, are still dead in trespasses and sins.

"Is not this a most solemn and awful subject? For is it not concerning our very membership of Christ's mystical body, concerning our existence as branches of the true Vine, as lively stones in the spiritual house of Christ? Let me, then, repeat the affirmation, that it is not because we *forget* Christ, that we entreat you to reverence His Church; on the contrary, we should be guilty of forgetting, we should be dishonouring, we should be disobeying, we should be grievously offending Him, *if* we did not love and venerate her. Let us not fall into the dangerous error of supposing that we can observe *some* of Christ's commandments, as we may think fit, and may neglect the *rest*; that we may receive His Word or His Sacraments, and yet despise that holy institution which He has appointed to guard the one and to dispense the other. No, my brethren; such a course as this can never lead to any good end; this is, indeed, not to *love* Christ, but to love the very *worst part of ourselves*—it is to love our own pride, our folly, and our selfishness. No; we must never hope to arrive at heaven by the way which *we please*; but we must go by that alone which *God has appointed*; we must take things as Christ has made them. And, therefore, so far from *slighting* the commands of Christ, when we call upon you to remember your inestimable privileges and your solemn duties, as members of His Church, we should be guilty of despising Him, and be incurring His wrath, if we neglected to do so."

Thus, then, while it is admitted in words that Christ is the way, it is assumed, we venture to assert without the shadow of foundation from Scripture or reason, that He has appointed the visible Church to be His practical substitute. Read by this light of man's kindling, all Scripture assumes a wonderfully different appearance. The name of Christ, which before stood forth in bold relief on every page, gives way to that of the Church. He is indeed honoured with the lips, but He is supposed to be too distant, too far removed from His people, for them to rest on

Him. But He has appointed His Church to take His place, so that they who believe in Her practically believe in Him; they who hear her words listen truly to Him. Need we dwell on the glaring untruthfulness of this view? Need we show how opposed it is to reason—to the views of our Church—to Holy Scripture? We think not. We think that all who know human nature at all will at once perceive the effect of this strange substitution. Once removed, under pretence of superior honour, from all place in the regard and affections of His redeemed people, Christ is practically set aside, and another receives His glory. The salvation which He has wrought for us is given to another to dispense; and the hopes and fears of men are necessarily turned to that other as the *real* controller of their future destinies. Union with Him being once made to follow, necessarily, upon union with any body of men, that body becomes at once the centre of attraction. Christ is, virtually, dethroned and set aside; and that strange abstraction, the Church, so hard to be explained in the connexion in which it is now made to stand with man, takes His place as Redeemer. Justification and salvation are offered by the Church in the Sacraments, no longer at her Lord's disposal but at her own; sanctification follows upon a life spent conformably to her discipline. Who would think that this was the same Christianity which Paul and Peter taught, and which the Church of England, when rightly understood, teaches after them? They magnified not themselves, not any man or body of men, but Christ Jesus their Lord, and to Him directly, and without mediation of Church, saint, or angel, they directed all to look. Though absent from them in the flesh, He was still present to the eye of faith; and all who were united with Him by faith were, by that very union, incorporated into one body, having one hope, one faith, one baptism, one God and Father of them all. They were one body because He was but One and they were all in Him. And this faith in Christ was a real and not a pretended allegiance. They did not give *Him* the first place in word, and His Church the first in deed. He was, indeed, in their estimation, the Hope of all the ends of the earth; and the Church only, in so far valuable, the pillar and ground of the faith, as it spoke and bare witness of Him. And because He should endure for ever, and had promised that He should never be without a witness in the world, therefore they had a good hope that His Church should never perish from off the earth, but that some should be found even in the darkest ages to go forth in the strength of the Lord God, and to make mention of His righteousness only. Not so thinks Dr. Wordsworth. Once started on her course with her Lord's authority, and in His name, she has henceforth gone on in her own strength; and, resting upon the powers committed to

her once for all by Christ, has conquered and is conquering. Take, for instance, such a passage as the following, where Dr. Wordsworth and Dr. Barrow conspire to pervert the meaning of our Church, the ground of her confidence, and the warrant of her Lord's commission:

"To proceed with a further detail of the principles and practice of discipline, as far as they concern ourselves. With respect to the *moral* part of it, it has been before stated what the coercive and corrective powers of the Church were from the earliest times, for what ends she possessed them—namely, as our own Church expresses it in her Office of Commination, 'in order that those who sinned, being 'punished in this world, their souls might be saved in the day of the Lord,' and that others, admonished by their example, 'might not offend.' The *object* of this discipline was the *prevention* of *punishment;* its infliction was intended to save the delinquent from severer—yea, even from eternal punishment. Therefore this discipline was well called '*medicinalis vindicta, terribilis lenitas, charitatis severitas,' wholesome retribution, fearful mercy, the sternness of love.* Its operation in the correction and preservation of *public morals* was more effective than that of all *worldly* checks and penalties. Penance did the work of prisons. Excommunication prevented exile. The stations of the *Flentes* in the porch of the church were instead of penal colonies beyond the seas. But to the benefits arising to the *State* in *secular* respects from Church discipline, I do not now refer. Let us content ourselves with asking, in the words of one of the most laborious examiners and coolest and calmest judges of human affairs—'Whence was it,' says Dr. Barrow, 'that in those good old 'times, Christians did so abound with holy zeal, that they gladly would do, would 'suffer anything for their religion? Whence, but from a mighty respect to their 'superiors, from a strict regard to their direction and discipline? Did the bishops 'then prescribe long fasts, or impose rigid penances, willingly did the people undergo 'them. Did a prelate interdict any practice scandalous or prejudicial to the Church 'under penalty of incurring censure, every man trembled at the consequences of 'transgressing. No terror of worldly power had such efficacy to deter men from ill-'doing as his reproof. No sword did cut so deep as that of the Spirit; no loss was 'then so valuable as being deprived of *spiritual advantages;* no banishment so 'grievous as being separated from holy communion; no sentence of death so terrible 'as that which cut men off from the Church. This was that which kept virtue in 'request and vice in detestation; hence Christianity did subsist; that kept the 'Church firmly united; that cherished the true virtue and the beautiful order which 'begat veneration to religion; to it, therefore, we owe the life and growth of Chris-'tianity.'"

If the subsistence of Christianity and the strength of the Church depend really on Church censures and Church discipline, then doubtless is Dr. Wordsworth right in his views of Christian education, and we grievously wrong. But if Christ is indeed the strength of His Church and her portion for ever, if only as long as she holds fast to and points to Him she is safe, if the duty of her ministers be to lead all her children to *Him*, by faith, in whom alone they are saved, then such discourses as these are fearfully removed from the truth. We look

through them in vain for *one* saving truth. Faith is scarcely as much as named. The very name of *Christ* is rare compared to that of the Church; and the Gospel of Salvation through that name is but once or twice alluded to, in that brief and formal way which proves that the heart of the preacher did not go along with it. We will not carry our readers through these discourses. The same dry aphorisms which fill "The Theophilus Anglicanus" are here introduced in a more painful way, as forming the very pith and marrow of Christian sermons. We would only refer them to the last sermon of the volume in which Dr. Wordsworth takes his leave of the pupils whom God had committed to his charge, and we deliberately affirm that more fearful suppression of truth and inculcation of error (unconsciously, we hope and believe) is to be found in few professedly Christian teachers. We quote the passage at length, and shall say but few words in comment, as it tells its own story:

"And I beseech you, my beloved brethren, at all times and in all places, at school, at home, and hereafter in the world, remember the concluding words of our text, in which our Lord says, 'Wheresoever the *carcase* is, there will the *eagles* be gathered 'together.' Observe that this saying is represented by St. Luke with a slight but very important variation: 'Wheresoever the *body* is, there will the *eagles* be gathered 'together.' In our text the original words are, ὅπου τὸ πτῶμα; in St. Luke they are, ὅπου τὸ σῶμα. Since *both* these expressions come from one and the same Spirit, who is the Spirit of truth, there is, we may be sure, no inconsistency in them. In their *difference* will be found *unity*. You know that πτῶμα is a body which has *fallen* to the earth by death. By this term (πτῶμα) the Baptist's body, after he was beheaded, is described in the Gospel of St. Mark; and the dead bodies of the saints, in the Apocalypse, are designated by the same word. But σῶμα is the body which has been animated by *life*, and preserved alive by a vital principle; and it is connected with the words signifying *Saviour*, and *to save*, as, for instance, in the language of the Apostle, οὗτός ἐστιν ὁ Σωτὴρ τοῦ Σώματος, said of Christ, He is the *Saviour* of *His body*, the Church, whose members are called in Scripture οἱ σωζόμενοι, or, the *incorporated* into the living and life-giving (σῶμα) *body* of Christ.

"He who is the carcase in St. Matthew is the body in St. Luke, and He who is the body in St. Luke is also the carcase in St. Matthew. The πτῶμα and the σῶμα are both one CHRIST. He is πτῶμα in that He was crucified, and was laid in the grave; and he is σῶμα in that He 'liveth, and was dead, and is alive for evermore.' He is πτῶμα in that He died for our sins, He is σῶμα in that He rose again for our justification. In the one He is a sacrifice for sin, in the other an ensample of godly life. By His *fall* we *stand*; by His *death* we *live*. To Him in *both* these characters, both as a πτῶμα and as a σῶμα, if you are the *eagles* of the Gospel, you, my brethren, will be *gathered together*. The proof of the sincerity of your Christian profession, is your ardent love for Christ; you will be gathered to Him 'as the eagle 'hasteth to its prey.' Your salvation depends on your spiritual union with Him. He has said to you, 'This is My body, which is given for you.' 'Whoso eateth My flesh, 'and drinketh My blood, hath eternal life, and I will raise him up at the last day: 'he dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by 'the Father; so he that eateth Me, even he shall live by Me.' These are Christ's

words. Behold, here the Eagle gives *Himself* as nourishment for His young; and if you are His children, you will long for this heavenly food. Thus, 'wheresoever the 'carcase is, the eagles will be gathered together.'

"And in another respect, you will be gathered to His body, both as a sacrifice for sin, and also as a living and everlasting principle of life. 'As,' in the words of Scripture, 'an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad 'her wings, taketh them, beareth them on her wings;' so Christ will guard and lead you, if you are His true children. He, having shaken off the mortal plumage of the grave, has ascended from earth to heaven; and He will carry you 'upon eagles' wings,' as the Lord did His people from Egypt, and bring you to Himself. 'They,' says the prophet, 'that wait upon the Lord shall renew their strength, they shall mount up 'with wings as eagles; they shall run, and not be weary; they shall walk, and not 'faint.'

"And here behold the infinite love of your Saviour Christ. The royal bird gathers its young together, it bears them upon its own body, and teaches them to fly, and mounts to heaven, and leads them thither. You, my brethren, are 'the body of 'Christ, and members one of another' by mystical union with Him. Behold, now, the *carcase* has become a living *body*, and you are members of it. Christ, by His death, hath purchased with His own blood' 'the Church, which is His body, and which He loveth and cherisheth as Himself.' And wheresoever this body is, 'there 'will the eagles be gathered together.' If you hope to mount with Christ to heaven, you must remain joined to this body in the bonds of faith, and truth, and holiness, and love. You must not be scattered from it, you must not make divisions in it. You must not forsake the gathering of yourselves together for public prayer and communion with Him in His holy Word and Sacraments; you must there adore and obey Him, 'Who satisfieth thy mouth with good things, making thee young and lusty as 'an eagle;' and who will carry His Church through the wilderness of this world upon eagles' wings, and will protect her against all the craft and power of the dragon, and will cast him into the bottomless pit, and will '*gather* His elect *together* from the 'four winds,' and 'those who have made a covenant with Him with sacrifice.'"

Christ, then, who is the Saviour—Christ, whose body was broken, whose blood was shed for the sins of the whole world—Christ crucified, whom apostles preached, and martyrs glorified in their death—Christ, who, to them which believe, is the power and wisdom of God in Himself, and by Himself is merely the πτωμα, the dead carcase fallen upon the earth—it is only in the Church that He really lives. And observe, too, that in these words (taken in their connexion and weighed carefully) it is not, after all, *Christ in* the Church who is the living and life-imparting principle; but it is *the Church* which alone lives and gives life to men. It is vain to say that the Church and Christ are one in such sort, that whatever is said of the Church is said truly of Christ. The whole volume before us proves that this is not the meaning. All experience proves the fallacy of such a statement. Besides, the Church which has any real unity with Christ, which in Scripture is called His body, is the true Spiritual Church, the mass of all faithful men; and

may not, without great danger, be confused with any earthly Church. The whole tendency of Scripture, as Dr. Wordsworth employs it, is to magnify man; the whole of its real intention is to exalt and magnify God in Christ. The end of the one is life, of the other is death. There is no saving efficacy in the religion which seems to have been so studiously taught at Harrow: wise saws about Church discipline and primitive practice, useful in their place, are not Christianity, and cannot save the soul alive. Christ alone is the light and life of the Christian system, which without Him is dead and dark. Least of all are such views calculated to engage the ardent affections of the young. They ask for bread, and no father in Christ has a right or ought to wish to put them off with a stone. Such doctrines may be expected by their inculcator, to teach reverence and love for the Church; but that will be no true reverence and love for the Church which is not built on Christ. The efficacy of these doctrines has been tried often and as often failed. With such doctrines, in spite of much learning—and, if report speak truly, in spite of much amenity and grace of manner—Dr. Wordsworth has not only failed in regenerating his school, but has almost ruined it. We cannot but rejoice in his retirement, and hope that his new opportunities will bring to his mind new and better views of the truth as it is in Jesus.

We have dwelt so long upon the views inculcated by Dr. Wordsworth, that we must defer, and not unwillingly, the consideration of the other two writers whose names stand at the head of our article to another opportunity. The importance of the subject is such, and the interest which must be felt by all in the progress of education so great, that none will blame us for dwelling fully upon it. The fact that increased attention is devoted to the young of this land—to the youth, especially, of the higher and middle classes—calls for our deepest gratitude to the Giver of all good. In it the eye of faith may perceive the sower sowing the seed of eternal life in the hearts of those whose characters are yet pliant and easily moulded. But, as has ever been the case, so it is now: the enemy is sowing tares at the same time. It is not enough that higher and better motives and principles are being inculcated, than those with which the last century was content: our object is not merely to train up boys with a high sense of honour, and a chivalrous attachment to Church and State as they are by law established; but we must strive to train up Christian men, who—their duty done here below—shall hereafter become saints in light. We must therefore watch, with a jealous eye, all who are entrusted with the care of the young, especially those larger, if not more responsible, spheres of usefulness, our public schools. While we would not wish any undue check to be

placed upon them, knowing that freedom of action is necessary to a right and efficacious government; we would yet remind all who fill these stations, that they are amenable even in this world to the tribunal of public opinion; and we would exhort all Christian parents to send their children for education *only*, to those who will undertake to train them in the principles of the Gospel. The lesson has already been read to the late head master of Harrow School, by which all others will do well to profit, that no suavity of manners, no amount of scholarship, will compensate for that influence which can alone be secured by a manly advocacy of the truth. Dr. Wordsworth's failure has been signal; for he has attempted that most useless and absurd of all trials, to sway the minds of the young by mere forms and ceremonies—by the outward pomp and semblance of a visible Church. Such efforts may succeed in making some advocates and supporters of a gorgeous ceremonial, but they cannot turn the heart to God: they have no power to subdue its deep-rooted evil. Sin and Satan will ever laugh them to scorn. There needs far more than canons of Church discipline, or decrees of councils, or maxims of Fathers, to guide and rule the hearts of men. There needs some principle, whose seat shall be indeed in the soul, but whose strength shall be in heaven; which, while it has power to move the heart, does not depend on the heart for its strength and growth. Such a principle can be, has been, found; it has been revealed to men in the Scriptures, is imparted to men by the Holy Spirit, has turned and can yet turn the hearts of all who receive it to their God. It is faith in Christ alone that overcometh the world; and he that shall seek to overcome the world in himself, or in others, by any other means, is, whatever men may think of him, however sincere he may appear to be, both deceiving and deceived. For 1800 years the same contest has been carried on, whether the world is to be regenerated by forms and ceremonies, or by the living Spirit of Christ. The world would fain have to contend with lifeless forms, and therefore employs all its energy in putting them forward as its real enemies. But Christ has left His Spirit in the world to strive with all its forms of evil; and whether we will or not it *will* strive; whether we help or not it *will* overcome.

Yet, though it be a matter of indifference to God whether we are found on His side or not—that is, though He can do His work without us—yet it is no matter of indifference to us. He that is not for Christ is against Him, and he that gathereth not with Him scattereth abroad. Let us take heed that we are found fighting on *His* side, and with *His* weapons, whose cause alone must at the last prevail.

WILBERFORCE'S AMERICAN EPISCOPAL CHURCH.

"A History of the Protestant Episcopal Church in America." By Samuel Wilberforce, M.A., Chaplain to H. R. H. Prince Albert, and Archdeacon of Surrey. London: Burns. 1844.

In these days the name of a publisher gives a character to a work, but the author before us has not hesitated to place his name among men of widely different sentiments from his own. The volume before us may rank among a truly English library, for it concerns every sound English Churchman in these days of strife and disunion, when men at home are rending the Common Church, to look around and see where are the elements of a wider and more Catholic union than our insular position exhibits to us. But we are quite aware that union is never strength unless it be a hallowed union, and, therefore, never can we have a holy connexion with apostate and idolatrous Rome. Indeed, the writer of the book before us takes the only tenable ground when he says, that the Romanisers in our Church are the enemies of any sound union. We cannot do better than give the sentiments at full length.

"Our own peculiar situation must make us watch with an unusual love the welfare of this body; for, as an independent national communion, this is our only offspring; and we are separated more or less from all around us. Old divisions, centuries ago, have parted widely the East from the West; whilst, nearer home, the deep pollutions and schismatical violence of Rome have rudely shivered the visible unity of Christendom; dividing us through our recovered purity of doctrine from all in union with herself, and leading to our separation from the mass of the reformed communions through that want of apostolic order with which the clinging curse of her old corruption has afflicted them. There are few sadder thoughts for faithful hearts than those which spring from the consideration of these multiplied divisions. Those who remember that their Lord's last prayer for His disciples was, that 'they all might be 'one,' must long earnestly for that time when, in visible oneness, 'the Holy Church 'throughout all the world shall acknowledge Him.' They must weep for the remembrance of those early ages, when those that believed in Christ in different lands were all seen by the joints of the common episcopate to be of one body and in communion with each other.

"How our present divisions can be healed, and the blessing of visible unity again be restored to the Church, the most sanguine speculation cannot forecast. But the first great obstacle which bars all progress towards it, is the fearful error that the different members of the Church must find their union with each other through union with the see of Rome. For this is, indeed, to deny the presence of Christ with His

Church, which is her true glory: since that presence would make her everywhere a centre to herself, and would unite her several parts between themselves by their common union with Him. This, therefore, exalts into the place of Christ that which they fondly name 'the Holy See,' and makes the Church the representative of an absent, instead of the instrument for conveying to each soul the mysterious presence of an unseen, Saviour.

"This one delusion must prevent our ever desiring any union with Rome. For it is not merely that her creed is defaced with human additions, or her practice fallen and corrupt on separate points: these we might hope to see one by one abandoned or reformed, until the time might come when we could be again united with her. But this cannot be until this master-deceit is altogether thrown aside; until she shall cease to exalt the Church, as she designates her own communion, into the place of Christ, and to require oneness with it, as the condition of union with her Lord.

"Most unlike this was the union of the earliest times; when, with no professed visible centre of unity, each diocese, under its own Bishop, was a free and equal member of the common body; and all was gathered into unity under one Head—their unseen but present Saviour. The best promise of such a restoration is in the wide-spread and intimate connexion of those branches of the Church which are reformed in doctrine, and apostolical in discipline."

These are simple truths, which will meet with assent from all who are not infected with Romish sorceries, and we are sure that real union can only rest upon such a basis. Nominal union, which is in reality secret division, may be found under a visible head and by a *formal* system; but this will never secure the union of hearts. There is a union in Russia; but it is simply and solely the union which autocracy compels. There is a union in England, which is real and binding in our civil system, although it is neither prominent nor describable. Here is its perfection; for it originates in a natural adaptation of mind to mind, by which the unevenness of one fits into the rough parts of another. Each in its place becomes a part of the social fabric, and without each, practically the whole is imperfect.

While, however, we are not blind to our *isolation*, it is not a source of unmingled regret; for it is more strong and forcible as an independent testimony to the strength and force of those Protestant and Evangelical principles which actuate our Church, and which have hitherto sustained its living theology, and which will never leave it, except as the presence of the Deity is said to have quitted the temple of Jerusalem, as a sign and presage of its utter ruin.

The early history of our American offspring is fraught with trial and difficulty, but now it is a tree yielding fruit in itself, and therefore may give its parent a lesson against unchristian doubt and fearfulness in its own trials; for the Church bears no perfect analogy to the life of the individual, as it admits of no wane in its age, but every trial supplies its after-time with true examples of endurance and prudence,

nd its strength increases day by day, and, perhaps we should say, *rial by trial.* And the Church has one advantage over the polity of he State: that its dangers are not new in kind, but are only reversions f old subtleties, against which her God has defended it, and will ever efend it while it depends upon His holy arm and guidance. But against he early existence of the American Church, there were not only angers which originate in man's depravity, but also the incessant iscomfitures which beset a young settlement. Yet, even in this is delight, since we learn that in the days immediately following the mancipation of our Church, it never occurred to rulers to send a olony without its chaplain; and we may also add, that these chaplains eceived instruction to have especial regard to the native inhabitants. Ve wish it were thus in these days, when wealth and power have ncreased; but we fear that it never can be expected while the Church as no actual control over so many in the nation. That day seemed rawing near, but Tractarianism has at all events delayed it, when our hurch would have numbered within its fold all but the very refuse of er people, and when the sympathies and the hearts of our masses ould have beaten in harmony with our Apostolical Church, and union, eal and lasting, have made us as impregnable from within as we are from nemies without. The fault of our position must not be laid to any part in articular, but lies at the door of the laity as well as the clergy, and is he cause for our deep humiliation and contrition. The fact is, that when eglect exists, and apathy holds its slumbering sway over any portion, very other member will suffer alike, and the mortification will spread self far and wide, until Divine power creates a spiritual resurrection, nd the body manifests the living and life-giving power of the Gospel. he Church in America had its difficulties from without, and consequently had no time for internal death. The restless enemy of ouls harassed it, since he could not opiate it. And he found much ccupation, for it was a proselytising body, not a stationary and mmoving statue. It was to go and preach, and therefore could not est. It bore the banners of peace, but it must plant or sow before t could gather or reap. It had not gorgeous ornaments, but simple ttire; and this was not seen in externals, but in the holy lives of its *onfessing* people. Indeed, we see more to admire in the unassuming hristian firmness of Mr. Hunt, the almost unknown missionary priest f the first settlement in Virginia, than in the self-imposed lacerations f Francis Xavier, though the one is a Papal Saint, and the other Protestant Presbyter. He is the greater hero who wrestles against eal evil, than he who fights the air in vain fear of imaginary enemies. atan can never subdue those who struggle in God's strength. He

will more safely fight against half enemies. Mr. Hunt was not, however, the first English clergyman who went to America; for long before men's thoughts were turned to settling in America, expeditions were manned under the prospect of acquiring wealth from the New Continent. Gold was expected from black ore, which was a kind of token of the present harvest of wealth which has sprung up after so many black toils and troubles. Captain Martin Frobisher made three voyages, and in one of them had with him "Master Wolfall, "a learned man, appointed by her Majesty's Council to be their "minister and preacher, who, being well seated and settled at home in "his owne countrey, with a good and large living, having a good "honest woman to wife and towardly children, being of good reputa- "tion amongst the best, refused not to take in hand this painfull "voyage, *for the only care he had to save soules, and to reform those* "*infidels, if it were possible, to Christianitie.*" (Hackluyt, vol. iii. p. 116; Wilberforce, p. 7.)

The first occupation of Master Wolfall was, on their landing, to administer the Holy Eucharist on the new continent, and offer a fresh sacrifice of prayer and praise. The attempt, which we call secular, was planned and carried out by Sir Humphrey Gilbert, and it is deeply interesting to trace the leading features of his plan, which were—"The "honour of God, compassion of poore infidels captived by the devil (it "seeming probable that God hath reserved these Gentiles to be reduced "into Christian civility by the English nation), advancement of his "honest and well-disposed countrymen willing to accompany him in "such honourable actions, and reliefe of sundry people within this "realme distressed." "These were great and noble ends, and they were "not lightly undertaken; he knew that the carriage of God's words "into divers countreys was a high and excellent matter, likely to excite "God's heavy judgements, if it were intermeddled in with base "purposes." Here is true devotion, and in marked and happy contrast to our late colonies. In fact, our forefathers were alive to the interests of religion, and had recovered great strength by the then recent Reformation. Mr. Wilberforce expressly refers the energies of our countrymen, in crossing these seas in barks so small, to the moral regeneration consequent mainly upon deliverance from Popery; and we quite accord with his view. The charter from the Queen confirms the Christian view which Sir Humphrey desired to carry out, and for which he sacrificed the bulk of his fortune. Nor was he daunted by the failure of his first expedition; but, in 1585, he again set sail, and once—and only once—more ventured upon the stormy seas; for, on the voyage, the storms increased; and, having refused to leave the

smaller barque, with these noble words, "We are as near to heaven by "sea as by land," in the following night was engulfed in the yawning chasm with all the crew. Sir Walter Raleigh, his half-brother, succeeded him, and Elizabeth honoured the new district by the name of Virginia, but, on this unsuccessful expedition, he found the potatoe root, and a herb of more questionable character, without which the previous ages endured existence, and from which some of us still wish to be entirely free. Indeed, we esteem, in this particular, as the wiser man, the country servant of Sir Walter who cast the ale in his master's face to extinguish the fire in which the fumes made him believe his master to be. Let this pass, however, and we may turn to the dauntless energy of Sir Walter, which made him despatch six expeditions on this fruitless errand, and enabled him to endure losses, and even the great loss of his son, with unbroken mind. The efforts of this master-mind roused the wishes of many to be his successors, and the next expedition sailed on the 19th of December, 1606, and reached Cape Henry, in Virginia, on the 26th of April, 1607. Provision was made in their charter for due observance of the rites and doctrines of the Church of England, and in it was the clergyman whom we have before named, Mr. Hunt. He appears to have been blessed in his labour of love, but difficulties beset the colonists on every side. Famine met them. Mr. Wilberforce quotes an expression of George Percy, brother of the Earl of Northumberland—"*Unwholesome water was our "drink; our lodgings, castles in the air.*" Half perished before winter; and all their strength rested in one man. Their governor, Captain Smith, whose life was a history of wonders, never yielded, but boldly stemmed the opposing torrent. He had fought against Spain in the Low Countries—the Turks in Hungary; was taken and enslaved; escaped from the Crimea, and came home for the Western Expedition by Northern Africa. Such is an outline of his life, which our author gives, and well was he suited to his office. His main coadjutor was Mr. Hunt, who, after losing his all by fire, died. His life was not long in this hostile land, for he was not among the number who lived to see Lord Delaware's arrival in 1610. It is curious to see how eager our countrymen were to establish colonies in America, for hitherto, disasters, by land and by sea, were the staple commodity of their existence. Lord Delaware's timely arrival prevented the departure of the remnant who had escaped from "*the starving time.*" The settlers had already embarked, but he recalled them, and the ceremony of relanding was consecrated by proceeding to church, and hearing Master Bucke, the new chaplain, make "a zealous and sorrowful prayer." Struggle followed struggle, and prayer followed prayer; and above all their trials

blessings came upon their fearful souls. The word preached profited some among the natives, and Mr. Wilberforce gives the following account of our first convert:

"Pocohontas, the favourite daughter of Powhatan, the most powerful Indian chieftain of those parts, then a girl of twelve years old, saved from barbarous murder Captain Smith, the early hero of this colony, whilst a prisoner at her father's court. For years she remained the white man's constant friend and advocate; and even dared to visit, on more than one errand of mercy, the new settlement of James Town. After Captain Smith's removal from Virginia, Pocohontas was ensnared by treachery, and brought a prisoner to the English fort. But her captivity was turned into a blessing. She received the faith of Christ; and was not only the first, but one of the most hopeful of the whole band of native converts. Her after-life was strange. She formed a marriage of mutual affection with an English settler of good birth; who, after a time, visited his native land, taking with him to its shores his Indian wife and child. She was received with due respect in England; visited the English court (where her husband bore the frowns of the royal pedant James I. for having dared to intermarry with a princess); and, after winning the good will of all, just on the eve of her return, died at Gravesend, aged twenty-two, in the faith of Jesus."

This was a bright blossom of early promise; but among the adventurers there was a spirit of dark and deadly paganism, which found its check in Captain Smith's laws. The severity of these is not a little startling to our modern ears; but of this we learn little from our author. It is true, he refers us to Dr. Hawks's work, on the Church in Virginia, in other matters; but in this there is a remarkable silence. We wish it were otherwise, for it should never shame us to confess that good men, in such times, have exceeded the limits which now are assigned for civil power. Those anxious for full information on such matters may find it in the work above named; of which we can say, that its small circulation in England is more lamentable than surprising. It appears that with our political disruption we broke off all thought that the people of that vast continent derived their existence from us. If they have forgotten their duties, surely, it is no reason why we should erase from our memories a once strong and affectionate interest; nor should we forget that, Republican as the States are, yet their country is not one "point," nor is every class of men responsible for the grievous errors and follies of the body politic, much less for those of any individual state. As English Churchmen we are in error if we overlook every pulse in the American Church, for it is a strong testimony to the independence of our own Church, and to the integrity of the polity of bishops, priests, and deacons. When they asked us for bishops, we demurred; when they sought counsel, they found none; and their sympathies were borne northwards, of which more than traces may be seen in their services. It might—nay, more—it must have been otherwise if our political

relations had not given a colour to ecclesiastical help, as if any amount of civil error could justify us in withholding from a people desiring it the apostolic order of Church Government. We may here remark that Mr. Wilberforce has been too diffuse in his account of the negotiations between the Episcopal Church in Scotland, and the Church of America, and appears to have written rather from amount of documentary evidence than from the necessity of the case. It is, however, much more easy to wonder at the reluctance of our rulers than to understand the real difficulties of the case; but it is quite manifest that our Episcopal rulers were unwilling to do anything which might needlessly offend the nation or this Government. With this anticipation of the question, we may return to the early times of Virginia, which was ever guided on Christian principles. Among many schemes of excellent character, we find the establishment of a college for English and Indian youth, and a settled salary for ministers. The council at home and colonists abroad agreed in such necessary steps. Bishop King, of London, gave £1000 towards the college. Directions were given to promote concord with the natives in every way—but it was a peace of short duration. The native spirit was roused, and a deadly plot for the utter extermination of the settlers was in part executed, and three hundred and forty-seven were, as if in a moment, left as dead. The safety of the colony was effected by what the world calls an accident, and Christians believe an immediate interposition of Divine Providence. The unsuspecting missionary was slain, as well as his flock; but his presence had saved the rest; for the Gospel had softened one man's heart, and by his information James Town was warned, and the natives spoiled of their prey. The remnant pressed to the town and famine followed them. Of eighty plantations but eight remained, and of two thousand nine hundred and sixty inhabitants only one thousand eight hundred survived. Instead of peace, hostility sprung up with fertile growth; and the hopes of Christianising pagans were darkened. In 1624, the Crown resumed its grant of the colony, and measures, as well as rulers, were in a manner changed. "Though their distance saved the colonists from that full severity of rule with which matters were administered at home by the Court of High Commission, yet its decisions were acknowledged as authority, and the harsh tone which was now, unhappily, assumed in England, was felt even in Virginia." The governor was decided, and the majority were strict Churchmen. Virginia was loyal, and, after the fall of the weak and unhappy Charles, was a refuge of expatriated cavaliers, and its population reached twenty thousand. "It capitulated," says Mr. Wilberforce, "on condition that the Common Prayer should be used one year, and that the

" usual ministers should also have their stated duties and emoluments." Disregard of any religion was the next feature of the system. Perhaps the religious fervour and enthusiasm of their neighbours in New England did not much improve their love of truth; for men will ever hate all because a part is wrong. The licentiousness of the Second Charles and his times found their excuse in the fanaticism of their Roundhead opponents, as if the Bible were less true because men pervert it, and as if truth must be deserted because some have misapplied it. We wish these wise followers of extremes would be consistent, and refuse to receive or pay money because counterfeit coin and forged checks are made use of by some designing and bad men. Cromwell's power reached Maryland, and his deputy, urging his opponents with a bitter persecution, afforded fresh cause for Virginian sympathy; and they, also, were the first to acknowledge Charles II., but they did not identify monarchy and despotism, for William and Mary were gladly received, as by all true Protestants they must have been.

The outline which Mr. Wilberforce gives of the neighbouring States is not written with that same spirit of fairness and impartiality. We see in it too little of a desire to estimate men by their consciences—too much eagerness to throw the blame of all errors upon men who, at least, had the merit of acting as best their principles led them. Indeed, in our opinion, Mr. Wilberforce might have spared us his opinions of points which did not strictly bear upon his subject; and we are almost inclined to believe that our author himself would easily consent to erase his allusion to Laud and Prynne. We are not defending Prynne or his principles; but still less can we apologise for an Archbishop who could exult in the torture of his victims, and wish once more to introduce the rack for his opponents. It is clear, that in whatever times our present primate might have lived, neither Laud's conduct nor his principles would be his rule or recommendation; it is our duty to disconnect our Church from such perverters of its benign and catholic spirit. We can best defend ourselves by disowning the spirit which produced, and the atrocious acts produced by, intolerance and superstition. The history of the American Church might have been written without balancing the excesses of individuals on either part. It would, however, be inconsistent if we did not give Mr. Wilberforce leave to speak on his own behalf, which he can best do when he attributes to its real cause the excess of religious intolerance at this period.

" The curse of Popery had long lain heavy upon England; and had eaten out, in great measure, the very life of Christianity amongst us. It was 'as with the people 'so with the priest;' or rather, the evil had begun with the priest, and had gone down to the people. When we look into the religious history of that period, we should

almost conclude that, with some few noble exceptions, in which the absolute deadness of the system in which he was set, forced the saint out of all system into a direct commerce with the unseen world, Christianity had, in the mass of cases, become a great scheme of formality. The withholding of God's Word from the people, the denial of the master truth of our being justified by faith only, and, above all, the robbing men of the presence of their only Saviour, by putting in His place those outward institutions which were intended to be signs and means of His true nearness to them—all this had wrought fearfully amongst us; and though through God's goodness there was doubtless underneath this frozen surface some hidden life kept here and there in being, yet, for the most part, formality had chilled it utterly. There was no dealing with the consciences of men; no treating them as individual souls, each one with the great mystery of spiritual life within, which was to be nurtured and perfected; but empty outward forms were all; and when once that divinely appointed organisation which, as the channel of God's living grace, was intended to quicken as much as to direct the soul of man, was itself thus changed into a set of lifeless observances, it could maintain any power at all, only by suspending within each of its victims the true energies of his own inner being. This, therefore, became the object of those worldly-minded men, who sought to use Christ's Church as an instrument for working out their own earthly ends. And so long as men's consciences could be wholly sent to sleep, this scheme was perfect of its kind; for it stilled the cravings of man's soul by the opiate of insensibility; passing over to the priest and the system, that care about his own inner self, which is, indeed, the charge of each reasonable being. So long, too, as men could be kept in gross ignorance, the fearful starts to which a sleeping conscience is subject could be set again at rest. There were penances, and indulgences, and remissions, and the showy jugglery of outward devotion, all specially directed to this end. And so for years had it been in England; prayers, in which the heart or even the reason of the worshipper could take little or no part, had been, for the mass of the people, the only allowed attempt at approaching God. Formalities and shows, which, at the best, addressed themselves to the sensitive faculties, these had been the food provided for the deep and wonderful spiritual life; and the reason had been abased until it received the lying legends of the day, instead of that Word of God which 'giveth light unto the eyes.'

"But so could it be no more after the time of Wickliffe. He had spoken words over these slumberers which had broken their charmed sleep. He spoke of God, of their need of Him, of the Mediator between Him and them, of their own inner being; and conscience had awoke, as the words reached their understandings. A multitude of men began to perceive that they were men; that they had souls, for which they must themselves care; as to them, above all, they were precious beyond price. They began to feel the need of personal religion. Strange and often ill-directed were their first efforts after it, as are the actions of men who are roused suddenly from a deep sleep; greatly did they need the soothing voice and guiding hand of their appointed pastors. But the religious system of the papacy could not guide their efforts and satisfy their new-born wants. Its whole desire was to crush them. This it soon found to be impossible; for to each one of these Lollards there was now revealed a truth, which he held as a reality, and which reached down to the very centre of his soul. It could not be torn from him; he must be slain first. He could not be made to cease believing, or cease feeling. The knowledge of his own humanity had flashed upon him; he could not forget it; and it must be dreadful to him, until he could find out its true healer. Hence, Popery strove in vain with those

who were once infected with this new disorder; and, finding this strife to be hopeless, it soon set itself to prevent its spreading, by marking out for death or sufferings each one who yielded himself up to it."

"The spasms of convulsion had followed in due course upon the "numbness of lethargy." The whole nation was a deep sufferer, and, by these sad strifes, it lost its noblest blood, and drove out some of its bravest hearts. "However mistaken was their zeal, they gave abundant "proof of their sincerity." They attempted to steal away from their country, that, in banishment, they might have a conscience unstifled. Persecuted first—hunted down because of their own mistaken, yet persevering and unbroken, hearts — they did, at length, escape to Amsterdam, and there they saw "Poverty's grim and grisly face." Hence to Leyden they came for twelve years; but they found temptations here, and so their minds were set on Virginia; and consent was yielded on principles of simple toleration.

Once more these "world-pilgrims" struck their tents, and embarked upon the mighty deep, but the waves were boisterous, and their vessel was "as open and leaky as a sieve." When they reached America, they were wickedly conveyed too far north; and winter saw half corpses, and spring threw its balmy influences upon only fifty living men. In 1627, a portion of land was sold them and those who had joined them, and an idea was formed at home of making New England a safety-valve by which Puritan zeal might escape.

By 1640, they numbered 4000 persons, which in fifty years became 100,000. By this means Connecticut was peopled, as well as a part of New Hampshire and Maine. We cannot resist the temptation of quoting the account of their troubles from our author:

"The suffering settlers burrowed for their first shelter under a hill-side. Tearing up roots and bushes from the ground, they subdued the stubborn soil with the hoe, glad to gain even a lean crop from the wearisome and imperfect culture. The cattle sickened on the wild fodder; sheep and swine were destroyed by wolves; there was no flesh but game. The long rains poured through the insufficient roofs of their smoky cottages, and troubled even the time for sleep; yet the men laboured willingly, for they had their wives and little ones about them; the forest rung with their psalms, and, 'the poorest people of God in the whole world, they were resolved to excel in 'holiness.' Such was the infancy of a New-England village."

Such was their character, and of such a spirit were they. A religion seemed to possess their whole existence.

"It is pleasant to believe that there were amongst them many whose whole hearts were governed by a strong personal religion; whilst it is as plain that their consciences were often scrupulous, and their self-will in religion great. Of their early piety abundant records are preserved. It was their first care, when they settled in the

west, to join themselves together in 'a covenant with God,' and, according to their forms, 'to constitute themselves a Christian Church.' The lives and writings of their early magistrates and governors are full of proofs of personal religion."

We know not how much sooner the colonies would have been reft from their fatherland, if the infatuated policy of Charles and Laud had allowed Hampden and Cromwell, and others, to quit England for this new land: but, leaving possibilities, we must express our wonder that men's eyes could have been so blinded to the futility and suicidal character of their decrees. Political liberty the rulers in their hearts disliked, and religious liberty was no part of any creed in those days. Puritans and dissenters were as intolerant as Laud in the Star-chamber; and they showed it in their intercourse with all who ventured to differ. Quakers especially found a bitter hostility from these lovers of peace. We do, however, believe that Mr. Wilberforce has over-stated their acts towards the heathen; for we have the strongest evidence that Cromwell issued his order for a universal collection, as a king's letter, in behalf of the New England Society, and Mr. Wilberforce says that the amount was large. Our author has not given this due prominence. He does allude to John Eliot's labours, whose "name is identified with self-denying "and successful efforts to spread the Gospel of the Lord amongst the "heathen of North America;" but it is not given, as it ought to be, as an indication of the Puritans' feelings on this matter. We presume that the massacre in Virginia was well known in Massachusetts and Connecticut; and this necessarily influenced their conduct. Eliot's was, indeed, a noble instance of the power of Christian truth; and within forty-one years of his first mission, a very great blessing had fallen upon their labours. In all this it is lamentable to think what carnage followed our settlements in America; and we wish our New England brethren to remember their fearful responsibility from this wholesale expulsion. The hatred of the race is only natural to man in his unchristian state—it is disgraceful when he knows the Divine rule of practice.

Pennsylvania was only one year younger than Virginia, and was founded by Dutch and Swedish emigrants; but it surrendered to the English in 1664. In 1683, William Penn bought of the Duke of York Newcastle Town, and twelve miles of surrounding country; and built Philadelphia for his colony of "Friends." In 1670, Carolina was granted by Charles to Lord Berkeley, who established Locke's constitution of perfect religious equality. In 1633, Lord Baltimore and two hundred Popish families transferred themselves to Maryland. This is the outline of the young settlements in America, and evidently seeds of disruption were sown, which in time bore an evil and bitter fruit. The

fruit did not grow from Maryland, for a majority of these colonists were Protestants in 1683, and in 1693 the Church of England was established by the State. In 1685, Dr. Blair was sent out as commissary of the Bishop of London, who held this office in Virginia for fifty-three years, and established a college for training Indian and white youth. This seems the commencement of the power used by the Bishop of London over the colonies, which Dr. Gibson refused, as resting on no authority, until the King gave him the commission. Dr. Sherlock in his turn declined it upon the same grounds, and as being far beyond the power of any one to execute aright. Dr. Bray found enough to occupy his time, but he appears to have been a man of wonderful energy and perseverance, of which signs are abundant during his life; and the falling off of discipline after his death, shows also how much had been done by one man.

Our readers must not imagine that all was well, either in Virginia or Maryland; for it was a discouraging field, and the labourers were miserably few. Dr. Bray set his powerful mind upon the discovery of a remedy, and the Gospel Propagation Society was begun in 1701, but this was no adequate remedy. There is, however, one truth which we may learn from the unspiritual state of these colonies, that no efforts short of a native ministry can maintain, much less propagate, the faith as it is in Jesus. We find that in America there was no one to ordain, and of those candidates for holy orders who came over to this country, it is calculated that death swept off one of every five before their return. In Connecticut they had a native ministry, and it alone can be called flourishing. In Virginia, with its Church of England institutes, there was no college, and only one school endowed with sufficient for the maintenance of a common mechanic. Two-thirds of all the little education of the colony were given by indented servants, or transported felons. The calamity was wider than Virginia, for "nowhere was the "Church flourishing and spreading." The curse of white and coloured slavery rested on Episcopalian Virginia, and unfortunately the clergy's rights and the laity's prejudices clashed, and disunion followed. There was a laxity among some of the clergy who had gone out to escape all interference; and the laxity of their lives compelled the laity to constitute themselves into an ecclesiastical tribunal. From this sprung the entire dependence of the minister on the people; and instead of denouncing vice and folly, he was himself at once denounced, and dismissed if he offended by the discharge of his duty. Instead of a teacher his office made him a servant. To check such evils, for one hundred years petition after petition was made for a bishop; and at last, wearied with quiet non-compliance, one of the non-juring bishops

consecrated two to the office, who went to America to spread schism under the guise of episcopacy. This act appears to have thrown back the cause of episcopacy; and when, afterwards, Connecticut sent deputies to the states to excite them to petition for bishops, coldness and refusal met them in all quarters, and episcopalians were quarrelling one among another, instead of defending the common post. Mr. Wilberforce quotes from a Fulham MS. a passage which, in a petition for bishops, rests it upon the fact, that one of these two men was promoting disaffection to King George. Dr. Wilton was at once recalled, and Talbot dismissed from his office. It surely never would add to the popularity and dignity of episcopacy, that two bishops should be compelled to hide their episcopate, and secretly propagate the errors and follies of the non-jurors; and, naturally enough, doing evil that good might come, produced only unmitigated evil. We are compelled to assent to Mr. Wilberforce's view of this period in general. "Altogether "there are few of the marks of the Church Catholic impressed in that "age," (1668 and onwards) "upon the English branch of it settled in "America. Seldom, if ever, was she zealous, and full of love and "holy union inwardly; and to those without, 'terrible as an army with "'banners.' There was a general languor of devotion; sects and "divisions multiplied, and often gained upon the Church; her own "sons grew careless or apostates, and scarcely anything was done to "bring the Indian tribes around her to the knowledge of her Lord." One, however, of the most striking instances of self-devotion, may be found in Dean Berkeley, afterwards Bishop. He was very anxious to establish a college; and our author quotes a letter from Swift, whose irony still speaks volumes in his favour. He was Dean of Derry, which Swift calls the best patronage in Ireland. He resigned all, and came over to England; gained the ear of George I., by which means £20,000 was granted in the Commons; but Sir Robert Walpole managed to retard it for one year and a half, until, in 1727, nearly all which was a hindrance was removed, when the death of the King made it necessary to begin all once more. In 1728 he sailed with his wife to Rhode Isle; but influence at home retarded his grant, and after three years' labour and absence information from Bishop Gibson sufficed to show him that the minister was decided in his opposition, and all his efforts would fail, which at once induced him to return, having left his library as a legacy. We must not speculate upon the effects which his master-mind would have had in that sphere; but the character of his mind is enough to show us that he could not have laboured without giving a reasonable prospect of success. Providence saw fit to retain him in England, to advocate the cause in which he had begun to labour.

The revolution came, and most of the clergy were loyal—inde
author says it of all north of Pennsylvania, in which part our ov
sionaries were most extensively dispersed. In the south there
the same report, but many of these were loyal in the midst
dangers. Some not only forgot their King, but their office; an
"*of the Virginian clergy had risen to the rank of Brigadier-G*
"*at the close of the war.*" We may say that "they went out f
"because they were not of us." After the Revolution, religion c
in every part. The good fell upon a very wintry season. Bapti
all alike suffered in personal religion from this unnatural wa
sword had swept all before it, and religion had been their inhe
therefore they must also extirpate this. As our author says, "the
"loss of those great settlements was intended to teach England t
"vast colonial empire was a trust from God; and that, if she wo
"use it for His glory, it should wither in her grasp."

The churches of Connecticut were desirous of having a Bish
them before they proceeded to any decisive measures, and acco
sent over to England Dr. Seabury. The English Bishops were
to consecrate, but the necessity that the prelate should take the
allegiance was a serious impediment, as well as some other circum
At last Dr. Seabury was consecrated in Scotland, and a concor
entered upon, with the stipulation that he should use the
communion office. The General Convention, however, were
to send their Bishops elect for English ordination, and amon
one far-famed for his moderation and excellence. He was the
palian Chaplain of Congress during the war, and was, th
unexceptionable to the popular party. The English Bishops st
for a conformity to our Church service. Convention met, consi
lay deputies and clerical deputies, as at present constituted, a
alterations in our service are the following:—The Athanasia
was struck out, with the Visitation of the Sick. The use of th
in Baptism, and the passage in the Ordinal, "Receive ye th
"Ghost," are left optional. The words "verily and indeed,"
Catechism, are changed into "spiritually." The Prayers of Obla
Invocation, in the Eucharistic Service, are restored to their origin
The Lower House offered no opposition to these last. Our re
have marked their sense by placing them in a part of the servic
no evil interpretation can be drawn from them. The Nicene Cr
restored, and the clause "He descended into Hell" was allowe
paraphrased. It is worthy of remark, that Dr. White determ
hand down the English succession. In after Conventions, wit
dissension, the English Articles were received with the modi

necessary for the republic. These advantages did not render the Church flourishing, for this period of its history "is one," says Dr. Hawks, "for the most part, of such gloomy darkness, that the smallest ray of "light is felt to be a blessing."

The outline of the practical government of the Church may not be uninteresting to our readers:

"The union of the whole Church was maintained by a 'general convention' or assembly 'of clerical and lay deputies' elected by each diocese, not to exceed four of each order, which met once in three years, to pass general canons, and determine any question which concerned the common interests of the whole Church: each diocese to have one vote; all questions to be settled by a majority of voices, each order having a negative upon the other whenever they should be required to vote by orders. Further, a like body of lay deputies and clergy met every year in 'diocesan convention,' to order, in subjection to the general canons, all which specially concerned that diocese. One function of the diocesan convention was to nominate a 'standing committee,' which, during the intervals between its session, carried its decisions into execution in the diocese, and, with its fellow-committees, formed, in some respects, a standing council of the whole Church. Within the diocese, again, each separate parish had its own vestry, which, besides possessing many administrative powers, elected its delegates for the 'diocesan convention.'"

We must examine this system, with a remembrance that the laity, as our author states, "are a part of the Church, and were ever so treated "in primitive times." No constitution can be perfect which neglects this fact; but we agree in his regrets that American clergy are so dependent upon their flocks in a financial point of view, for it fetters a man, either consciously or unconsciously, in his ministrations. Sure we are, that the evil in the human heart and a love of praise, are a snare dangerous enough, without superadding to it the fear of starving or expulsion. In it all "we must never overlook the master-truth, "that in the presence of the blessed Spirit of the Lord is the only life "and strength of the whole Church. His gracious breath revives its "love and purity; His withdrawal leaves it dry and withered." Here is the grand truth which should ever meet us, and accompany us in our Church disquisitions. It will not allow us to over-estimate the rich in God's house, as is done in America, and ever will be done where a Church is more a commercial speculation than a place in which are gathered souls. We must not, however, throw difficulties in the way of our brethren, but rather make allowances for the peculiarities of their position, alway remembering that, if our own position is superior, we are responsible to God for more due to His Holy Name and His truth.

Mr. Wilberforce traces out the distinctive features of the characters of the bishops, and gives us the unyielding churchman in Dr. Seabury;

the mild and yet earnest Christian in Dr. White; the accom scholar and yet energetic collegian in Dr. Madison; the wild an latitudinarian in Dr. Provoost. We recommend to Mr. Wa Dr. Moberley, men who seem utterly unable to comprehend in w the doctrines of free grace are compatible with earnest obedi God's commands—to such we recommend Mr. Wilberforce's op Dr. Provoost:

"It was urged commonly against him that he brought forward with but li minence those peculiar features of the Christian dispensation which are us tinguished as the doctrines of grace. There seems to have been too much fo for the charge. The language of his own defence is by no means satisfact was accused, he says, of endeavouring to sap the foundation of Christianity, he made a point of preaching the doctrines of morality, guarding his floc same time against 'placing such an unbounded reliance on the merits of Ch 'think their own endeavours quite unneccessary, and not in the least availab 'vation.' This language savours of a most dangerous school, and implies indistinctness as to Christian truth. Morality, indeed, in its highest se Christian teacher must always enforce, and he must lead men to be most stre 'their own endeavours' after salvation, 'working' it 'out with fear and tre but not as if (which this mode of speech implies) there were some opposition the fullest statement of Christian doctrines and the enforcement of mora between labouring heartily themselves, and 'placing an unbounded reliance 'merits of Christ.'"

To assert that the Lutheran view of justification is licentious, it precludes judgement according to deeds done in the flesh, is t of minds narrowed by prejudice, and wrapped up in their ow importance. We beg such persons to use their understanding, look beyond their own confined circle, that their radiations may towards the centre of their absolute fiat. That bishop who tal morality, and little of the doctrines of grace, soon found his cha tiresome for his natural morality, and left it in desolation. In Dr. Provoost, we are met by the startling fact, that the worst opp offered to sound principles ever came from Virginia, which was o citadel of episcopalians, and confiscation of church property on ceded ruin and profanation of churches. But in the lowest earthly favour, all was restored by God's blessing upon on Dr. Moore, of New York, was called to the episcopate, and, afte doubting on his part, and entreaties from the new diocese, he y and in his office traversed mountains of blue ridge, and neared Carolina. "His tone of preaching was earnest, affectionat "simple. It raised the cross of Christ and His salvation be "eyes, and God gave to him the hearts of men. His zeal was "gious, and zealous pastors of the flock quickly gathered round Dr. Moore also founded a college, and formed a fund to aid pious

men; by which, in 1836, nearly one-tenth of the clergy had been assisted; one-sixth in Ohio; one-eighth in Pennsylvania; one-fifth in Maryland; and a large proportion in Virginia. We will quote, as a happy contrast to Dr. Provoost's Socinian theory, the aged bishop's advice to his clergy: "Be determined, I beseech you, to make full "proof of your ministry. Preach Jesus Christ and Him crucified. In "all your trials, my beloved sons, may the Almighty be your place of "refuge; and underneath you may He place the everlasting arms of "His love." With his "latest voice," he declared his own hope that he should "proclaim the riches of redeeming grace," and assert in his last moments that "God is love." This holy man did not stand alone; for American Episcopacy has had its Hobart, and many others; but we willingly dwell for a moment upon such characters, which are full of holy zeal. Bishop Hobart's career was marked throughout, and his episcopate especially so, from his age and its tone. He was a Protestant in its highest and best sense. Let us refer again to our author:

"He cautioned them as plainly against any inclination towards 'the gorgeous and 'unhallowed structure of the Papal hierarchy,' on the one side, as against 'the tumults 'of schism on the other.' He had no shrinking from the title Protestant, and was wholly free from the temper which confounds the maintenance of Church principles with a secret inclination towards the Romish communion. 'God forbid,' was his own declaration, 'that I should say aught against the right of private judgement in 'matters of religion when properly exercised. The doctrine that every man, being in-'dividually responsible to his Maker and Judge, must, in all those concerns that affect 'his spiritual and eternal welfare, act according to the dictates of his conscience, is that 'cardinal principle of the Protestant faith which should be most soundly guarded.'"

The course of the narrative brings us, also, to Bishop Chase, the missionary and first Bishop of Ohio. This man's life is a chronicle of wonders and perseverance; but all our readers know good Bishop Chase. No difficulties overcame him. The fears of friends and the sneers of enemies did not daunt his zeal. What America would not, or could not, effect, he came and asked their fatherland to accomplish, and he did not ask in vain. The colleges which he, by this means, founded, sent forth many labourers, and the bishop's spirit reigned in them. A dark field became bright when God's Spirit shone upon it. Many a soul was gathered into the heavenly garner. Bishop Hobart was occupied in a mission to some aborigines who had received Christianity, of which our author gives an affecting narrative; but we have already allowed ourselves to tarry too long in Mr. Wilberforce's interesting pages. We will not enter upon the histories of the living, but will here, most unwillingly, stay our progress. It

would be hazardous to allow ourselves to write on the present episcopate; and we hope that it is unnecessary to follow Mr. Wilberforce in his abhorrence of the slavery in America; and that enough has been said to lead our readers to examine for themselves, either the popular work before us, or one more documentary and more particular in its narrative of events. Certain it is, that the perusal of the work before us will bind our sympathies more closely to our western offspring, and must cause all our readers to pray with increased fervour for the accomplishment of His promise, that the kingdoms of the world shall become the kingdoms of our Lord and of His Christ, and that a blessing may rest upon the Protestant Episcopalian labours in all quarters of the globe. The United States are in a fearful state, socially and politically. The recent election of a President has thrown them into the hands of a faction. Political Romanism has worked its way, as of old, insidiously among them. The joy that they experienced at Irish traitorism to us, is now, by Providence, turned against themselves; and Irish papists may be found as inconvenient subjects in America as they are in the Emerald isle. Fearful is their position; and yet one element of preservation is manifest in the steadiness and truth in the Protestant Episcopal Church. By this alone will Popery and infidelity be surely resisted, and peace and order maintained.

ROMANISM AS IT IS.

"The Accusations of History against the Church of Rome." By the Rev. George Townsend, M.A., Prebendary of Durham. A new Edition, revised and corrected by the Rev. John Edmund Cox, M.A., of All Souls' College, Oxford; Afternoon Lecturer and Senior Curate of St. Dunstan's, Stepney. Published for the Protestant Association. London: W. H. Dalton, Cockspur Street. 1845.

"The Encyclical Letter of our Lord Pope Gregory XVI. issued May 8, 1844. Translated into English, with the Latin Text, and authorised Italian Translation By Sir Culling Eardley Smith, Bart. London: Snow. 1844.

"The Romanism of Italy, preceded by a Correspondence with the Catholic Institute of England." By Sir C. E. Smith, Bart. London: Snow. 1845.

We have grouped these publications together, as they form very seasonable antidotes to the current poisonous and trashy productions of the Roman and Romanising parties in this country. The Protestant Association, some short time back, opened a special fund for

nting standard Protestant works, by popular writers, in a cheap m. It has been enabled, by these means, already to publish nine umes of the series, some original, and others selected from the con-versial writings of our best divines. The last which has made its pearance is the volume which heads this article. It is needless to ak particularly of Mr. Townsend's work, as it has stood the test of ars, and remains to the present moment unanswered and unanswer-le. The present edition professes to be "carefully revised, and several references have been added, together with a translation of the Latin documents appended to the former editions; it is also published in a different form, and at a cheaper price, in order that it may be brought within the reach of every person who is anxious to become acquainted with the points of difference between the doctrines of Protestantism and Roman Catholicism, with the hope that it may prove as useful in the present day as it did upon its first appearance—'for the propagation of the sound principles of truth in opposition to 'the many specious and insidious forms of error still inculcated and 'maintained by the system of the Church of Rome." This extract rom the editor's preface clearly defines the object both of the original ork and of its present republication. Mr. Cox has performed his ditorial task in general very satisfactorily, and conferred additional alue on an already very valuable production. "The Accusations of "History against the Church of Rome" will now be read by hundreds ho have never seen the original edition; and while it will spread the earned Author's fame over a still wider circle than it has yet reached, Protestant principles will, it is to be hoped, become more firmly rounded in the minds of many who, from simple ignorance of the angerous tendencies of all Roman errors, have hitherto looked with ndifference upon the contest which is now being waged between the octrines of the Reformation and the corruptions of Popery.

But, it may be asked, is it either prudent or charitable to open old ounds afresh—to rekindle the flame of old contentions—and to bring o bear upon the religious questions of the nineteenth century the ncouth spirit and illiberal maxims of the sixteenth and seventeenth? ur answer, and our justification, will be found recorded in "The Popish 'Documents," published by Sir C. E. Smith, in "The Encyclical 'Letter of Pope Gregory XVI.," and in the correspondence which has aken place between the worthy baronet and the Catholic Institute on he present working of the Romish system in Italy.

Popery has never changed, except for the worse; and, until utterly destroyed by the Lord and the Word of His power, Popery will remain unchanged. Its principles, its objects, its whole character and scope will

ever be the same. Its professions may vary; its methods of action m
alter; now it may threaten—now it may flatter; to-day it may light the fir
of the Inquisition—to-morrow it may disclaim the doctrine of religio
persecution; at the very same instant it may permit in Italy what
finds convenient to disown in England; all these arts it has practis
from time immemorial, and continues to practise to this hour; but
its essence Popery is Popery still; no less the wolf ravaging Chris
flock, because ever and anon it disguises itself in sheep's clothing.

In this brief Encyclical Letter, put forth for the peculiarly Romi
purpose of condemning the circulation of vernacular versions of t
Holy Scriptures, there are embodied some of the most pernicious erro
of that corrupt Church. If there be, therefore, any one of our read
who may charitably have supposed that the principles of Rome ha
undergone either change or modification, this Papal Bull will, in
instant, undeceive him. The accusations of history are not strong
than the accusations which we can frame out of this suicidal document
his pretended Holiness. No wonder that the Bible is designedly wit
held from the members of a Church, whose Head cannot indite a sho
pastoral letter which shall not be filled with the grossest Anti-Scriptur
statements from one end of it to the other. The following analys
incomplete as it is, will suffice as a specimen of Papal teaching a
Papal assumption, in the present day:

1st, It is assumed as indisputable truth that *the Bible is not the s
rule of faith.*

We are informed, in p. 11, that "even from the first age of t
" Christian name, this art has been peculiar to heretics, that, repudiati
" the traditionary Word of God, and rejecting the authority of t
" Catholic Church, they either interpolate the Scriptures by hand,
" pervert them in the explanation of their meaning."

Again, in p. 12: "To those societies, however, it matters little
" nothing into what errors the persons who read the Bibles transla
" into the vulgar tongues may fall, provided they be gradually acc
" tomed to claim for themselves a free judgement of the sense of
" Scriptures, to contemn the Divine traditions as taught by the Fath
" and preserved in the Catholic Church, and even to repudiate
" Church's direction."

Once more, in pp. 12, 13, it asserts "the earnest desire which, e
" in recent times, Popes, and other Catholic dignitaries under th
" guidance, have felt that nations of Catholics might be more carefu
" instructed in the written and traditionary Word of God." Mark
above expressions, "the *traditionary* Word of God;" "the written
" *traditionary* Word of God;" "the *Divine* traditions as taught by

'athers and *preserved in the Catholic Church.*" Not only, therefore, the Scriptures of Truth not the sole rule of faith, but the traditionary rd of God, which is equal and supplemental to the written Word, is served only in the Papal Church; for the "Catholic Church" means, Romish interpretation, the Church of Rome; since this Church anathetises and excommunicates all who are not joined with herself in ndage to the Papal supremacy. From this one fundamental error, may, by the simplest logical process, derive nearly every other doctnal corruption of the Romish communion. Let the written Word of od be either superseded or perverted by traditionary accretions, rough the perverse ingenuity of man; and let those traditions be, oreover, held to be as really the Word of God, and, therefore, as really thoritative as the Holy Scriptures, and we boldly assert that there is o form of error, be it ever so gross, be it ever so destructive, that will ot, sooner or later, find its way into that Church which sanctions is monstrous doctrine. The only test of truth is the Word of od; but if traditions be placed on a level with it, then, instead of ing tested by that Word, they become at once an authoritative test of emselves. They are admitted to be the Word of God without being ied by the only declaration of truth left to us on record in the Holy criptures, and, like the Pope himself, first usurp a spiritual supremacy er the consciences of mankind, and then rely on that flagrant act of sumption for a proof of the genuineness of their title. In this carinal error, then, Rome has undergone no change.

2. It is asserted that *Rome is the See of Peter and the Supreme See f Christendom.*

In p. 10, Peter is incidentally called "the chief of the Apostles;" nd in p. 23, it is maintained as an undoubted verity, that at Rome was tablished, "by the Divine disposal, the supreme see of Peter." In . 26, Rome is called "the very centre of Catholic unity." Of course e Popedom cannot be less on this principle than what it is stated to be p. 26, "the supreme apostolate;" since "the see of Peter" is that on which the Lord Jesus Christ has built the impregnable foundation of His Church." Whatever, therefore, the Pope does, he does by irtue of his "supreme apostolate," and his "apostolical authority." le "condemns and reprobates, by name," the Bible societies, and the lew York "Christian Alliance Society," established for the purpose of irculating the Scriptures in Italy; and he gives us fully to understand hat if any "have joined them, or shall hereafter join them," now that he Pope in the exercise of his supreme apostolical power has enjoined o the contrary, they "will be guilty of a grave crime before God and the Church." Can arrogance—can fatuity go farther? Were not souls

kept in a state of awful slavery by the enforcement of this spiritual assumption, the whole subject would be simply ludicrous. Peter the Apostle, and Gregory the Pope! Can there be a contrast more striking between any two persons that might be named, than between the Apostle of the Circumcision and his pretended successor? "Rome "the very centre of Catholic unity!" What a palpable misnomer. Rome may be a centre, and it may be a centre of unity; though we are far from granting that there is more than a mere appearance of unity in that troublous communion: but to call it a centre of *Catholic* unity, when it has either repudiated or corrupted every doctrine and practice that can rightly challenge the name of Catholic, what is this but an attempt to blind men's eyes to the real truth, and, by means of these desperate assertions, to take unwary souls by storm, just as some cunning mountebank makes his gaping auditory give credence to his supernatural power, from the sheer recklessness of his impudent pretensions? On this point, then, we find that Rome has undergone no change.

3. It is asserted that *repentance expiates sin.*

We find this fundamental error of Romanism once stated in p. 30; but in such undisguised terms, that if it were repeated a hundred times over, it could not be presented with greater repulsiveness to the scripturally-enlightened mind. The Bishops are enjoined, "to apply all the energy "of their endeavours, that if any persons have suffered themselves to be "seduced by such sectaries and propagators of noxious books, they "may, by God's grace, be led to acknowledge the gravity of their sin, "and *strive to expiate it by the remedies of a salutary penitence.*" We doubt whether Sir C. E. Smith was not too charitable in translating the Latin of "pœnitentiæ," in the above passage, by the word "peni-"tence." Knowing how the word has been, by the Romanists themselves, rendered *penance*, in their English translation of the Vulgate, we prefer adopting their own version, as it much better expresses the peculiar kind of pœnitentia which Popery dignifies by that term—not heartfelt, spiritual sorrow for sin, leading to faith in a crucified Redeemer, whose blood cleanseth from all sin—but external acts imposed by the authority of the priest, without any reference to real conversion. Let us, however, give Romanism the benefit of an ambiguous use of the word; the sentiment conveyed in the above extract is not a whit nearer to Gospel truth. It is a doctrine which the strictest Socinian would at once subscribe. If sin it be to read the Scriptures, if a grave crime it be to peruse such works as D'Aubigné's History of the Reformation, and M'Crie's History of the Reformation in Italy, and if his Holiness, from the chair of St. Peter, denounces both the Bible and

ers of it with the weighty anathema of his supreme apostolate, e should have given us something not quite so far removed from doctrine as the injunction to "strive to expiate" our Bible- infulness, "by the remedies of a salutary penitence." Peter not to assert, that "there is no salvation in any other than Christ of Nazareth; for there is none other name under heaven among men, whereby we must be saved." Peter told Cornelius, Christ "gave all the prophets witness, that through His name ever believeth in Him shall receive remission of sins." Peter the "sprinkling of the blood of Jesus Christ;" of a redemp- tained "not with corruptible things, as silver and gold, but with ecious blood of Christ, as of a lamb without blemish and with- ot;" of spiritual sacrifices only "acceptable to God by Jesus ." But what neither Peter nor the whole college of the ever said, what individually or collectively they would have d at the bare thought of saying, it has been reserved for egory XVI. to enjoin upon his poor deluded flock — to strive te "the gravity of their sin by the remedies of a salutary nce." Pope Gregory XVI. speaks only as his equally scrip- edecessors have done. Here, again, Rome has undergone no

e Virgin Mary and the Saints are openly invoked.

33, at the end of the letter, occur these words: "invoking also st pious deprecation of Peter the chief of the apostles, and of her saints, and especially of the most Blessed Virgin Mary, to it is granted to exterminate all heresies throughout the entire " These are truly awful words. To the exclusion, be it of the all-prevailing advocacy of Him "who ever liveth to intercession" for His people; without a bare allusion to His o has declared, "no one cometh unto the Father but by Me;" a most unblushing appeal to the mediation of Peter, and all nts of the Roman calendar—"the other saints"—but especially irgin Mary. Nor is even this enough for the occupier of the Throne; he cannot conclude without another monstrous , not only unwarranted by the letter, but repugnant to the aching, of Holy Writ, that to the Virgin Mary "is granted to inate all heresies throughout the entire world." The Word of the Virgin Mary, is that sword of the Spirit which shall lay l entirely destroy, "all heresies throughout the entire world." great heresy, Popery itself, is now quailing before the nd majesty of that Word, which has already given more e severe wound to its unscriptural pretensions and per-

versions of Gospel truth, and which shall, in God's good tim
the death-blow to Antichrist. But Mariolatry is not of recent g
Here, also, Rome has undergone no change.

5. *The Bible in the vulgar tongue is prohibited.*

The encyclical letter is directed throughout against the read
the Scriptures by members of her communion. The extent to
the prohibition is carried will be seen by the following quot
pp. 27, 28: "Moreover, we confirm, and by apostolical au
"renew, the aforesaid directions already issued concerning the
"cation, distribution, reading, and retention of books of the
"Scripture translated into the vulgar tongues." P. 29: "At th
"time, it will also be your duty to seize out of the hands
"faithful, not only Bibles translated into the vulgar tongue, pul
"contrary to the above directions of the Roman pontiffs, bu
"proscribed or injurious books of every sort." What is meant
above allusions to former directions, may be seen in pp. 15 e
where an historical sketch is given of the labours of previous Po
prevent the circulation of the Scriptures. We give one extract,
will be, no doubt, considered abundantly sufficient: "Accordin
"read in the rules, drawn up by the Fathers chosen by the Cou
"Trent, approved by Pius IV., our predecessor of happy memor
"prefixed to the index of prohibited books, a provision of general
"cation, that Bibles published in the vulgar tongue should be a
"to no persons but those to whom the reading of them was
"likely to be productive of an increase of faith and piety."
Dreadful calumny against the pure, life-giving Word of God!
the Pope very Antichrist, when he can deliberately insinuate that,
any circumstances whatsoever, the perusal of the Scriptures c
harm? To know the truth, and to obey it in the love of it, are, i
two very different things; and persons there have been from th
ages of the Christian name, who have wrested the Scriptures to
own destruction. Is this, then, an argument in any degree va
prohibiting men from reading, each for himself, the sacred Ora
God? Will it not equally apply, in this sense, to the preaching as
reading of the Gospel? And yet we find even the Pope himself o
for decency's sake, to recommend to his "venerable brethren, to
"themselves daily, more and more, to the preaching of the W
"God." What will the Roman Pontiff say to the case of the Be
who tested even an apostle's preaching by the Old Testament re
"searching the Scriptures whether these things be so?" Di
cease preaching, in season and out of season, the unsearchable
of Christ, because he well knew, that to some his ministerial

would be "the savour of Death unto Death?" Did he shun to declare to any one "the *whole* counsel of God?" But enough, Pope Gregory boasts of the reiterated efforts of his apostolic predecessors against the Reformers, the Jansenists, and other Bible-reading heretics; and all he desires is to take their anathemas as models for his own. Here, also, it cannot be said that Rome has undergone any change.

6. The *civil power is appealed to, for the enforcement of spiritual censures.*

The expression already quoted, "The remedies of a salutary penitence," savours strongly of the Inquisition. We cannot divest our minds of the practical commentary, afforded by that spiritual tribunal, upon the "remedies" which Romanism ever and anon has determined to apply, for the benefit of heretical souls. Penitence, or penance, or whatsoever precise idea the word "pœnitentia," may be conceived to convey, has frequently been of that involuntary character, which the thumbscrews and the rack have such a manifest tendency to produce. Not content, however, with gently insinuating in this softened phrase the probability of recusants being consigned to the tender mercies of the inquisition, the supreme Pontiff, in page 31, expresses his firm belief, that the endeavours of himself and of his venerable brethren to reclaim lapsed Bible-readers, "will be aided by the help of "the civil powers, and especially by that of the most potent princes of "Italy, as well on account of their distinguished zeal for preserving the "Catholic religion, as because it cannot have escaped their wisdom, "that it is highly to the interest of the common weal, that the aforesaid "designs of the sectaries should fail. For it is evident, and proved by "the continued experience of past ages, that there is no readier way to "draw nations from their fidelity and obedience to their princes, than "that indifference in the matters of religion, which the sectaries propa-"gate under the name of religious liberty." When Urban II. declared it lawful for the subjects of excommunicated kings to break their oath of allegiance to them, and when Clement VIII. gave a plenary indulgence to the Irish to encourage them to an insurrection against Queen Elizabeth, were these orthodox possessors of the supreme apostolate members of some Catholic "Christian Alliance" society of former times, that they attempted "to draw nations from their fidelity and obedience to their princes?" Perhaps his Holiness Gregory XVI. will be kind enough to answer the question. To our beclouded minds "religious liberty," and "indiffe-"rence in the matter of religion," are not precisely synonymous terms; nor can we, as at present advised, see much connexion between reading the Scriptures and revolutionising kingdoms. We may, indeed, fancy not a little similarity between Popery and Tyranny; and think it no

difficult matter to prove that the most Romish sovereigns have on the whole been the most bigoted and oppressive. The artifice, however, of the above-quoted passage is obvious. The Pope wishes to enlist the services of the secular powers in aid of the spiritual; and no better method can be devised for the purpose, than to invent political dangers, and excite political fears. Is there anything new, anything wonderful, in this last display of the subtle expedients of the Vatican? Nay, in this, as in all other points, Rome has undergone no change.

When men have a bad cause to advocate, mystification is a favourite rhetorical figure, and abuse is not sparingly applied. Just in this way does the Pope, in his encyclical letter, deal out a *quantum sufficit* of both these indispensable ingredients, and, from the chair of Peter, give utterance to expressions not wholly in accordance with either charity or truth. We have already quoted a passage in which he more than insinuates that the versions circulated by Protestants are "either inter-"polated by hand or perverted in the explanation of their meaning." In the course of eight lines, in pp. 20, 21, we have the polite expressions of "snares," "fraud," "contagion," applied to the distribution of those versions. "Nothing is more likely," says the same infallible authority, "than that in the versions of the Scriptures multiplied by the Bible "Societies, the most grievous errors may be inserted by the ignorance "*or fraud* of so many interpreters." (P. 11.) If this be not sufficient to deter every true son of the Catholic Church from even touching the outside cover of these ensnaring, fraudulent, contagious versions, surely, the following appalling picture of both the motives of those who distribute the Bible, and of the fearful results of reading it, will convince the most obstinate and deter the boldest: "To those societies, however, "it matters little or nothing into what errors the persons who read the "Bibles translated into the vulgar tongues may fall, provided they be "gradually accustomed to claim for themselves a free judgement of the "sense of the Scriptures, to contemn the Divine traditions as taught by "the Fathers, and preserved in the Catholic Church, and even to repu-"diate the Church's direction." Observe the dreadful climax of heresy and impiety! What, shall a man who has an immortal soul to be saved, and who must stand before the bar of heaven to give an account of *his own individual* faith and works, shall he dare to "claim for himself a "free judgement of the Scriptures"—those Scriptures which Paul himself tells him "are able to make him wise unto salvation through "faith which is in Christ Jesus"—shall he dare to prefer the Word of God to the traditions of men—nay, shall he even presume (oh, height of criminality!) "to repudiate the Church's direction"—the direction of that Church which offers him salvation by proxy, and the merits of

ints instead of the merits of the Saviour? Oh, faithful Catholics, be arned in time; flee, for your lives, from the moral pestilence which ese arch-heretics would spread over the length and breadth of the nd; your ignorance of God's Word is the bliss of Paradise; only let e Protestant serpent induce you to taste of the fruit of this forbidden ee, and in that hour you die! You know not into "what errors the per-ns "who read the Bibles translated into the vulgar tongues may fall;" the Church's direction" is all you need attend to for time or for ernity. We, the Supreme Pontiff of the Church, hold the keys; we ant absolutions and indulgences; we pardon sin and ensure heaven; d what can God do more? Such, in effect, is the impious announce-ent, when stripped of its flimsy disguise of words without knowledge, hich the Church of Rome is ever making to the members of her mmunion. Can we wonder that the Pope issues periodically an cyclical letter against Bible Societies, and that priests are ever on the atch to ferret out every stray copy of the Scriptures which may gain mittance into a Romanist family, when, as we have proved from this ngle brief document, Rome cannot indite ten consecutive lines free om gross error and perversion of Gospel truth? The marvel is, that a stem so rotten at the core as that of Romanism should have stood so ng as it has done. And yet we can hardly say this is a marvel, when e consider that it calls into play every corrupt principle of the unre-enerate heart, and, while it dreads free discussion and the light of ible truth, allows its members to hold what opinions they individually oose, so long as they make public profession of attachment to her eed.

The practical working of such a monstrous system is well known—ous frauds, false miracles, lying legends of saints, and, if needs be, e terrors of the inquisition, are all in their turn brought into play, cajole at first, or constrain afterwards. If individual members of e Roman communion reach heaven, certainly they will not be indebted r their souls' salvation to the teaching of that corrupt Church, but to e sovereign grace of a merciful God, who has led them to reject the rors of their professed belief, and to rest solely on the Saviour's erits for acceptance.

The correspondence between himself and the Catholic Institute, blished by Sir C. E. Smith, with the documents thereto appended, mes in as an appropriate sequel to the encyclical letter. Statements d been made by Sir C. E. Smith, at a meeting of the London issionary Society, in illustration of the corrupt working of the manish system in Italy at the present day, which the Catholic Institute hought it their duty to question. Hence the correspondence between

Mr. Smith, the secretary, and the worthy Baronet. The latter gentleman had brought forward six distinct offences against the Church of Rome, the Pope, and other ecclesiastics, as having been recently committed by them in Italy. On being asked whether the language attributed to him was correct, Sir C. E. Smith restated the charges categorically, in the following words:—

"I did state that the Pope recently received from the King of Naples sums amounting to above £10,000 for making a woman a saint. The individual beatified, was Maria Francesca delle Cinque Piaghe di Gesu Cristo Terziaria dell' ordine Alcantarino.

"I stated that some priests (not in Italy, but at Girgenti, in Sicily) exhibit a letter, which they state to have been written by the devil to a monk.

"I stated that the priests at Messina, in Sicily, pretended to have a letter, which they said was written by the Virgin Mary in Paradise, accepting the patronage of that city. (The letter is afterwards stated to have been written at Jerusalem.)

"I stated that the Pope had received a large sum of money to say a single mass for the Begum, the mother of Colonel Dyce Sombre.

"I stated that an individual had been imprisoned in the Inquisition in 1843, for recommending his patients not to fast.

"I stated that some students of the Propaganda had been severely punished this year, for having Protestant books in their possession."

It appears that one or two trifling errors had been committed in the above statement, but, in the main, no impartial reader of the correspondence will hesitate to declare the charges *proven*. The Pope did not, indeed, receive the whole of the aforesaid £10,000; but that precise sum does it cost, by the Secretary's own admission, to canonise any favoured individuals whom the King of Sardinia or his Holiness may delight to honour. Popery, then, is as much interested in upholding all the gross impostures of saint-making now, as in the darkest ages of the Church. Let us hear what Mr. Smith has to say on the subject:—

"It is very possible you may not be aware of what 'making a woman a saint' really is. If you wish, however, for the most authentic information on the subject, the Committee can refer you to a well-known treatise, by one of the most learned Popes that ever occupied the Holy See, the treatise 'De Canonizatione,' by Pope Benedict XIV. In that treatise, or in the French abridgement of it by Beaudeau, you will see the entire process of 'making a person a saint' described, and you will there find that this process is in reality a very long and expensive law-suit, protracted through a considerable series of years,—counsel employed for and against the 'saint,' written depositions, lengthened investigations, and, to crown all, a gorgeous ceremony when the whole enquiry is completed. Those who know anything of the expenses of an English Chancery suit, or who have watched the late Irish state trials, will not wonder that such an enquiry, conducted by the instrumentality of lawyers, and perhaps with somewhat of the tardy pedantry of legal forms, is attended with considerable expense. Expense necessarily follows completeness of investigation; but this very completeness of investigation is a great and wholesome preservative against

deception. In the treatise of Pope Benedict XIV., you will find a scale of the various fees payable on this enquiry, and also an estimate of the whole expenses of 'making a saint.' It is a curious coincidence that the sum at which Pope Benedict estimates the cost of this spiritual law-suit, tallies almost exactly with the sum you have named as paid by the King of Naples on the present occasion. Fifty thousand crowns, the sum named by the Pope, is very nearly the same as ten thousand pounds sterling."

Very pretty pickings these, from his Holiness, who no doubt has the lion's share, down to the door-keeper, who gets his bare scudo, for all the judicial jugglery of making a Romish saint. Well does Sir C. E. Smith remark, "When men once leave the Bible, where will they stop? "The Church began by using the word 'saint' in an unscriptural "sense, and has ended in demanding £10,000 for the expenses of a "canonisation."

As a specimen of the clenching way in which Sir C. E. Smith gives the finishing stroke to poor Mr. Smith's special pleading, we lay before our readers the entire history of a modern canonisation, and the worthy Baronet's comments thereon, which will not be considered at all too severe.

"But as it is pleaded that this enormous sum is applied to necessary expenses which are incurred in order to prevent imposture, let us see how far these pretended precautions have succeeded. As I am unable to put my hand at this moment on the account of the beatification, at the instance of the King of Naples, of Maria Francesca, I select, at hazard, the history of one of the five saints who were canonised in 1839. Their biographies are contained in the volume already referred to. St. Veronica Guiliani will furnish us with an example of the impostures endorsed on these occasions by the Church of Rome.

She was born, we learn from her biographers, at Mercatello, in the States of the Church, on the feast of St. John the Evangelist, 1660. Her future sanctity was foreshadowed in her infancy. At six months' old, seeing a picture representing the Holy Trinity, she left her mother's arms of her own accord, and, without any assistance, walked to it, and, with many signs of reverence, remained, as if enchanted, before it. At eighteen months old, seeing a shopkeeper use a false measure, her tongue was loosed, and she cried out in a clear voice, 'Act fairly, for God sees you.' At four years old, the Viaticum being brought to her mother on her death-bed, she earnestly begged to receive the sacrament, and when the priest refused, she argued the point with him, saying, that he might safely break off a portion from the part intended for her mother, as Jesus is present in the smallest fragment of it. About the same time she gave both her shoes to a begging pilgrim. One of the shoes stuck fast on the arch over the doorway; on which the pilgrim rose to more than human height to reach it; and our Lady appeared soon after with the shoes in her hand, shining with rich jewels, and told her that *she* was the pilgrim, and that Christ had adorned them in that manner. When she grew up, notwithstanding the opposition of men and Satan, she became a nun. In the monastery she filled every office in an exemplary manner; and while she was housekeeper the 'cheese, eggs, and fish were miraculously

'multiplied.' On St. Augustine's day she saw our Saviour in glory, and St. Augustine presented her with a chalice, which he said was given to her by Almighty God. The liquor immediately boiled over, and was collected by angels in golden vessels; and it was explained to her that the liquor was her torments for the love of God, and the golden vessels expressed their value. Passing over the intermediate puerilities—a mild name for them—we come to a piece of blasphemy which we must wonder that even Rome would publish in London, in the year 1839. God 'gave her to know, *ab 'intra*, that he wished to be espoused to her.' In inviting her to his marriage, Jesus frequently appeared to her as a beautiful infant; and on one occasion showed her a jewel fixed in the wound of His side, which He told her was formed of her sufferings. On the feast of the Annunciation, our Lady prepared her for her marriage by an 'intellectual vision,' in which she saw the great Queen of Angels enthroned. In answer to the prayer of St. Catherine of Sienna, and St. Rosa of Lima, that she would consent to her espousals with her Divine Son, 'Our Lady sweetly replied that 'they should be brought about.' On the 10th of April, 1694, our Lord appeared to her, and, showing her the nuptial ring, invited her to His marriage next day. When the day arrived, as she approached the altar, she heard the angels singing *Veni, sponsa Christi*, she beheld our Lord sitting on a gold throne, and our Lady on an alabaster one, and St. Catherine and St. Rosa conducted her to their feet, and put upon her splendid robes over her usual religious habit. Our Lord had a beautiful gem in each of His wounds; in that in His side was the marriage ring. Our Lord intoned the words *Veni, sponsa*, which the whole court took up. Our Lord made a sign to His mother, upon which the nuptial garment, 'a magnificent mantle, covered with gems, and of 'different colours,' was substituted for Veronica's previous habiliments. At last the heavenly queen commanded her to stretch out her hand to St. Catherine, which Jesus took, and together with Mary ever blessed, placed the ring on her finger and blessed it. 'Thus ended the mystic ceremony of her espousals.' Two years later, 1696, 'her loving spouse rewarded her love and constancy by a wound which He made in 'her heart.' In the holy infant's hand she seemed to see a golden rod tipped with fire: He placed the opposite end against His own heart, and the point against hers, which was pierced through and through. She put a linen cloth on the wound, which was immediately covered with blood. Her confessor ordered her to examine the wound, and she found that it was large enough to admit the blade of a good-sized knife. It was also examined by several of her companions and confessors, as IS ATTESTED IN THE PROCESSES.

"And these are the processes—this is 'the spiritual lawsuit'—which cost the greater part of £10,000; an expense which the Catholic Institute defends on the ground that 'expense necessarily follows completeness of investigation; but this very completeness of investigation is *a great and wholesome preservation against deception.*"

"Preservation against deception! No! This expense for prothonotary, secretary, promoter, and sub-promoter of the faith, consulters, auditors of the rota, advocates, physicians, surgeons, archivist, interpreters, cardinal prefect and cardinal ponents, commissions and remissorials, examinations anti-preparatory and preparatory, consistories secret, public, and semi-public, and the fifty other forms and grades specified in the Introduction to the Canonisations of 1839, is neither more nor less than a process *to produce* deception. Sorry should I be to affront the opinions of any community of men calling themselves Christians, but I do not believe *these are* opinions. From the Pope down to the Secretary of the Congregation, I cannot think

that one of them believes that our Lord cut a hole in Veronica's side, and that it was found large enough to admit the blade of a good-sized knife, 'as is attested in the 'processes!!' The processes are impostures, the postulants are dupes, and the 'costs 'of the spiritual lawsuit' are as much extorted under false pretences, as in ninety-nine out of a hundred similar cases for which criminals are transported for life from the Old Bailey. And it is because these pretended miracles are, not only *in opposition*, (as I may deem much of the Romanist religion to be,) but in *palpable and diametrical opposition* to the word of God, that I arraign Popedom of 'corruption,' for making money by means of them."

We might go through the other five charges in the same detailed manner; but, as the pamphlet is easily procurable, we think it fairer, both towards the author and our readers, to recommend their procuring it, as soon as may be, for themselves. They will find facsimiles of the Letter to the Devil, and of a Papal Indulgence; also, copies of the medals struck by the Popes in commemoration of the butcheries of St. Bartholomew, of the Hussite persecution, and of the severities practised against the unfortunate Jews.

We may truly state our conviction, that more real information will be gained from these documents as to the present working of the Romish system, than from many a ponderous volume. The secretary's letters are the very embodiment of the spirit of Rome. March is said to come in like a lion, and go out like a lamb; Mr. Smith does the exact reverse; he enters the lists like a lamb—very meek, very gentle—and, after running a tilt against everything but the *real charge*, he closes the correspondence like a lion, growling in no measured terms against the obstinate perverseness of his opponent, who will not concede that his accusations are groundless, and himself proved a calumniator.

Now that our task is well nigh over, and a thankless task it ever is, of exposing the delinquencies of Romanism, we beg most earnestly to remind every reader of these pages that this is the system, these are the principles, which the Tractarians are longing and labouring to introduce into the Church of England. This Bible-hating, Bible-denouncing creed, they have in the main themselves adopted; and, like Rome, when they have deprived us of God's Word, give us in return only "the traditions of the Fathers preserved in the Catholic Church," and bid us, like the Pope, attend only "to the directions of the "Church." From the first buddings of Tractarian developement, to the full bloom of its poisonous errors, in Mr. Ward's "Ideal," the tendency of this party's teaching has been only more and more precipitate towards the corruptions and delusions of Rome. *Mr. Ward told the venerable House of Convocation at Oxford, on the 13th ult., that he held every Roman Doctrine; and he defined Roman doctrine to be, whatever*

had the sanction of the Pope. After this astounding statement, there were still found 386 votes recorded in favour of the heretical sentiments extracted from his work. Protestants of the Church of England, you now know what such men as Messrs. Ward, Oakley, Newman, mean by Roman doctrine: we have presented you with a slight specimen of that doctrine in these pages. Will you quietly submit to this fresh attempt of the enemy of souls to overthrow the landmarks of your faith—those great and glorious landmarks which your martyred Reformers planted at the stake and dyed with their saintly blood? Protestants of the Church of England, do you still desire that your country should be the home of the enlightened and the free—that her name should be venerated as the refuge of the oppressed, the centre of pure religion, the land of social enterprise and moral worth? *Beware, then, of Popery.* Let not the apparently mild form which that baneful system is forced to assume in this country, deceive you as to its true character. If God were at this moment to permit Popery to obtain the ascendancy amongst us, we should speedily witness the total wreck of both our civil and religious constitution, and be forced to groan under the iron hand of ruthless despotism. In every land where Popery holds sway at the present hour, and especially in Italy, the mass of the population is in the most abject state of superstition and demoralisation. We say not that Protestant countries are, in these respects, what they either ought to be, or might become. We are not boasting, not self-glorying. We know that the most dangerous error men can commit, is to rest satisfied with present attainments. We feel that our own land, great and in many points religious as it is, has done grievous despite to the tender mercies of the Lord, who has so wonderfully brought its people out of darkness into light. But when compared with purely Popish countries, our own seems to be a perfect paradise. So utterly debased are they, that notwithstanding all our shortcomings both individually and nationally, we seem to have attained a moral elevation which frail humanity could have hardly expected to reach.

If we have, then, been in any wise "made to differ" from revolutionary France, from distracted Spain, from enslaved Italy, be sure the Lord's instrument in effecting this good and gracious work has been THE REFORMATION. The Bible, diffused far and wide amongst darkened millions, poured, at that eventful era, such a flood of light over men's minds, that they seemed to themselves to have had some new sense bestowed upon them from on high. It is true that, like poor famished creatures, when food is first offered them, some few, at the dawn of the Reformation, eat ravenously of the meat from heaven, without considering that their moral digestion, from long abstinence,

lost its healthy tone. Crude, therefore, and, in some instances, ably unscriptural, were the views thus hastily formed of Gospel t. We confess that Protestantism suffers from the error to this hour. Popery never ceases to taunt us with the religious excuses ie Reformation, and with the variety of profession yet to be seen igst Protestants. From Bossuet to Wiseman, the controversial rs of the Church of Rome have considered this as one of the most lable points of our faith. Nor do we pretend to think lightly of vil of disunion, or to make, as some have done, a boast of our ie. Unity, both in doctrine and ecclesiastical constitution, is "a ammation devoutly to be wished;" though we fear that we are as rom the attainment of it as ever. These concessions, however, iliating though they be to us, cannot, in the slightest degree, benefit ause of Rome. If, indeed, the boasted unity of that Church were ded on the individual convictions of *a Bible-reading* community— e Pope and the priests were to place a copy of the Holy Scriptures ie hands of every Romanist, and tell him to test, by the simple d of God, the claims, the doctrines, and the ceremonial of his rch; and if, after full and impartial deliberation, after fervent er for the enlightening influences of the Spirit, every such Romanist erred still his deliberate adherence to the dogmas of the Tridentine ncil and the creed of Pius IV., then, and not till then, would Pro- nts be justly called upon to confess that the outward unity of the an communion was a manifest proof of the truth of the doctrines h it holds. *But Rome dare not accept the challenge.* Shrinking the application of this single but all-sufficient test—the test of 's Word—this conscience-stricken Church has devised the figment . concurrent *traditionary* revelation; and, not content with that, added to the written Word of God the uninspired compositions of ble men. Those within her own pale who have attempted to circu- the Scriptures, she still denounces as schismatics; those Protestants distribute the unadulterated records of Divine revelation, she lemns and anathematises as heretics. On what, then, is her pre- ed unity founded? *On ignorance of the truth.* If men be blinded, can they stir alone from their places? What road can they take the one on which their guides lead them? Tear the bandage from r eyes; give them God's own written directions of the way in which should go; and of all probabilities, the least conceivable is this— men will be more likely to miss the goal under God's guidance under that of the Pope. The whole conclave of the Lateran may fully assured that, so long as the possession of the Bible is denied to

the laity, Protestants will never envy the unity which is so loudly claime by the Church of Rome. The very fact that wherever the Holy Scri tures have freely circulated, that unity has been shivered into a hundr fragments, is proof strong enough to convince all but the most bigot Papist of the utter worthlessness of such pretensions. The Word God is the Ark of the Covenant before which the Roman Dagon sha one day be crushed to powder. Let Protestants, then, hold fast th precious charter of their salvation; and let them never consent to me Popery on any lower ground than that of the Bible.

It is not a difficult task, indeed, to disprove the errors of Rome fro the writings of the early Fathers of the Church; but it is a bounde duty to refute them from the Scriptures. Man's statements are ev liable to error; God's Word is emphatically "the word of *truth*. Man's sentiments are often self-contradictory, and frequently alte God's Word "abideth for ever." Be it, then, understood, as the fir great principle of Protestantism, that it neither will be itself judged, n judge others, except by the infallible declarations of Holy Writ. W adopt the words of the immortal Wickliffe, and no less the full meanin they were designed to convey: "Ideo si essent centum Papæ, et omn "fratres essent versi in Cardinales, non deberet concedi sententiæ suæ i "materiâ fidei, nisi de quanto se fundaverint in Scripturâ." We mai tain with Chillingworth that "the Bible, and the Bible alone, is t "religion of Protestants." We stake the truth of the faith which profess, on this sole appeal to the written Word of God—for, beside t written Word, there is none other. To this standard of orthodoxy, t best and holiest of the Fathers themselves appealed; by this on genuine test, Paul, inspired as he was, was content that his ow preaching should be assayed; to the law and to the testimony, t Lord Jesus Christ continually referred every enquirer: "What saith t "Scripture?"—"Search the Scriptures?"—"This is the law and the pr "phets." We fervently pray that God's grace may prevent us from ev incurring the Saviour's reproof, "Ye do err, not knowing the Scriptur "nor the power of God;" for we are well persuaded that the cause all heresy is that which Wickliffe stated to be the source of t error of transubstantiation: "Istam ergo reputo causam lapsus homin "in istam hæresim, quod discredant evangelio, et leges papales ac di "apocrypha plus acceptant." Let Popes, then, continue to fulmin against Bible Societies, and Catholic Institutes take up the cudgels defence of fraudulent canonisations and literary impostures, we w only thank God the more heartily that His good providence has plant us without the pale of the corrupt and deluding Church of Rome; w

will call on all true Protestants in this land, to value the precious truths of the Bible the more, because they are perverted and condemned by Popery; we will the more unceasingly implore the Lord, that He would make fresh openings for the entrance of His blessed Word into the dark regions of the earth, and that amongst ourselves, in spite of Tractarian machinations, and unbelieving indifference, Scriptural principles and Scriptural conduct may flourish and abound.

RELIGIOUS PHILOSOPHY.

No. VI.

FANATICISM COMPARED, AS MANIFESTED IN THE SYSTEMS OF MAHOMETANISM AND ROMAN CATHOLICISM.

THERE is a holy enthusiasm which, upholding the faith of the Christian, makes him strong in the help of his God; and there is a frenzy of the heart and brain—hypocrisy maddened, yet hypocrisy still. It would be sad, indeed, possessed we no criterion whereby to discriminate these two; if the latter were so perfect in its simulation as hopelessly to involve the former in disgrace and obloquy. If fanaticism meant but a vague and arbitrary accusation, prompted by passion or by prejudice —if there existed no universal principle by which its characteristics might be determined, and its identity, wherever met, fully recognised, then it were well at once to dismiss a term so unprofitably adding to the bitterness of controversy. But it is not thus. Superstition we can distinguish from religion; we detect it by the insufficiency of its aims, the mendacity of its pretensions, the hollowness of its results; and Fanaticism, the great abettor and firmest support of superstition, can be convicted by similar means.

Wherever there is religion, there is enthusiam; wherever there is superstition there is Fanaticism. The true Christian, contemplating the

magnitude of the mercies vouchsafed to him, the stupendou
of the Redemption wrought for him, feels his heart glow with
and expand with gratitude and love. He can think no sacr
great, no exertion too arduous, no peril too imminent, in the s
the Saviour, through whom he hath been made partaker
wonderful blessings. Though the world's scorn seek to
though the wrath of the persecutor pursue him, he cares
he has learned that to suffer is his noblest privilege and most
triumph. This is the enthusiasm which springs from love;
and simple, and unostentatious; zealous, yet affecting no au
and abased in its own eyes. Such enthusiasm Christianity s
awaken and to cherish; its Divine Founder would have the wh
and service unconstrained save by strong affection.

But, when instead of religion it is superstition which lays
the heart and mind, we have not love, but fear; not quiet ear
but vehement protestation. A terrible master is superstitic
votaries. Heavy is its yoke; grievous its burthen; and on
borne amidst much anguish, and sorrow, and toil. But its rew
tangible and alluring. Though severe be the discipline which
extorts; though towards itself it knows not other worship
abjectness of fear; yet the outward observance without the
sympathy—mortification of the flesh without humility of spiri
trembling with little piety—are sufficient, under its auspices, t
spiritual pride the praise of men, and open to ambition a pros
a hope. Moreover, men are encouraged to place on these ser
highest value; to celebrate them as heroic achievements of
and virtue. Complacently viewing their merits and labours, t
tion of such men is but the overflowing of their own manth
approbation: thanking their Lord that they are as they are, th
around them the glittering cloak of their sanctity, and rejoice
their names famous in the world. Thus it is that superstition
Fanaticism. Its first effect on the heart is poisonous and
blighting all aspirations after the noble and the true. Bendi
to the dust beneath the weight of its imposture, it affrights its
with the picture of vengeance for guilt unatoned; and, amid
cloth and ashes, makes them taste the misery of a penan
renders repentance impossible. Yet, because they are allowed
in their debasement, they perceive not how hard a task-master i
they love their slavery, because they are flattered as the only fr

Indiscriminately as the title of Saint has often been be
wherefore, having a St. Loyola, should we have no St. Mahon
to sustain humiliation and danger—if to encounter the relentle

hatred, the irritation of insult, and the bitterness of contumely, constitute a saint—if to force the consciences of men, by carrying warfare and bloodshed to their very hearths—if to spread abroad terror and devastation—to vex the peaceful and oppress the weak—be commendable and just in support of religious truth; then, wherefore lacks Mahomet canonisation? He was his own champion; battled with his own sword; overcame by his own prowess: but that darker system of which Loyola was the renovator, displayed more hypocrisy in its bloodthirstiness. A hierarchy of monks could not buckle on their armour and shout, "God and his prophet," as could a hierarchy of warriors. But they could excite the bigotry of the populace—the jealousies of monarchs; they could preach crusades against heretics, and tempt ambition with the prospect of conquest, rapine with the promise of spoil. And ever were there princes, whom policy or piety rendered eager to obtain renown as Defenders of the Faith, and to conceal extensive schemes of aggrandizement, under a false glare of religious zeal. They fought for the Church, but they conquered for themselves; the gore of heretics sanctified their laurels; and whom the Holy Father had condemned, it was no injustice to plunder. Princes in religious warfare are rarely sincere; whatever is on their lips, the augmentation of their power and potency is the one undivided end of their endeavours. The warrior ultimately owns no God but his sword; no religion but the license of the camp; yet he loves the ostent of a cause which, though it increase the carnage of the combat, appears to excuse his excesses, and justify his trade of blood.

And sanguinary enough has been religious warfare. To accord quarter would be to surrender its very principle; inasmuch as the slaughter of the enemy is but the awful punishment of determined apostasy. Death, or the Koran, was the only alternative permitted by Mahomet; Death, or the Mass, has been the furious cry of Romanism. Nor of the lives of his enemies is the warring fanatic alone careless; he sheds the blood of his followers as water; nay, he incites them to seek that glorious martyrdom which, by one stroke, shall win them a paradise of everlasting enjoyment.

Men call Mahomet an impostor, and his followers fanatics—shudder at the cruelties committed in propagation of his faith; but Mahometanism, notwithstanding its ferocity and fearful intolerance, was less vindictive than Roman Catholicism. It prepared no elaborate tortures for its victims—no chains—no dungeons—no diabolical inquisitions. Did the captive refuse to embrace the faith of his captor—out flashed the ready scimitar! But Rome gloated over the display of physical anguish; she was not content to kill; the momentary pang must be

prolonged to the extremest limit of agonised suffering. In the mid of maddening excitements, Mahometanism perpetrated enormities; b the cruelties of Romanism were deliberately planned, and its persecu tions as systematic as merciless. Both fought and conquered fo dominion—but how differently! Mahometanism had no unhol hierarchy to support—no ecclesiastical tyranny to vindicate. Its warrio fought for his prophet, his Koran, and his prince, for their honour an profit, and theirs alone. But the zeal of Rome was not for that Gosp which she had desecrated, for that Saviour whose name and passion sh had degraded and profaned, nor for any form of doctrine, however co rupt; her strivings were to trample beneath her feet thrones, dignitie and powers, and reign herself, sole and unquestioned. It was not t spread Christianity that she armed herself with fire and sword—it wa not against dark idolatries and blasphemous superstitions that sh denounced the terrors of her vengeance; she cared not for thes Infidelity might jest in her courts; the papal chair itself might suppo the scorner. But to deny her supremacy, to doubt her authority, t dare to listen to the still small voice within—these were worthy of th rack and the stake; for these might a country be wasted and it inhabitants slaughtered; for these, holy wars be proclaimed, the Roma Catholic soldier be burthened with indulgences, the gates of heaven b thrown open to admit those who might fall in the sacred cause. He kingdom was of this world, therefore did her servants fight; and vaunting the cross, despised the most express injunction of their Lord

The career of Mahometanism, like that of some terrific whirlwind was swift, destructive, irresistible; yet, in the moments of its greates fury, passing away. The cause of a creed, in itself dead and barren with no political standing save what the sword of its fierce adherent could for a time secure, its decay was gradual but certain. It has lon ceased to be feared, for it has long ceased to have life. Its armies which were the very vitality of its existence, have become contemptible and Mahometanism now sits droopingly at Constantinople, the mer spectre of what it was. Romanism, on the contrary, from the beginnin had a local habitation; her influence implied real and tangible strength she sat a queen among the nations. Hence has her sway been lasting entrenched in the city of the seven hills, though humbled, she has no been conquered—nay, though cast to the earth, she has arisen as giant, refreshed and active. The success of Mahometanism was almos invariably the success of the individual. The particular leader grew mighty—his name terrible; but, when he died, his ill-consolidated dominion crumbled to pieces, or became the prey of new and no les daring adventurers. With Rome, however, a Hildebrand might li

sacrificed at the shrine of his ambition, and yet that ambition prove triumphant. Sinking the individual in the order—the order in the cause—she depended on no one man's prowess, or care, or reputation. All the successes of her servants were hers; their misfortunes were their own.

Fanaticism, we have asserted, can be detected in all climes and ages by certain and infallible characteristics. Though its manifestations display an almost infinite variety—though its means be adapted to the circumstances of the times—still on its brow blazes the damning spot which testifies to its origin and its tendency. By the Romanist, while Loyola is accounted a saint, Luther and Mahomet are equally termed impostors; and the former hated as an heresiarch and more especial servant of the devil. For a moment, then, let us be indulged in a short comparison. A plan and a scheme were entertained both by Loyola and by Mahomet; each needed adherents and sought a party. Luther, on the contrary, struggling with his own heart—agonised, he knew not why—had no thought but to win peace for himself. The affectionate skill of a Staupitz was required to lead him onwards, and assure him of the truth; nor could he, whose faith was yet weak and wavering—who knew not yet whither tended his own convictions—dream of converting others. To the fanatic a single rapture—one visionary ecstasy—is sufficient demonstration of religious verity; but Luther's search after truth was painful and long-continued. A man of study, he had worked in solitude for many a weary day and night—undesiring notoriety, uncourted by public worship. No restless yearning after reputation dragged him from obscurity; and when he heard his fame suddenly resounding through all Germany, who so astonished as himself at the result? Both Loyola and Mahomet were ambitious men. They grasped at office and dominion. The sword had ever been Mahomet's best argument, and to a military establishment he left the perpetuation of his name and religion. Loyola, too, would have all command to centre in himself; and, contented with nought but simple, unhesitating obedience, transformed his disciples into slaves. True to the first principle of Fanaticism, each aimed at personal advancement; and, if one erected a throne, the other erected a power to whose influence thrones and kings were subject. But Luther, with all the success which crowned his preaching, still remained Dr. Martin Luther. He was anxious for no further distinction; and if the University of Wittemberg prospered because of his reputation, this was but the legitimate guerdon of superior industry, and learning, and genius. Though surrounded by enemies whom it had been no cowardice to dread, he formed no band of devoted adherents; effected no prudent organisation of his admirers. A humble

Christian, it was not for him to covet authority; and for def rejected the sword when offered to him, and trusted in his God m mighty principles which had found their representative in his In short, while Luther worked but for the glory of God and c eousness, Loyola and Mahomet worked but for themselves.

The plea is of no avail to the fanatic, that he is often self-d We pay no more respect to the ravings of a madman, becau unconscious that he is mad. Yet is the fanatic necessarily a hy not, perhaps, so much by deliberately asserting what he positive to be false, as by neglecting to ascertain whether it is true. He sees except through the medium of pride—will hear nothing ex flattery of conceit. He is deceived, and deceived willingly; s religion, he clings to superstition—for superstition will ma great—and trumpet forth his praises. Who shall say that achieved little?—yet he died and had achieved nor titles or l To himself his exertions were productive only of peril; and had cast him out, he had not where to hide his head. His fine ger him the protection of an intellectual prince, anxious for the w a favourite university, of which he was the attraction and suppo was all. Nor could it be well otherwise. Protestantism was a tion of freedom—of individual rights. The Christian had too lo swallowed in the Churchman; and while there were followers the rule of St. Benedict, St. Dominic, and others, the rule o few had learnt, and fewer regarded. From this thraldom Prote was the release. In its view, the Church was not only a visible, corporation, but an assembly of faithful men, in which no Lu Zwingle, or Calvin, was recognised as head or leader, bu alone; no rules of this saint or that accepted as authoritative, but word alone. Verily, if the attainment of worldly eminence we the end of Luther and his fellow-reformers, the doctrines they p contained little to forward, and everything to retard such summation.

In Loyola and Mahomet the substantial characteristics of Fa were the same. Ambitious, they thirsted for renown; they be mony—but it was a testimony of themselves. On the contr teachers have been so completely apostolic as Luther. The fi founders of our religion were humble, lowly, devout; lowly in in station. They went from house to house, from city to city, pu their doctrine of peace and love; assuming no precedency, s was voluntarily conceded by the churches to the sanctity of th racter, and the perfectness of their gifts. They instructed, e

knew the mind of the Lord; but when one would have said, "I am of "Paul," and another, "I am of Apollos," they rebuked the schism and declined the homage. And Luther was poor, depressed in station, humiliated in mind. He spoke because the truth burned within him, and would be uttered; and having spoken was astonished. But he was supported, for he spoke not his own words, advocated not his own cause. Like the Apostles, he preached Christ, and Christ alone; Luther might perish, but Christ must be exalted. He aimed at nought for himself, but at all for his Lord; incurred danger only that Christ might be vindicated, and the Scriptures proclaimed. Christianity devoted itself to no particular class, or order, or clime; neither had Protestantism. Of universal and world-wide application, it concerned all men alike. It was a revival of the pure and the holy; a new opening of glad tidings unto men who had long lain in darkness and the shadow of death. Fanaticism is always local and personal; its measures adapted to contingencies; its rule that of expediency. The fanatic is mercenary, for he expects his reward on earth, and extorts deference, being perfect in his own esteem. But the contrite Christian is content to work; a soldier under the banner of his Saviour, he shrinks not, though life, or limb, or health, be demanded in the service. Trouble, and anxiety, and vexation, he anticipates as his earthly portion; treads joyfully the path of thorns, and complains not of the toilsomeness of the way. It is love which urges him on, purifies his motives, sustains his weakness. No romantic passion for the Virgin, such as that ascribed to Loyola, indeed, fires his breast; his love is for his Saviour, his earliest and latest desire that he might grow in that love. Accounting himself an unprofitable servant, he claims nothing; but awaits in all faith, and hope, and charity, the Day when the veil shall be rent asunder, and Mystery and Sorrow be no more.

MONTGOMERY'S GOSPEL BEFORE THE AGE.

"The Gospel before the Age; or, Christ with Nicodemus. Being an Exposition for the Times." By the Rev. Robert Montgomery, M.A., Oxon; Minister of Percy Chapel, London; Author of "Luther," &c. Second Edition. London: Francis Baisler; Hamilton, Adams, and Co. 1844.

THE intellect of Mr. Montgomery is of that energetic and restless character which, having a capacity for great things, is continually aiming at greater; and which seems to derive peculiar pleasure from a reckless flight amidst regions where, from apathy, timidity, or cautiousness, the minds of ordinary men are but little wont to expatiate. We do not mean to exemplify this remark from the tenor of the work now before us; but there is much in his way of treating his subject which reminds us of the adventurous poet we have followed in earlier days, wondering when and where his fluency would permit him to alight again on earth, and wishing—we will confess it—that his career were often a little less discursive, and his object sometimes a little more clearly defined. It would be difficult, however, to name any subject which, after the Almighty Himself and His attributes, should present itself with a more exalted or solemn aspect than that which forms the centre and substance of the present treatise—namely, the New Birth, or spiritual regeneration of human nature. We distinguish this worthy object of lofty contemplation from others which may be ranked in the same class for two reasons: first, because it comes near home, and is in some degree familiar (though not on that account perspicuous) to most serious men; and, secondly, because its tendency and scope are so essentially practical, that to theorise upon it, without implicit dependence on the direction of that Spirit who is its Author, may, by leading men away from God's absolute truth, produce a dangerous downfall, and leave but a legacy of ruined hopes and disappointed intellect.

We do not wish to be understood as casting out any insinuations against the reverence or devotion of Mr. Montgomery's mind, in which we have complete confidence; nor do we call in question the earnestness of his aspirations after practical usefulness in approaching his present task. We thank him sincerely for the powerful protest he has made against the secularity of the world, and for his defence and advocacy of vital religion, as the only, and yet a certain, panacea for the evils which exist in Church and State, in literature and social life

ly in the present age. We thank him also that, though justly
ng to be free from the trammels of party, he both directly and
ly bears witness, and that with no uncertain voice, against the
f that unhappy sect, now, and for some time past, clinging so
urably to the outer walls of our Church, whose insidious labours
:n directed to the substitution of human religion for Divine, and
ecclesiastical system, with its boasted visibility, practically denies
r Spirit's agency, and robs the Christian of his birthright and
ngth. While, however, we are upon this topic, we must take
point out one or two inconsistencies which, though, perhaps,
nay, in some cases, weaken the impressions which the work is
l to produce. Mr. Montgomery, like ourselves, is a warm
and firm supporter of Episcopacy; but we think that he
s considerably from the eminence on which his main subject
im, when he adopts the almost exclusive tone which is here and
ıcernible. We may instance this by referring to his description,
: end of his treatise, of a well-ordered Churchman (whom he
ɔy the way, on designating as a *Catholic*); and likewise to the
ıry Epistle, or preface, addressed to Mr. W. E. Gladstone, where
much out of his way, in our opinion, to extol Bishop Russell,
applaud the Scottish Episcopal Church. We fear that Mr.
mery has derived no benefit from his intimacy with the Episco-
ıf the North; whom we cannot but look upon as symbolising
at degree, as a body, with the Laudians of the South. We
here are many bright exceptions among them; we believe, also,
ntgomery to be free from any essential perversion or distortion
ı; but we regret that his sympathies should be so strongly
in behalf of a body of men, amongst whom we perceive so
ning a tendency, and so intolerant a spirit. We fear, again, that
eft room for misconception in the terms in which he alludes to
ɔtismal Office and Catechism of the Church of England.
ɔ—281.) He seems here to speak like a man half-trammelled,
at ease; and we wish, at all events, he could have borrowed a
arness from the pages of Mr. Faber's masterly work on this
ıt, though unfortunately much controverted, doctrine.

Mr. Montgomery is by no means under bondage in working out
dying his subject. Impressed with a solemn sense of the
ɔn of man's nature, of the awful danger surrounding a heedless
ad of the necessity of a moral and spiritual change to be
in man's nature by the Holy Ghost, he labours to expound and
this change, which he does by arguments drawn from our
ı interview with Nicodemus (of which the entire work professes

to be an exposition and application); and shows that, as the want *of* vital religion thus imparted is the secret of the failure of political *or* private schemes for obtaining prosperity and peace, so the possession and wise direction of it is calculated to ameliorate in every way the condition of mankind, and to render the age happy and enlightened. He complains that, "both theoretically and practically, the age in which "we live, to a vast extent, *treats the Gospel of Christ as it were behind "itself:*" whereas "the Word of God has *always* been in advance by "its infallible wisdom, its regenerative power, its searching anatomy, "and faultless purity, of every theory, dogma, or science, which the "invention of man's restless mind has propounded." (Ded. Ep. p. iv.) The work seems in a great measure addressed to political and moral reformers—to men who, whether in public or private life, having formed habits of reflection, are seeking to turn their conclusions to account, and to contribute their aid towards the amendment of society. The Deistical theories of Emerson, and the Socinian philosophy of Channing, are forcibly exposed in all their inconsistency and insufficiency: and it is urged that neither the highest state of intellectual culture, nor the firmest faith in man's inherent worthiness (could that worthiness be demonstrated to exist) can raise humanity to any height of purity and goodness, or satisfy "the moral unquiet, the spiritual discontent, and "the political unrest of our nature." This feverish πλεονεξία—this discontented search after happiness—Mr. Montgomery considers a distinguishing feature of the present day. We give his own words:

"And first, what is the prominent fact which must arrest the thoughtful gaze of any contemplatist, who is able to study the complex movements and broad significances of the times? After allowing for diversities of individual judgement, and the specific bias of the mental taste, we imagine most will concur in this,—that A RESTLESS APPETITE FOR SOME VAGUE AND VAST AMELIORATION, is that which is now stirring and heaving the great heart of society to its depths. And if we proceed to analyse this perturbed and feverish desire after some undefined state of satisfying good,—we shall detect that *a confidence in man's own powers*, principles, and energies, to produce and promote it, lies at the root of all its actings. To an immense extent, as to all active operation on the conscience and the will of the admirers of this world,—THE RADICAL CORRUPTION AND ENTIRE APOSTASY OF OUR RACE FROM ALL SPIRITUAL GOODNESS AND TRUTH, is either denied, diluted, or forgotten. Still, though the doctrinal fact of the fall may be unremembered, the moral consequence of that fall is not unfelt: and at this moment we perceive one of its malign influences to be bodied forth in a restless yearning for an imagined Millennium, where the loftiest dreams of ages and the benignest aspirations of the human spirit will at length be realised. Thus we have restlessness in the POLITICAL WORLD—producing theories, and plans, and systems; restlessness in the INTELLECTUAL WORLD—unfolding itself in works of sentiment and science, philosophy, art, and romance; restlessness in the SOCIAL WORLD—interpreting itself by false notions, forced efforts,

mistaken views of life, and educational novelties, &c.; and, *above all*, a restlessness in THE CHURCH—which seeks to relieve itself in every mode of deliverance which controversy can supply, and under every extreme of improvement which ecclesiastical suggestion can discover, or sectarian arrogance contrive." (Pp. 127, 128.)

The following passage will represent, in general terms, his views respecting the source of the malady, and the application of the remedy:

"Now, so far as Divine grace has enabled me to draw conclusions and apply principles, what else does the spirit of these texts indicate, but what St. Paul himself, in another passage, thus announces: 'WHATSOEVER ye do, do all in THE NAME OF THE 'LORD JESUS?' Such is the sublime universality of the Redeemer's empire and claims, that even as the sky overarches every scene on earth, so does our responsibility unto the Saviour overhang every faculty, function, and form of man's being. Hence it undeniably follows, if Christ be not in our POLITICS—those politics must be unsound: if Christ be not in our LITERATURE—that literature must be unsafe: if Christ be not in SOCIAL LIFE—that life must be unhallowed: and, finally, if Christ be not supremely and centrally in our RELIGION—such religion is either an ideal abstraction, a formal delusion, or a ritual carcase of external observances, and nought besides. Now, the argument entered upon in the 'Application' of this exposition is—that Christ's views, both of the corruption and regeneration of our nature, are not permitted to have anything like their due and divine sway in these four departments, where so much of man's sinful being is perpetually unfolded and seen. Hence in this respect, as all others, Christ's words are BEFORE THE AGE: and unless both, nationally and individually, His infallible utterances concerning the depravity and renewal of man are allowed to *modify everything to which man is related as a social, moral, and spiritual agent*,—human nature will be 'without God and without 'hope in this world;' and be left to agonise under His everlasting curse in the next." (Ded. Ep. pp. ix. x.)

The plan of the work is simple. The first part, or "Exposition," discusses at length, and almost word by word, that solemn and all-important declaration of our Saviour, "Verily, verily, I say unto "thee, except a man be born again, he cannot see the kingdom of "God." In the second part, or "Application," the concentrated truth drawn from these words is brought to bear on the duties of public and private life, inclusive of literature and religious controversy. The "Exposition" itself is in a great measure *verbal*: a scheme which, though searching, is apt to be feeble; and, while it taxes the ingenuity, is sometimes deficient in dignity. There is a danger likewise of being led into mistakes, or at least into refinements, which, from straining the truth, border upon error. We scarcely think that our Saviour's divinity is to be established from the words, "*I* say unto thee," (pp. 45, &c.) But this is by the way. The following advice, with the explanation which follows, (offered under the head "I say unto *thee*," and in

reference to individual application of truth,) are well worthy the observation of a preacher:

"But it may be asked, is there no danger that while you admit and admire the moralities, charities, and social virtues of an unregenate man, you correspondingly weaken to his view that necessity of vital transformation which our Lord lays on every man without one exception, whether he be a Nero in his sensual vice, or a Nicodemus in his respectable virtue? 'Verily, verily, I say unto THEE, *thou* must be 'born again;'—how, it may be enquired, will this strike with solemn urgency on the spirit of that man, whose sensibilities of heart and natural graces you have allowed and applauded? Our reply is simple and plain. In the first place, we utterly repudiate the idea of vindicating a Divine truth by human jesuitry: not even in theology any more than in other matters, is actual evil to be done, in order that an imaginary amount of counter-balancing good may be achieved. Now, as there is a positive and undeniable distinction among the natural characters of men, and a decided variety in their dispositions and desires as members of a social system,—to blend them altogether into one black catalogue of monotonous vileness and undistinguishable corruption, is nothing less than downright falsehood. And it would really argue a dismal want of common sense, as well as spiritual discretion, for any hot-brained enthusiast to assert that, in order to deepen man's humility, you must deny man's distinctions. God forbid! The Saviour's holy cause of regeneration can never be carried forward by our condescending to use a false weapon, and so to practise Satan's warfare. This we offer for our first reply.

"But, in the second place, we are prepared to maintain and show, that, if *rightly wielded*, this very admission on the part of the preacher of men's natural virtues and social amiabilities, may be brought to bear with amazing effect in support of the other charge, whereby every man is *equally condemned before his God*. We shall briefly endeavour to explain this." (Pp. 75, 76.)

In discussing the mystery of Regeneration itself, Mr. Montgomery deprecates controversy, in connexion with the very practical bearing of his work. And in this we heartily concur with him. A view of the state of things which will be produced when the Spirit has performed his perfect work in the soul, will be found at pp. 88—90; with which we think most of his readers will be pleased and edified. We may pass from hence to the "Application." This is the specific and most important part of the treatise. There is much that is original in both divisions of the work: but the former, from its own nature, allowed less degree of liberty. The subject is directed, with a practical design 1. To Politics; 2. To Literature; 3. To Social Life; and 4. To Religious Controversy. It is shown that, in all these cases, the presence and influence of religion must be insisted on, and the revealed Word of God made the basis of all theories and aims, instead of the fond guesses—the *μαντευόμεθα* of human science, on which even Christian philosophers have sometimes attempted to raise a superstructure. Though we are not, generally, inclined to sigh in unison with the

orbid sentiment so frequently expressed, by which the age we live in pronounced peculiarly corrupt and untoward, we are constrained to low the truth, to a great extent, of the indictment preferred against as regards the godlessness and practical infidelity which are so preminant and palpable even in our own country, notwithstanding the rivileges which it possesses, and the undoubted piety of the religious rt of the community. We cannot refrain from observing the frothy hemes of education and political reform, which are for ever floating out, sometimes emanating from one party, sometimes from another: e cannot be blind to the love of excitement and novelty, the sensuality nd selfishness, the distaste for religion, and the blind submission to opular opinion, which neutralise so many pleasing traits, both in ublic life and in the domestic circle. Licentiousness and sophistry, on he part of authors, appear to be combined with a want of candour and rinciple, on the part of reviewers, to hang an additional weight on the rings of moral improvement. The dreadful illustrations of φιλαργυρία, hich ever and anon present themselves in the disclosures made by cident or benevolent exertion in spheres of life unsuspected or nheeded, force an unwilling conviction on the thoughtless multitude, hat something must be radically wrong: but the impression lasts nly for a day; and the reign of cruelty returns with the morrow's ight. And, to crown all, even in the Churches of the saints there reaks forth a restless, proud, and self-seeking spirit, which obscures heir glory, weakens their witness, hinders their usefulness, and dries p their strength.

The author of this work enlarges on these and kindred topics. We ill give one or two quotations:

"But it may be said, why not EDUCATE the people? Will not instruction be a lorious remedy? Send the schoolmaster among the masses; let cheap encyclopedias nform their minds; treatises on Government and Loyalty appeal to their patriotism; nd, above all, by means of Mechanics' Institutes and Lecture-rooms decoy the popuace from low haunts and brutal vices, to the charms of literature, and the graces of cience. Now, to say nothing of the fact, that to a great extent this attempt has een made, and ended in being a disastrous failure: nor to insist upon another olemn truth, even this,—THAT MAN CANNOT EDUCATE MAN, IF EDUCATION BE ORRECTLY DEFINED;—we are convinced the MORAL DISORGANISATION of men, can ever be remedied by their intellectual culture. For what have the facts of physical reation, the action of elements, the mechanism of nature, and the movement of ecessarial laws, to do with a heart out of harmony with its Maker and Lord? A nowledge of facts may delight the studious mind of the scholar, and even elevate he taste of the rude: but as its highest result,—all which scientific culture can ffect, is to *elicit what is in man*, and our Lord terms this 'FLESH.' What the vicious equire is to have the *secret springs of spiritual life touched* and quickened within;

and this by no natural result can be associated with secular knowledge, however vast and profound." (Pp. 138, 139.)

"Would that this august example would inspire some of our master-intellects in modern literature! Would that, while endeavouring to amuse, they would also ennoble the human mind, and boldly tell the martyr of religious sentimentalism and artificial taste, upon the 'altar' of your refinement this inscription stands, 'To the 'UNKNOWN GOD;' but whom your feeling 'ignorantly worships,' Him our faith declares unto you,—'God who made the world,' and who 'hath appointed a day in 'which He will judge the world in righteousness by THAT MAN whom he hath 'ordained.'" (P. 217.)

"But perhaps that which LITERATURE most deifies, and by such deification tends to pre-occupy the heart of a reader with feelings opposed to Divine truth,—is GENIUS and TALENT. 'These be thy Gods,' oh! ye guides of our literary powers. Eloquence song; painting; sculpture; learning; and science; in short, whatever tends to the embellishment of the mind alone, or to enable the intellect of man to wield a firm and effective mastery over the opinions, ideas, and sentiments of another,—this you will find lauded to the very heights in literature, without the remotest allusion to the MORAL STATE by which these accomplishments require to be chastened and controlled. These fervid devotees to genius appear to forget that the Archetype of Perfect Intellect without moral principle, is THE EVIL ONE: that lofty intellect alone, is not by any means the prime glory of our nature; nor does it secure the harmony and unity of our faculties. Very often, indeed, great talent is combined with gigantic selfishness, and even with astounding sensuality; being 'earthly, sensual, devilish.' Still less is it remembered by the seidolaters of unsanctified mind,—that probably *far more of perverted talent goes to hell, than of consecrated genius to heaven.*" (P. 238.)

"There is one mode in which this passion for unhallowed gain operates, and with such deadly effect on the minds and morals of our rising youth in all our great cities and towns, that we cannot pass it by without a word of warning and lament. We allude to the *system of mendacity and trickery, deception and fraud, which the greediness of commercial avarice* to an immense extent now adopts, and sanctions. False notions of refinement, and absurd opinions as to what constitutes the claims of men to esteem and standing in the social world, are the generating cause of this. The humble and honest simplicities of a tradesman's position are thus fast yielding to a pitiful desire, and paltry ambition to equal the dash and style of the upper ranks, and fashionable walks of society. Hence, country villas; splendid equipages; expensive adornments; and, above all, the education of their families according to the highest possible standard of what are termed 'accomplishments,'—are now considered as the real accompaniments of commercial arlstocracies. But all this cannot be achieved without a proportional income. And to secure and maintain this,—*the bodies and souls of thousands and ten of thousands of our fellow-creatures, in the midst of our so-called enlightened age and Christianised empire, are enduring a slavery, suffering, and incarceration, exceeding anything which ancient helots and modern negroes ever endured.* This, we admit, is strong and severe language: but it is description, and not exaggeration. The caprices of heartless fashion act upon the cupidity and cunning of ambitious tradesmen; and these again come into oppressive contact with the varied mass of their employed youth, both male and female;—whose sufferings, at the moment we write, are not simply hideously opposed to the Gospel of Christ, but disgraceful to the instincts of humanity, and a sarcasm on the very name of *man.*" (Pp. 251, 252.)

But who will venture to predict, how, and when, and where this immense eccle-
ical movement will terminate? Or, who is rash enough to predict what new
ent of controversial warfare, will, or will not, come forth in the progress of
tual agitation? But THIS we may infallibly foretell—'unless a man be born
in,' he will neither in theory or experience be able to 'SEE THE KINGDOM OF
D.' Thus, all parties are bound to supplicate with prayerful intensity at the Throne
esus, for richer outpourings of that Divine Spirit, without whose gracious in-
llings to sanctify our own hearts and lives—all our assumed orthodoxy will
ft us nothing,' and be mere 'sounding brass and tinkling cymbal.' Alas! for us,
otwithstanding the recorded experience of tried Humanity for nearly six thousand
rs, and the homefelt actings of our own conscious hearts,—when Christ comes to
by His word and announces the necessity of a REGENERATION from above, we
t back into Pharisaic rationalism, like the ruler of the Jews, and cry, 'How CAN
SE THINGS BE?' Utterly and miserably must we be in the darkness of unbelieving
rance, if we think for a moment that a CREED, or DOGMA, or SPECULATION, or
ORY OF THE CHURCH, or RITUAL OBSERVANCES, or SACRAMENTAL ORTHODOXIES,
ITURGICAL ZEAL, or right views of a VALID MINISTRY IN and OF themselves,
rt from the LIFE-GIVING SPIRIT OF UNION WITH CHRIST,—CAN communicate
o man's corrupted nature and accursed state, what he really wants to make him
r in time and happy in eternity. And who will deny that amid our heated con-
ions, our abounding controversies, and dismal bickerings for points, and principles,
dogmas—there is a DECIDED PERIL of our personally and experimentally losing
CRUCIFIED HEART and that SPIRITUAL FRAME, which are the best evidences of
ist Himself inhabiting us with His transforming purity and sustaining power?"
. 391, 392.)

he great practical difficulty in connexion with these solemn truths,
is to be to discover an adequate machinery for promulgating them,
for inducing the attention to them which they deserve and demand.
naturally think of the pulpit; which ought, doubtless, to stand
in the catalogue of instruments adapted for the spread of truth.
the influence of the pulpit is limited: and in the present state of
world there is an impatience, even amongst thinking men, of *viva*
instruction (perhaps all the more so because they are thinking
); a greediness for ocular impressions, if the term may be allowed,
ag been generated by the facilities of reading.

> Segnius irritant animos demissa per aurem,
> Quam quæ sunt oculis subjecta fidelibus.

aps human nature is not to be blamed for this phenomenon;
as practical reformers, we should bear it in mind, and strive to take
ntage of it. It hence follows that the press has become a pro-
nt vehicle of religious truth, even in its most specific form, and
t application. And it is impossible to estimate the indirect
ence which general literature must exert over the religion and
ls of the age.

The chief and only effectual agency in convincing men of sin, and revealing divine truth to them, we believe to be the prerogative of the Holy Spirit. But He will undoubtedly bless all wise and pious means that man may use in dependence on Him; and it is, most certainly, the duty of all who are in possession of heavenly wisdom, to endeavour in patience and faith to cause their light to shine abroad. The preacher, the senator, the man of letters, and even the simple private Christian, have each their respective duties and means of usefulness. Let each of them, at all times, remember his responsibility. Mr. Montgomery thinks, and we agree with him, that the most hopeful instruments of a general character by which good may be effected, are the establishment and promotion of religious and scriptural education, and the full developement of the parochial system, with the extension of pastoral superintendence. We believe that, under the divine blessing, much may be gradually accomplished in this manner; and we trust that both clergy and laity will look to it, that they do not omit the part which the providence of God may have assigned them individually in carrying on His work.

We are compelled by candour to point out, in conclusion, what we consider to be the chief defects of the work before us. We must notice in the first place, the recurrence of that impatience of writing, and unchastised mode of expression, which we have regretted in former productions of Mr. Montgomery's, and which we think may have considerably hindered their usefulness, as well as detracted from their success in a literary point of view. We mean something more grave than a mere fault of style; though much that offends a sensitive taste in perusing the volume may be referred, after all, to that head. There is a diffuseness in Mr. Montgomery's writing, and a tendency to circumlocution, and the use of hard words, which often seem to dilute an argument really strong, and fatigue the reader when his interest should be sustained. As an assistance, indeed, to the reader, it is to be wished that a greater degree of order and arrangement had presented itself in this book; and that a more obvious system of division had been adopted. The introduction of chapters or sections, or at least of titular headings, or an analytical index, would have been of much service. We do not mean to assert that the arrangement and plan of the book will not be clear to an attentive reader; but we should have liked to see pains bestowed in the erection of a few landmarks, which would have served as guides to the author's meaning; and, without obscuring the connexion of the parts, would have given them a distinctness calculated to make a stronger impression on the memory. Condensation, likewise

ough at the expense of quantity, might have been politic, as tending enhance the value of the work in the estimation of philosophic aders. But, to return to the remark with which we set out, there is reckless daring in Mr. Montgomery's mode of writing, which has a artling effect upon simple and unphilosophical minds. We allude to ch expressions as the following: "Thus, in a figurative and guarded sense, as God by human flesh has been made visible, *the Bible is the Holy Ghost by mortal terms become intelligible.*" (P. 6.) "Now, the purpose of this remark is, to introduce your minds to a sound view of the Redeemer, as exercising *His created mind.* For if in idea or principle we absorb the human into the glory of the Divine, or confuse the Divine with the reality of the human, how can we reverence with awe and gratitude the operation of that Spirit who *equipped the Mediator's faculties* for all their functions?" (P. 14.) We might easily multiply these quotations; but we will only remark, in dismissing them, that we think there is danger in the use of ch phraseology; and though we believe that in Mr. Montgomery's se it derives its birth for the most part from an over-eagerness to state rthodox truth in the clearest manner, and is abundantly corrected by he context; these expressions may yet cause confusion in the minds f unsophisticated persons, and may afford pretext to an adversary o speak reproachfully.

Without, however, enquiring at length whether the above-named abit of expression is to be traced to mere boldness, or to an innate ve of subtlety, or, as we are most inclined to think is the case, to a rtain metaphysical ambition, we think Mr. Montgomery generally hargeable with something nearly akin to the last-mentioned διάθεσις— amely, a decided tendency to the idolatry of intellect. It is ot easy to adduce specific proof in support of a remark of this kind; eing, as it is, chiefly the result of a strong impression. We may refer, owever, in confirmation of it, to the terms of homage in which he ually introduces any great authority. For instance, he calls Pascal a ponderous thinker" (p. 65); Reynolds, "a giant in theology" . 86); to Truman he ascribes "a great mind" (p. 91); and, alluding Coleridge, whom he almost worships, and rarely quotes without logy, he says "the splendid mind of this profound thinker" (p. 213); similar foible has been pointed out in the case of Dr. Arnold. Mr. ontgomery is possibly unconscious of its presence; but, if our remarks e correct, the matter in question is worth his observation and watch- lness. We do not accuse him of confounding intellectual with iritual vision, or of placing mental power or beauty above experimental

faith. The soundness of his views on this head will be vindicated l the following extract, which is worthy of being quoted for its intrin value:

"Is there not, then, at the very onset of our subject, a solemn, heart-searching, a soul-awakening question suggested to us, one and all? And the question is this:— OUR Christianity one of terms perceived, rather than truths experienced? Are not historically convinced more than spiritually renewed? May we not be amc those who, like the arrested Nicodemus, are indeed silenced into intellectual su mission to the evidence of Christ from without by the letter, and yet, all this wh are awfully distant from a transforming renewal hy the life of Christ within, by t Spirit? In a word, is it not possible that thousands mistake believing "in t NAME," for participating in the NATURE of the Lord Jesus?" (P. 5.)

Perhaps we may caution Mr. Montgomery, in the most friendly manne against indulging too high a tone in speaking of our Church. There an inconsistency in making religion so spiritual, as it is the great obje of his work to describe it to be, and exalting the outward Church- still more any particular Church—with extravagant praises, and *exc sive* ascriptions of dignity and power. This mistake he seems to us commit. We would remind him, first, that the Church of this count is not, in reality, benefited by the fulsome eulogy which some bestc upon it; next, that he will find little personal gain accrue fro assuming such a tone in the defence of our Episcopacy, except a su picion, which we are sure he would regret, of symbolising with t extreme party in the Church; and, lastly, we would ask him to pans before he absolutely commits himself to a view, which denies covena privileges to other reformed communities, whose form of Churcl government may differ from our own. Mr. Montgomery, in commo with other theologians, censures the Jews for their self-righteous boa of their descent from Abraham; yet he has been allured into gre sympathy of expression, at least, with those who would transplant th feeling into the Christian Church, and present it to their catechumer as part of the Gospel. We think the practical utility of his book mu be weakened in some quarters by his supercilious demeanour towar the Established Church of Scotland. Even Mr. Gladstone, who u churches that community, testifies (in his "Treatise on the Relatio "of the State with the Church") to its simple piety, and extens moral usefulness. Surely, then, Mr. Montgomery might have offer them his good will and assistance in carrying on, within their o province, the work of regenerating society. But, instead of this, turns to the Episcopalians of that country; and what is the advice gives them? "*Leave the Establishment in Scotland alone*: and fe "the flock of Christ committed to your care, without discord and c

"tention towards those 'without.'" (Ded. Ep. p. xviii.) This would be golden advice, if it did not partake so strongly of the nature of a sneer.

We cannot easily understand how Mr. Montgomery has come to believe in a community of views between himself and Mr. Gladstone: not that he professes to consider this agreement complete, but yet seems to persuade himself that such is nearly the case. None, indeed, who are conversant with the written opinions of the latter, can deny him the credit of great political knowledge, and enlightened views of government. But we fear there is a point where this approbation must be checked. Mr. Gladstone has, unquestionably, been drawn deeply into the vortex, which, within the last few years, has proved fatal to so many minds of bloom and promise. The sound principles of the venerable Church of England have been forsaken; and he has been receding, step by step, from the associations of his early days. Yet let us not refuse him the meed of praise, as one who has endeavoured, to the best of his judgement, to develope the important but often-forgotten principle, that all sound politics must be based on true religion. In this principle Mr. Montgomery undoubtedly coincides with him: and to this we heartily respond. Nor do we yield to any in our esteem of Mr. Gladstone's personal character; which has been heightened, if possible, by his late withdrawal from the Government: on which occasion ambition and association—no small powers in the human soul—appear to have surrendered themselves to the superior dictates of conscience. We can enter, with feelings approaching to envy, into the pleasure which Mr. Montgomery derives from the recollection of an evening spent with that gentleman in College. Nor was he singular in his appreciation of the character of the future statesman. About the time of, or soon after, the interview above alluded to, the following lines appeared from the pen of a political opponent of no ordinary poetic power, or small satiric skill.

> "Yet on one form, whose ear can ne'er refuse
> The Muse's tribute, for he loved the Muse—
> And, when the soul the generous virtues raise,
> A friendly Whig may chant a Tory's praise—
> Full many a fond expectant eye is bent
> Where Newark's towers are mirrored in the Trent.
> Perchance ere long to shine in senates first,
> If manhood echo what his youth rehearsed,
> Soon Gladstone's brows will bloom with greener bays
> Than twine the chaplet of a minstrel's lays;

Nor heed, while poring o'er each graver line,
The far faint music of a lute like mine.
His was no head contentedly which pressed
The downy pillow in obedient rest,
Where lazy pilots, with their canvas furled,
Set up the Gades of their mental world:
His was no tongue which meanly stooped to wear
The guise of virtue, while his heart was bare;
But all he thought through every action ran:
God's noblest work—I 've known one honest man!" *

Could the lamented author of the above have witnessed the subsequent career of the subject of his praise, we think that his emotions, like our own, would have been composed of mingled satisfaction and regret. He would have rejoiced in the admired one's success; but he would have mourned over his defection from a sound and generous theology, and the insidious contagion which has so crippled his political strength. Without here expressing an opinion on the professed motives of his retirement from the ministry, we cannot but look complacently on the event. We cannot but augur well for the legislature in general, and especially for the interests of the Church, from this sudden eclipse of his Cabinet influence.

——— ὡς ὅκα πυρσὸς ἀπ' οὐρανῶ ἤριπεν ἀστὴρ
ἀθρόος ἰν πόντῳ· ναύταις δέ τις εἶπεν ἑταῖρος,
κουφότερ', ὦ παῖδες, ποιεῖσθ' ὅπλα· πλευστικὸς οὖρος.

The star was beautiful, but baneful. Now, patriots and churchmen, forward! Strive, in this your generation, and while opportunity is afforded you, to promote the interests of true religion, sound legislation, and sanctified learning. And should the luminary, now obscured, reappear on some future day in the hemisphere of government, may it be the harbinger, under the Divine blessing, of more auspicious counsels and more salutary influence.

We trust Mr. Gladstone, and many others, will derive much edification from the perusal of this valuable work.

* "Black Gowns and Red Coats; or, Oxford in 1834. A Satire; addressed to the Duke of Wellington." London: Ridgway & Sons.

CHURCH ARCHITECTURE.

No. V.

s not altogether to be tested by previous speculative reasoning. more in it than the adaptation of arrangements to purposes. ıard for the mind to abstract itself from the externals of place, is the weapon by which architecture easily reaches the spirit. style, probably far more than by anything else, that an impres- ıade favourable or unfavourable, exalting or lowering, painful or ble, cheering or saddening, exciting or solemnising; savouring hop, the theatre, the banqueting-hall, or the church; associated th or with heaven. The making of this impression is what e reached by plans, designs, and models. The exquisite ivory ıt Cambridge, of Shah Akbar's mausoleum of his wife near ust convey a different impression from the wonderful original— uld convey the same. One might as well fancy one saw Louth itself, in the beautifully correct engraving of it on the seal of a ating that *one-seventh of the cost of restoration of that noble t remains to be subscribed.* The model in wood at St. Paul's of ıstopher Wren's original design, may lead us to imagine the ons such a truly Protestant Cathedral would have stamped upon ngs, but does not, in the least, affect one's spirit so. It offers lar proof how genius, out of jarring elements, creates what ıd no existence, and has not yet in reality. Romish style and arrangement would there and then, amalgamating under that ıind, have given birth to what was wanted. But, notwith- the design adopted is, in many and striking points, far superior ıne rejected, the interference of the Romanist Duke of York, which Wren pleaded even to tears, brought forth (it is not hile to call the hollow and imposing structure a magnificent , but at any rate) what is *not* the thing wanted. Our other ls may remind us of that strange mixture of Christianity and ion, which in the middle ages hallowed in some measure, while ıed, the western churches in communion with Rome, and often er in subjection to her Papacy: still the sentiment of religion otion and sincerity hangs about them. But the style, plan, and

character of St. Paul's savour of Rome itself—Papal Rome, not aiming at dominion over darkness and ignorance, but domineering openly at noon, aping Imperial Rome, and seated as the unhallowed heir of the Throne of the Beast. It wants but Romish and Papal decorations and services to outrival St. Peter's: for there is little doubt that its inferiority in grandeur is more than compensated by its superiority in beauty. And had it not been for the noble stand made by the Episcopate of England against James II., had they been content with tears and obedience as the architect was obliged to be, perhaps this unenviable glory had been ours; for probably our Revolution might not have happened; and *possibly* England under the Papacy might have prospered with the worldly prosperity she has attained in her freedom. St. Paul's is not exactly what it ought to be, even as it is; but it is better than it might be. Its Protestantism is negative—not intrinsic. And, without one Tractarian or Papistical feeling, one might almost fairly wish we could exchange the noble pile for Old St. Paul's, as it stood in our first Protestant reign, under Edward VI.: exceeding the length of the present building by more than the whole breadth of its western facade; and lifting its spire a hundred and sixteen feet higher than the present cross, as high as if the Corinthian lantern which supports it were supplanted by the monument, towering eighty-three feet above St. Peter's, and forty feet higher than the Great Pyramid. Such it was when first the Common Prayer was read in it, on All Saints' Day, 1552. Such, alas! it remained but four years longer.

Above a century and a quarter have elapsed since Wren's public career was closed. The spires of Bow Church, St. Bride's, and St. Dunstan's in the East, stand round St. Paul's, and memorialise his genius to the stranger. The interior of St. Stephen's, Walbrook, is his triumph of invention in the service of our Protestant Church: his pupil Hawksmoor's masterpiece, St. Mary Woolnoth, is a triumph too. But after all that has been tried, even the noble Italianised style is found wanting in devotional feeling. One may be excused the distinction made in remarking, that it is less Christian than Ecclesiastical. While the Romanesque and pointed styles recall the religion of King Alfred and of Wicliff; the other reminds us too much of the city and the see, a nearer view of which opened Cranmer's eyes as it had done Luther's. A feeling of the incongruousness of all these later styles with the House of Prayer has, now that all these have been tried, brought the question to be pretty generally decided in favour of our English styles. Their fundamentals, perhaps, remain yet to be discovered, but cannot long lie hid. Their differences have been noted, their transitions rigidly traced; a rise and decline in their perfection

and their character has been demonstrated; and a corresponding deepening and shoaling of the devotional feeling under which they flourished has been surmised. Our antiquaries have reasoned on facts; and these have led them to truths.

But the enthusiasm of antiquarianism, of art, of poetry, and of romance, has lent an illusion to the scenes of the devotion of olden times, and hidden more or less their superstition. There was a Tractarianism before the Tracts; and long ago a Semi-tractarianism began to counteract the Reformation; not thus designedly, perhaps; certainly not thus openly: and, like Sin, in Milton's allegory, it brought forth Puritanism to aim a wound at its own vitals; and the violence of Puritanism was its own destruction. Yet we are not taught by these things, but wish to run round the same dizzy circle. Puritanism is half confounded with the Reformation; the sternness of fanaticism with the steadiness of zeal, and the deeds of both with the selfish doings of hypocrisy. And as the old question, "How much must be "destroyed?" was succeeded by a new one, "Has not more been "destroyed than needful?" so this again merges in a still newer, "How "was any destroying needful?" and error in the consideration of this, soon prompts another, "Was any?" Then come the conclusions, varied according to the predominance of fancy, of feeling, or of reason; perhaps, that none was; or, if any *then* was, it is now no longer. Then rise the last portentous questions of our times, "Shall we restore "quite as of old—or how far?" "Shall we rebuild, or build quite as "of old—or leave out how much—or alter to what extent?" And now, then, into the artistical enthusiasm with which the old questions were discussed, enters a still fiercer disputant, the theologian's hatred. Many will be they who will echo the inconsiderate war-cry, "Restora-"tion of Churches is Restoration of Popery;" and many are they that will answer it, perhaps, in the same strain, "On, then, to the Restoration."

But, without a jest, in serious and sad earnest, let us set about the restoration of churches, that we leave no excuse for the restoration of the Unreformed Church. There is little choice left of styles in *this* matter: for, though in the Perpendicular Period many earlier churches were much altered, and very often, indeed, very much for the worse, still, now that we are out of the contagion of that style as a reigning fashion, common sense will prompt to restore in the style of the building or portion of building to be restored; but by no means to tie ourselves to the reiteration of any alterations for the worse, which that long and troubled period, often more lavish of money than critical in taste, introduced; for, if these have become decayed, there will often

be more merit in restoring harmoniously with the original design. With regard to mediæval *additions*, indeed, one would look on such a license with suspicion: yet some few instances might be pointed out, where even their removal would be a safe and welcome restoration.

But as to building and rebuilding, here a wide field of choice in style is left us; even if we limit ourselves to the mediæval models. Which style should be advocated, recommended, encouraged? The Perpendicular? No, say some; it is Erastian in principle: the symbols of devotion are supplanted by those of worldly honour and earthly patronage—escutcheons, devices, cognisances, ciphers, rebuses, and conundrums. But all these may be dispensed with; for possibly it may be true, if flippant, that the pudding may be enjoyed without the sauce. If, indeed, these things were essential to the style, we might be content to make it a stepping-stone to something better—more pure and more exalted. But this is a point for future consideration. The perpendicular appears to others a formal style. Be it so. But there are advantages attending this formality: for these formal straight lines bring with them a splendid cheapness—such as, by a curious paradox of human nature, has been always the better appreciated the more a nation advances in wealth. Nevertheless, if people are endowed with that sort of taste which would rather spend money on the splendid and grand than the simple and beautiful, it is hard they should be twitted for it as if the want of taste were a want of devotion; since the indulgence of a love of the beautiful in art may be as unconnected with devotion as that of an ostentation of grandeur. There are, however, in the perpendicular style, two qualities which most undeniably adapt it for the worship of the Reformed Church. It is light, and full of light; and thus, not only cheering and exalting, but well adapted for the reasonable service of a whole congregation, unanimously lifting up the voice of prayer and praise to God.

Ever since the first appearance of Rickman's work, a quarter of a century ago, his nomenclature has, though adopted, been objected to. "The Quarterly" (No. 49) then censured his name for this particular style. Yet, if a nomenclature is to be so constructed that each name should describe some marked distinction of the class, this is the most correct of any of his names—indeed, the only correct one: for the comparative height and number of the perpendicular lines, not only in the tracery of the windows, but everywhere, cannot but strike the eye. The latter half of the period assigned to it, from the ascendancy of the House of York, had been previously set off under the name of "Florid;" the former, during the sway of Lancaster with the last Plantagenet, being comprised within the age then distinguished as the "Ornamented," the

ous period of which is Rickman's Decorated English. Perhaps, it d not be amiss to supersede that name by another often given it, erfect Pointed Style: for beauty, and not decoration, is its cha- r; and neither itself nor the preceding style is peculiarly English; hese two branches of the Perpendicular are our own. Since, in ce, the Perfect Gothic, which continued there later than with us, succeeded by the Flamboyant—named from its flame-traceried lows, in which one point it kept more of the perfection of the pre- g than our English did. And the characteristic of this, still more of our Perpendicular, is richness of ornament; and though, from greater height of their buildings, the simple groining of earlier times retained, yet the bosses of the groins, whenever near enough to the are described as flowered and circled in a perfect filagree, during 15th and 16th centuries, the more elaborately from the fine material could command. St. Maclou, at Rouen, is a masterpiece in this . The cathedral was begun in 1509.

, however, the change to the Perpendicular style be set down to the unt of either parsimony or ostentation, or a combination of both, y will prefer to look further back to the more perfect style prece- . But will our church-builders be content with copying what we dy have, and sending out (acccording to the Camden Society's last rt) working drawings of the structures of the Unreformed Church odels for the Reformed Church in the colonies, to the United s, New Zealand, and New South Wales? As a matter of taste, one d be gladdened to see such specimens rising on the colonial shores ngland, or the shores of what were once her colonies. But, per- , on other grounds, those mediæval reliques there might seem thing out of place, like waifs and strays from an unknown world, quite adapted for the uses of those on whose strand they are cast. ill our churchmen work for their own Church, their own worship, own faith, their own people, their own age? Will they start h from that perfectly beautiful pointed style of the Europe of e, and Chaucer, and Wiclif—and thence run a race with the Per- icular of England to surpass it, and its predecessor, too? One ntage there would be in this for Ecclesiastical Architecture: all the ty of the Edwardian style might be retained—all that of the endicular and the Flamboyante adopted; while all that may be s or disadvantageous to us, and all that may seem to us super- us or worldly, might be discarded What Palladio did for the ssial, who will do for the Mediæval style?—adapt it for new poses. The Romans, with their Simple Arch, dared to adopt, yet rate upon, the Greek styles—and superseded them. The Italians,

with the same Simple Arch, dared to adopt, yet innovate upon, the Imperial style of Rome; and not only superseded, but improved upon it. The Northmen, with the same Simple Arch, attempted to adopt, yet dared to innovate upon, the same Imperial style; and, if they did not improve upon what they superseded, they, at least, led the way for those Northern freemasons, who adopted what they chose from every style they knew—yet innovated upon everything which they adopted; and, with their Compound Arches, superseded whatever they found in their own lands, and created the only architecture devotionally sympathising with the Church as yet.

But who now, if aspiring to the work and conscious of some genius within enabling him to enter on it, will yet, for the church born anew, dare the new regenerate style? He must be content to be assailed with the epigrams on Vanbrugh, to be met by the opposition to Wren, to have many of his designs frustrated and abortive like Inigo Jones, and his temper tried like Michael Angelo. We have become a servilely imitative people. The very meeting-house, though not often Gothic, will have one end, sometimes, stuccoed into a copy of one end of a Grecian temple. Not content with mock ruins by our waterfalls, and Roman fanes for our summer-houses and dairies, we must see a hollow, unsubstantial model of a Doric *ruin*—not its restoration, built as a memorial of an English statesman! Original statues are, indeed, beginning to supersede copies of Phidias, or somebody else. Nor are we quite ashamed to put up a Wellington instead of a supposed Achilles. Nor have the Gentlemen of England yet perpetrated an equal vagary of the association of ideas with that of the "Ladies of England," before Apsley House, by raising a copy of the Farnese Hercules as a memorial of George Canning, nor of the Medicean Venus in memory of any one else. Still our Colossuses perch on equally colossal columns; and those classic columns support nothing else, and seem to support nothing else, not even an arch; while the ghost of Trajan, out of that purgatory from which Pope Gregory's prayers, perhaps, have not yet freed him, might well be expected to haunt us, and bewail having set the example of this vanity of seeming to prop the sky with a pillar. How well, but undesignedly, was his idea burlesqued by Simon Stylites, and his flock of followers, the "Saints Columnar," for six centuries! For the roosting half a life upon a pillar was not, though it fairly might have been, a life "so forbidding that *few* were induced to adopt it." That opinion, in Lyman Coleman's "Christian Antiquities," (c. ii. s. 9,) must be taken with a grain of allowance. One might have supposed that the column and colossus of St. Carlo Borromeo had been suggested by these Pillarists, who, we must candidly confess, were never patronised by the

Romish Church, were not this fashion of memorial known of that paradoxically imitative people, the Romans—giants in works of utility, children in taste?

But, to return to our starting-point, it may be observed, with regard to the plans of churches even of the period of our most beautiful architecture, that a simple rectangle, or one for the chancel and another rather larger for the nave, without any aisles, are perfectly admissible upon precedent for small village churches, as may be shown from a paper on those of Anglesey, in No. 2, "Archæological Journal;" by analogy, then, for larger ones, also. And this, for our mode of worship, is a decided advantage; unless those aisles be kept for the ambulatories, and the central space entirely appropriated to the service.

Although many of our richest, lightest spires, are of the perpendicular time, with crockets and flying buttresses, as Rushden and Higham Ferrars, N. Hants, and Louth, in Lincolnshire; yet some of the most beautiful are of our Edwardian period, as Grantham and Newark. Of the same date are many in Normandy, as St. Pierre, at Caen, built in 1308, nearly as high as Salisbury, and considered to rival or surpass it in elegance. Many of the fine churches, chiefly of this style, had been begun in an earlier and were finished in a later. Thus St. Ouen, at Rouen, the nave of which has been considered transitional to the Flamboyant, was not completed till after 1500, yet was commenced about 1118. The cathedral of Notre Dame, too, at Paris, of which Mr. Close remarks that, like St. Peter's at Rome afterwards, it was built with money RAISED BY SALE OF INDULGENCES—was in building from the 12th century to the 14th. Pontius, Bishop of Arles, had first gathered funds for building by these means in 1016; and a third or fourth of penance was remitted by French bishops to contributors in the 12th century, though Bishop Maurice, of Paris, incurred censure even in his own time for his use of these means in building his abbeys and Notre Dame Cathedral. Much of its effect is thought to arise from the singular gloominess of the nave. Let us turn to what Mr. Close, assigning an earlier date, and that of an earlier style to the Perfection of Mediæval Architecture, says of such sombre effects: "In the "ELEVENTH CENTURY architectural taste revived, and the art was cul- "tivated with great assiduity, until, in the THIRTEENTH CENTURY, "CHURCH ARCHITECTURE REACHED THE HEIGHT OF ITS PERFECTION. "What the spiritual condition of Christendom was during this same "period, it were superfluous to record. But, whether it be coincidence "or causality, the fact must be admitted, that whenever extravagant "attention was paid to Church Architecture, then the most debasing "superstition prevailed, and the most notorious corruptions were

"dominant. Superstition and church decoration were coeval from the "beginning: departure from simplicity in doctrine and worship was "accompanied with an equal departure from simplicity of primitive "architecture; each contributed to promote the other, until, in the "thirteenth century, spiritual darkness the most profound dwelt and "reigned in the gloomy aisles of structures, architecturally speaking, of "surpassing beauty." Our insular architecture may have been in time behind the continental, for Coleman's work, based on Augusti's German "Hand-book of Christian Archæology," states the perfection to have been more or less rapidly attained in the *thirteenth century;* and it is, perhaps, on this statement Mr. Close's argument is founded.

But here, though the Early Pointed structures of the 13th century are, certainly, of surpassing beauty, if men of taste and science at all agree with this statement of the *perfection* of Church Architecture *then*, the agreement is far from being unanimous. And, although, in those buildings which so bewitch the fancy, the solemn shadows are certainly found lingering in the aisles, even now that the destruction of the coloured windows has done away with half their depth; yet, most assuredly, the "profound spiritual darkness" of the time is but inadequately represented in this symbolism of our authors: for the profound *physical* darkness had reigned far more unlimitedly in the Norman and Saxon structures; and the pointed styles, in succession, are all progressive transitions to effects of greater brilliancy and lightsomeness—successive utilitarian homages to the advance of the science of the useful arts. In fact, this, at first sight, striking observation of Mr. Close's seems "the baseless fabric of a vision." It appears as erroneous that the old architects sunk, undesignedly, or, at least, without any design of their own, into an analogy with the spiritual state of Christendom on this point, as it is unlikely that, with a Jesuitically shrewd perception of the various influences of sense upon spirit, and of matter upon mind, they deliberately worked to bring about that state; in brief, the "coincidence" is as inadmissible as the "causality" is improbable.

If, however, it be imperative on the men of this generation to adopt some one existing style from the times of other generations, one would be sorry they should debar themselves from imitation of Mr. Close's perfect æra—the thirteenth century. The striking system of mouldings, in the Early Pointed style, must be confessed to be better adapted to our cloudy skies than the less marked, if more graceful, contour of those of the succeeding age. It should seem, however, to be no easy style. At least, modern structures adopting it are generally very far from pleasing the Ecclesiologist critics; and the Cambridge Camden Society would, probably, not feel the same necessity for eschewing their criticism as

their sentiments. There is, perhaps, no reason why, if a starting-point is to be taken among the old styles to enter on a new and thoroughly Protestant style and plan of church, the Early English should be forbidden to be that point: though, certainly, its successor has, for many reasons, the better claim. Nevertheless, *if* the style be simply chosen as a style to work in, there is much truth and taste in many remarks of a writer on early English lancets, in "The Ecclesiologist," No. 29, as that, "in an early English church to introduce the glare of a perpen-"dicular building" is "to violate a most essential characteristic of "ancient design." We may be allowed to add, that almost every village-church presents an example, more or less glaring, of this warring against ancient taste; not in Protestant times; but, during above a century before the Reformation, answering to that darkest hour of all the night which precedes the day-spring. "At the present day," says the writer, "it will readily be conceded to be a natural condition of Church "Architecture, that utility should adapt itself to and harmonise with "effect." . . . . "Sessa, sessa! let him pass by," as mad Tom says; let him go on; it is scarcely worth arguing whether *effect should* not rather *adapt itself to and harmonise with utility*. . . . . "Thus," proceeds he, "the degree of light really suitable to the "character of an early English parish church, in its nature not flaunt-"ing as the perpendicular, not pretending as the richer decorated, but "simple, sober, and retiring—will be admitted by windows, also, most "suitable to the style and symmetry of the external fabric." Though we cannot exactly distinguish the distinction taken between the characters of the perpendicular and decorated, nor allow the brand upon the latter, let us own the justice of the independent portion of this remark: and the paper itself is a useful essay on its subject-matter; though there is a little good-natured joking, or ill-natured sneering (one cannot easily judge which, of course, in print) at the "huge modern "buildings" in this style, where "we are compelled to exaggerate; "we have galleries to light above, and dungeon-like pews to illuminate "below, by one and the same window; we have very small-printed "Prayer-books to read, and very popular preachers to behold; we "*cannot* follow old proportions. Then, we say, adopt a style in which "you can; do not abuse antient designs, and convert the beautiful into "the burlesque without cause." He might have omitted the last two words. There never is cause. "*Fas est ab hoste doceri.*" Let us thank God that we have small-printed Prayer-books, and cheap; and that the poor can read them, and will buy them, or gladly accept them. Let us do away with the dungeon-pews, and endeavour to be as little as possible distinguished by the convenience or inconvenience—by the

beauty or ugliness—of our sittings from our poorer brethren. And pr
let us be spared the absurdity of seeing one window of any kind lig
two stories. In a dwelling-house the stratagem might be but laud
able, if it would but save the foolish window-tax; but in a church th
is no tax to save. The above paper is accompanied with two use
lithographs of single, double, and treble windows, bearing the initi
of one of the secretaries of the Camden, Mr. Paley. One from Nort
borough, N. Hants, is not quite correct to its original, but pardonal
improved. An elevation, in this style, especially, should be accor
panied by a *section;* for a small window with wide splay, in a thi
wall, is utilitarian—at least, *harmonises effect with utility*, inasmuch
it gives far more light than in a thin wall without it: nor is the arc
tectural effect at all dependant on the splayed sides being "fresco
"with saints brightening in the sunbeam." For those who desire
be *imitators* of the early English, the article cited affords some use
hints; none more so than the following: "Much as we admire such
"subdued light in churches, it cannot be denied that there are circu
"stances attending church worship, at the present day, which rende
"certain quantity of light indispensable. And it is, unquestionab
"better to make sufficiently large windows at first, than afterwards
"cut holes in the roof, and insert skylights immediate over the squir
"pew or the preacher's head. We would, therefore, effect a judicio
"medium between darkness and glare." It appears to us that this c
only be done by plenty of window, and *no* thoroughly transparent gla
Thus, mere imitation, *mutatis omnibus mutandis*, is, we, see, not v
easy. Let us hope it is not impossible.

But still more difficult becomes the task of adaptation to the imitat
as he goes back to the earlier early-pointed style—that of the 12
century—in England; or if he attempt the transitional order where t
double-arc'd arch rests on the massy *square* Abacus: an order, let
be observed, abounding with beauties of its own. The error of c
English nomenclature, in even *seeming* to put forth a claim to t
original of our first pointed style, has long ago been ably argued
"The Quarterly." The style is already formed in the 11th century,
Normandy. Contances Cathedral, begun about the second quarter
the century, and extensively rebuilt and advanced during the thir
perhaps, is considered—in the extremities of the transept, with th
five lancets; in the pannelled, pilastered, and arcaded western towe
and the arcaded octagon tower in the centre—to present a decided ty
of it at that period. Rickman, however, it must be remembere
doubted M. de Gerville's early date for this cathedral; yet without a
satisfactory reason assigned. It is not impossible that this style was

graft upon the Romanesque, from the Saracen Moresque of Sicily; pilgrim adventurers from Normandy having conquered Apulia in 1042, soon to invade the island in 1060; while, in the interval, the bishop, who executed the works, made collections for them in person among the Norman Counts of Apulia. (See Spalding's "Italy and the Italian "Islands," vol. ii. p. 221; and "Quarterly Review," vol. xxv. pp. 141—145.)

What next shall we say to an accurate imitation of the Norman Romanesque? The very principle is not agreeable to the church schemes of those with whom the revival of architectural symbolism is all in all. The Norman symbolism was the simplest possible; for it was historical, as is shown in Camden publications. Norman ornament, though often rich in its profusion, and unbridled in fancifulness, is mostly rude; and never, perhaps, faultless in its execution. But, from the comparatively limited knowledge of the useful art of glazing, and from its costliness, as well as from other causes, the Norman type is really too dark for our day; although, perhaps, not darker without stained glass, as we have it, than even the lightsome Perfect Pointed style might be with it. A *lucid* instance of this occurs in Blore's addition of the new transept at Thorney Abbey—if transept it may be called where there is no chancel to form the cross. This new part is admirably in accordance with the original work of the old. But in the centre, eastward, is inserted a pointed window, finely copied, by Austin, of Canterbury, (and *enlarged*) from one in that cathedral, and thus presenting the matchless incongruity of a large pointed window without mullion or transom. The subject-painting, by the by, is what is well-nigh ludicrous in this day, if otherwise unobjectionable, the miracles of St. Thomas à Beckett; but even the enlarged copy shows them so small as to be unintelligible and, so far, harmless. This window, however, renders that dim portion of the church so dark, that pulpit and desk have had to be moved out of their range. It were much to be wished that the present Duke of Bedford would complete the late Duke's noble work and amend his error, by adding a chancel, and carrying the window to Woburn; at any rate the latter.

The epithet of Romanesque, first proposed in Gunn's "Inquiry," for the round-arched mediæval style, has become, in a quarter of a century, pretty generally adopted. This style was the persevering effort of the revival of architecture in the 11th century, spoken of in the passage last cited from Mr. Close. (P. 78.) In the last half of that century arose the oldest of the three great churches of Caen—St. Nicolas. But the *Abbaye aux Hommes*, St. Stephens, and the *Abbaye aux Dames*, the Holy Trinity, are coeval with it. Yet the most striking variations

of character have been pointed out in them. The professors of th Romanesque gave the reins to a free and original genius. So far, th character of their works, though of itself little fitted for our wants, well calculated to afford a starting-point for the creation of a new sty which should be so. The windows and doors of the *native* Norm style are both larger and plainer than in the Anglo-Norman, two qual ties both adapted to our purposes and wants. In the native Norm the shingle-carven spire of stone, or pyramid steeple, is not uncommo though unexampled in the Anglo-Norman. Some specimens are giv in "The Glossary of Architecture." Even the Egyptian idea, of figu standing erect against the piers, is paralleled by the Romanesque fan of the architect of Jumieges. Few things would be more solemn sublime, perhaps, than an avenue of piers, with statues standing agai them, crosslegged, like that antique figure at the Louvre, called t Genius of Eternal Repose, a name in which the epithet is absurd redundant; since, supposing it required to exhibit such an idea, t recumbent, and not merely reclining, posture of repose, is evidently t one adapted. In a cemetery building, dedicated to the offices of th repose which we know *not* to be *eternal*, how compassionately mig such figures seem to gaze with a tranquillising effect upon the train mourners; while the sombreness of that style from which the structu would borrow its character, would be in perfect harmony with its pu pose. A letter written from Paris, after seeing the statue in the Louv suggests that this sentiment of sound repose is, after all, perhaps, that was meant by the crosslegged figures, generally called Crusade or vowed Crusaders; at any rate, proved not to be Templars, as so had supposed.

The Romanesque in Italy was not superseded in the 12th centu but lasted contemporaneously with the early pointed elsewhere, as shown by the Baptistery and Campo Santo at Pisa; of which, at M Gunn's instance, the Signor Toscanelli was led to seek and discover t original working drawings in which the Gothic tracery and ornamen are found, as well as the Romanesque details. Compare, as befo "The Quarterly" (vol. xxv. p. 135) with Spalding (vol. ii. p. 220). T latter seems unaware of the discovery of documents disproving the o idea of the Gothic features being later. It is this style which th Italians call the Gotico Moresco; the Moresque epithet seeming designating the approach to what we call Gothic, while the "Gotico characterises that imitation of the Roman which had prevailed und the Gothic kingdoms, which sprang like vigorous ground-shoots fro the stock of the felled empire of Rome. This blended style, beyo which Italy never advanced in that direction, was contemporary wi

our Semi-Norman. And it is remarkable, that in St. Stephen's, Caen, there is one single, *obtusely pointed* arch higher than the others of the central tower, which are circular, yet coeval with it. (1060.) Pointed windows, also, are there formed by the intersecting semicircles of the Triforium Arcade.

In the preceding century, the tenth, architecture lay dormant, according to Mr. Close: "the opinion which universally prevailed that the "end of the world was approaching, prevented entirely the erection of "new churches, and even, in some cases, suspended the repairs neces- "sary to maintain the existing edifices." (P. 77.) Let us hope this is not to be now the case: though the futurists affirm that "Mr. Faber "still continues to predict the end of the world in 1864;" and very many of us are certainly of opinion that Mr. Faber's exposition of "the things that shall be" at that date is very reasonable, probable, and consistent, without, however, looking in the same light on this futurist exposition of the nature of Mr. Faber's exposition. We will not allude to so important an error without correcting it. Mr. Faber assigns *no year to "that day and hour* of which *knoweth no man;"* only some time long subsequent to the end of a whole Millennium after that year. And even to that Power, with which Tractarians may identify "the world," he ascribes an existence only terminating with that end. It was probably a confusion of that Millenium with the *first thousand years of the Gospel,* which led to the mistake which Mr. Close refers to. This statement, however, is far too sweeping to be taken unqualified. The age, from Alfred the Great to Ethelred the Unready—including the reign of Edgar the Peaceful, and the sway of the notorious St. Dunstan, was not undistinguished in our isle by the rearing of churches. Glastonbury, among his many monasteries, became afterwards too famous to suppose this. The cathedral of Worcester, built by Bishop St. Oswald about 960, stood till 1084, and was then only destroyed to raise a more costly one. By the aid of the same Bishop too, Ailwin, Ealdorman of all England in 974, finished the Abbey church of Ramsey, Huntingdonshire; and its description sufficiently evidences a large cruciform structure, for which cost was not spared, and a design, then new, adopted. Above its roof rose a western tower—and a central one, on four pillars and arches, connected with adjoining arches, where the building parted into four. The lower part of the tower at Barnac, North Hants, has been assigned to the time of Alfred; but, whether all those buildings, wherein (as there and at Earl's Barton, in the same county, and Barton upon Humber) the triangular approach to the two-arched arch appears, (which was in use at the epoch of Charlemagne,) are all to be ascribed to a date so

early as the tenth century, may be doubted; since the t
headed opening was used about the middle of the elevent
Confessor's Palace at Westminster. Of our twenty An
remains, noted by Rickman, and the several others added
by the Antiquarians of the Camden Society, some few, prob
really not very long before the Confessor's reign. To the en
of such remains in the Glossary of Architecture, a paper in
siologist (No. 33), adds eight more. The triangular head, fo
ing, is decidedly unworthy of imitation. The effect is clums
one may so speak, the sensation depressing; except, perh
the angle at the apex is very small, as in Deerhurst belfr
Glostershire, of the Confessor's time; or where the triangl
two round arches and a pendant, as in a Cottonian manuscrip
the year 1000, from which, compared with existing relics,
tecture of the 10th century is well illustrated in the "Arc
Journal," No. 1. Not only the tiled or shingled roof
foliaged capital, and, frequently, the dome of the contempor
tine style, appear in this manuscript, which is Alfric's versi
Law of Moses. For ornament of relief in compartments a
arcades, the triangle head is not without a simple, straig
handsomeness; though much cannot be said for its use over
pilasters, mounted above an arcade, ranging between lofty thr
columns of the Corinthian order—in the singular and early i
the portico of the atrium of Lorsch Church, near Manheim, c
in 774, in presence of Charlemagne. The "long and short
corners of buildings, in this style, though, perhaps, originall
from scarcity of hewn stone, is a masonry which has, from its
pendicular lines, rather a noble look; and, executed carel
solid material, would, probably, look still nobler; especiall
junction with the long upright ornamental rib-work of t
similarly executed. Beside the churches mentioned above, th
short corner-work, though on a small scale, is well exhibited
parts of Wittering Church, near Stamford. And the ve
chancel arch of that church, though in itself rude, has an eff
line and proportion, light and shade, worthy of becoming th
rough sketch of a well-wrought work, which, if executed in t
the original, would combine grandeur, simplicity, beauty, and
The singular tower of Sompting, Sussex, seems, in like ma
gestive of a new type of steeple, both plain and elegant—i
outline were so managed as to be less, or, at least, not more,
than the outline of the four gables. The Anglo-Saxon style
above exceptions, and a few others of detail, seems (barbaro

and even darker than the Anglo-Norman) well worthy, not of being servilely copied, but of becoming the germ of a simple and sublime order, and not low in the scale either of art or of science. After this view of styles that have prevailed in England we must pause. Our survey must next be cast over the earlier ages in other countries.

INCREASED GRANT TO MAYNOOTH.

"Maynooth College; or, The Law affecting the Grant to Maynooth." By James Lord, of the Inner Temple, Barrister at Law. London, 1841.
"The Popish College of Maynooth." By the Author of "The Progress of Popery." London, 1840.
Letters of D. M. Perceval, Esq., to the Editor of "The Morning Herald," on the Maynooth Grant.

THE public mind, at the present hour, is kept on one continued stretch by the political and religious topics of the day; and the ferment and excitement, which these occasion, instead of dying away, seem rather to increase, and gather strength daily. No sooner has one important matter been brought to an apparent conclusion, and a decision given upon it, which, in former times, would have been sufficient entirely to prevent its recurrence, than new methods of agitation arise, as it were, to furnish fresh fuel for continuing and increasing the restlessness of party strife, but by no means effective for the diminution of the evils the primary matter itself involved, which, in the mean time, merely slumbers, to awaken, sooner or later, with more restless and untiring activity. No pause is allowed; no opportunity, for taking a calm review of events, is permitted: but each hour is, rather, fertile with fresh stimulants to distract the patience, and to diminish the hopes of peace, which each Christian mind anxiously longs for, but sees no present prospect of enjoying. The emissaries of mischief are active on the right hand and on the left; they are sowing discord, and stirring up the worst passions of human nature; and principles, fraught with

error, and, moreover, blasphemous, and dangerous in principle, no less than subversive of all order and Christian unanimity, in their effects, are originated and published, through the same pernicious intrumentality. The religious horizon has long been obscured by the dark and gathering cloud of secret and insidious efforts, to promulgate doctrines in accordance with the very spirit and mind of Antichrist. The Protestant Church of these realms has now, for ten long years, been assailed, from within her pale, by enemies as hostile to the promulgation of truth, as the most openly avowed Infidel or Papist, under the garb and semblance of love and admiration for her catholicity. With each succeeding year, the cloud of darkness and delusion has become more and more intense in blackness, till it can scarcely be anticipated that it will assume a deeper hue, without the bursting of the storm it portends upon Protestant England, which shall overwhelm, in one fell sweep, her glorious privileges in Church and State. Her universities are torn with the passions of contending factions. A gospel, as contrary in spirit and intent to that of the Saviour of mankind, as human nature is contrary to His own most glorious Being, has fastened itself as a gangrene upon the Church, and is eating away her vitals of usefulness piecemeal—and, as that, which is diseased, cannot of itself produce health, but must inevitably end in death, if unchecked from without, so must this deadly malady produce the same effects upon the constitution of the Church, unless a remedy be at once devised and applied, which shall cut out and cauterise the festering ulcer, which is progressively destroying her. But to what quarter shall we look for the application of such a remedy? The hierarchy of the Church have given evident proofs that they have nothing to their hand to offer, whereby they can set about the necessary work. However willing they may be to undertake the task—however anxious to perform the operation—they are compelled to confess that the instruments are wanting to them, and that their hands are tied. Shall we, then, turn to the State?—to the Government, which rules the land, and holds the helm of power? The political horizon is as dark—if not more intense in blackness than that of the religious sky. The Protestant Premier of that Government, acting out the principles of a false expediency,—in the vain hope of conciliating an enemy, which nothing but the possession of supreme and absolute power can satisfy—has proposed to strike another fatal blow, which crushes the hope of any relief from that quarter, and shakes the confidence of many of his warmest friends.

The Protestant Government of Protestant England has proposed to increase the annual grant to the Roman Catholic College of Maynooth, and thereby to increase the sources of mischief, which now distract the

ıited Kingdom of Great Britain and Ireland! In the face of the posure of the immoral tendency of the instruction imparted to the idents of this seminary—in spite of unrefuted charges that the system education pursued in it is fraught with unhesitating and virulent ıtility against Protestant principle and Protestant truth—nay, more, spite of its total failure, acknowledged even by the defenders of its nciples—and, notwithstanding *all* the intestine commotion of the ter island, has again and again been proved to have had its main ›port in the pernicious and subtle agency of the low race of clergy ıcated in that establishmeent by Protestant funds—Sir Robert Peel ı, in his place in Parliament, announced that he is prepared to make liberal increase of the grant to this college; rumour says, from ı,000 or £9,000, to £26,000 or £28,000, annually! With such a ›spect before the Christian community of this country, it is evident ıt no method of settlement of division, or prospect of cessation from ·ty strife, can be looked for or anticipated from this quarter. The lady is rather aggravated than remedied; the wound is rather more ıely opened, than healed or cicatrised.

With such discouragement meeting the anxious and almost universal ıire for returning peace and quietude, it is to be hoped that the public nd will not become, as it were, paralysed by the inconsistency of blic men. For our own parts, though the proposition of further dowment to Maynooth opens no prospect of the settlement of differ-ces from this quarter, we are disposed to think that much good may ae from its being mooted. It may serve to shake many out of that athetic indifference to the progress of Popery, which, of late years, s characterised so many of our people; and it may be the means of ıaing them to combination and active resistance against the encroach-·nts of the deadliest foe that England has ever had to grapple with. e look forward for a result widely different to that anticipated by the ırmist, who sees nothing in the present movements of the times but a speedy annihilation, even for a season, of Christianity itself. If ·n ever can be brought to think, and to act out their thoughts by termined resistance, now is the time, in which they must be so brought give consideration to the topics in debate, and to act decisively upon em for the maintenance of their valued rights and privileges as mem-rs of a free community. The people of England have not yet become, our opinion, so fascinated with the blandishments of "the Mother of Harlots" as to yield to her efforts for gaining the ascendancy over eir purses and consciences, without a struggle for victory against those saults she is prepared to make by combined attacks from within and om without, to effect her purpose. The announcement of the Premier

is startling; but the very effect of it will be to rouse men to unite, who never united before, and who, laying aside their general points of difference, will, as one man, combine to show him, in a manner not to be misunderstood, that the penalty of expediency may, in effect, be nothing less to him than the loss, at the dissolution of the present Parliament, both of place and power.

But, in the mean time, before the proposition comes before Parliament in a more distinct form than it has at present assumed, and which, it is expected, will be promulged soon after Easter, it will be necessary widely to innoculate the public mind with the facts relative to the inconsistency—no less than the culpability—of endowing Popery at the expense of Protestantism. It is true that for many years past there have not been wanting many men, who have loudly and fearlessly endeavoured to effect this object, whose efforts have been unsuccessful. But this has originated, rather, from a general feeling that the Government was pledged at the Union to guarantee the preservation of this seminary as *the* college for the education of the Roman Catholic clergy, and that a contract, in effect, exists, which precludes the possibility of a withdrawal of the long-continued grant.

The proposition of Sir Robert Peel has, however, directed many already to examine into the truth or fallacy of this supposition; and the effect of this examination has been to prove, that *no such* contract exists at all. It is in vain to search for it through the debates, which Mr. Lord has so ably collected together in the work before us, from February 20th, 1807, to June 23d, 1840—in all, 24 debates; throughout them all there is neither "distinct, nor definite reference" to any such contract; and the supposition that it does exist rests merely on the assertion of a few unprincipled and unscrupulous agitators, whose only object is to assail the truth with whatever weapon the enemy of souls most readily furnishes to their hands, and will, therefore, go for just what it is worth.

The facts are these: "The Act of Parliament, by which Maynooth
" College was established, passed the Irish Parliament in 1795; and, in
" its preamble, it states the cause which rendered it necessary; viz.
" 'Whereas, by the laws now in force in this kingdom, it is *not lawful*
" 'to endow any college or seminary for the education exclusively of
" 'persons professing the Roman Catholic religion; and it is now
" 'become expedient that a seminary should be established for the
" 'purpose,'" &c.*

* The 8th Anne, c. 3, s. 16, and 21 and 22 Geo. III., c. 62, s. 15, Irish Statutes.

e it, therefore, enacted, &c., &c.: viz., that certain of the judges he time being, and certain Roman Catholics, laymen and clergy, se names are recited and set forth, shall be 'trustees for the rpose of establishing, endowing, and maintaining one academy for education only of *persons professing the Roman Catholic religion;* l that the said trustees shall have full power and authority to *receive scriptions and donations,* to enable *them* to establish and endow an ıdemy for the education of *persons professing the Roman Catholic igion,* and to purchase and acquire lands not exceeding the annual ue of £1000, and to erect and maintain all such buildings as y be by the said trustees deemed necessary for the lodging and ommodation of the president, masters, professors, fellows, and dents, who shall from time to time be admitted into and reside in h academy.'

he 2d section of the act makes it 'lawful for any Popish ecclesiic *to officiate in a chapel* or building to be appointed for that rpose by the trustees,' any law or provision to the contrary notthstanding.

y the 3d, seven trustees are to be a quorum for the election of ident, masters, &c.; and for making by-laws for the government he academy; and for the education and government of all such ons (i. e., persons professing the Roman Catholic religion,) to be he foundations thereof, &c.

y the 4th section, by-laws are to be laid before the Lord Lieuınt, &c.

y the 5th, the trustees are made visitors also.

he 6th section appoints the time for their first meeting, and es the acts of the majority binding upon the whole.

he 7th provides for the election of the non-official trustees on th or vacancy.

he 8th prescribes that the oath of the 13 and 14 Geo. III. shall aken by the Roman Catholic trustees.

he 9th prohibits the education of Protestants in the academy.

he 10th section *recites the supplies of the year,* and enacts that sum or sums of money not exceeding £8000 (part of the said plies) shall be issued and paid *towards establishing the said demy.*

ınd by the 11th section the trustees are to receive the same, and ount for the expenditure."

. Lord gives at length the Acts of Parliament upon the subject, dds, that—

neither of them is a national endowment mentioned; nor from an attentive

consideration of these documents, and the motives which led to the enacti foregoing provisions, does it appear, that an annual national grant or throughout all time was intended to be secured to the Roman Catholi Maynooth."

In fact, "The only clause, which speaks of a public gra "tenth, which enacts 'that a sum or sums of money not " '£8,000 shall and may be issued by the Treasury *toward* " 'LISHING the said academy.'"

But we would here draw attention to the farther import which Mr. Dudley M. Perceval has so ably set forth in his sec upon this subject to the Editor of "The Morning Herald" n dated Feb. 10th, in which he states, that the details of t Parliament "make it plain that the utmost prospective pledg "even in this statute (no pledge whatever is expressed in it,) i "that the laws against foundations for exclusive Roman Cat "cation should remain permanently suspended in favour of "academy;" and he demonstrates that pledge as implied appointment of a body of trustees, with power to make by-la elect successors to themselves. But, it is to be remarked, nev that neither the trustees, nor their college, were constituted corporate, with perpetual succession at law; and that, so far f "legislature pledging itself to educate *all the priests* of th "Catholic religion in Ireland," *priests are only mentioned in t chaplains*. "There is no doubt, therefore, that the college was "*by the Government*, for the time being, specially for the "young men preparing for the priesthood. But *there is n* "*whatever* that *the legislature* adopted that special intention, o "itself to the permanence of the institution, *with a view to th* "*purpose*. As for the grant made, the very terms of it ex "notion of a permanent contribution. It stands simply as a "donation *pro hac vice*—an example set by the state to the "donors and subscribers."

The following passages from Mr. Perceval's letter are also so the point, and are so valuable, for the information they cont even at the expense of being considered tedious, we are induc them at length :—

"And so it stood down to the Union; for in the next year's Supplies' tion Act (36 Geo. III., c. 1, s. 31), £7,000 were granted to the trustees 'them to build a seminary to contain 200 persons, under certain regulatic the year after, in the like act (37 Geo. III., c 4, s. 19), £10,000 were gra trustees 'to enable them to complete the building of the Catholic semina

'Maynooth, and for other purposes.' And again, in the like act next year (38 Geo. III., c. 10, s. 26). £10,302. 5s 10d. were granted to them in the same words.

"This last appears to have been the estimated sum for the completion of the works; and at this point Parliament appears to have intended for the time to check its liberality. Having now set the college on its feet in a very handsome manner, Parliament might well have left it to the support of the 'donations and subscriptions' of the parties most interested to maintain it. So, it seems, Parliament thought that year. For, to my surprise, I own, on searching the Appropriation Act of 1799 (the 39 Geo. III., c. 7, s. 25), where the other annual bounties of the legislature figure under the usual head of public hospitals and schools, *I can find no grant whatever to Maynooth College*—an omission, by-the-by, which at once negatives the notion of any prospective pledge of the legislature in 1795 to contribute funds permanently towards its support.

"By the next session, the college appears to have found 'donations and subscrip-'tions' a failure—for the liberality of Parliament revives. In the Appropriation Act of 1800 (40 Geo. III., c. 3, s. 22), Maynooth is placed along with the hospitals, &c., for £8,000. This sum is to be issued 'towards defraying the charges of the full establishment of the Roman Catholic seminary for *one* year, to March, 1801.

"[N.B. Not for two years, as it would have been, if the omission of 1799 had been an oversight.]

"Here it is to be remarked, that for the first time Parliament appears, from the wording of the grant, to have *contemplated* the charges of the establishment at Maynooth in the light of *a public charge*, to be *defrayed* by the state. And, with the omission of the words, 'the full establishment of,' the grant has ever since (I believe) appeared in the annual Appropriation Acts in the same phraseology. But to say that the legislature, by adopting such a phrase, *pledged itself* from thenceforward to regard the establishment *in the same view* as a permanent public charge for ever, is so extravagant a proposition that I do not think it can need refutation. Nothing but total ignorance of the law and practice of Parliament could lead any one to suppose that it is conceivable, by any clause in an act for appropriating the supplies of any one year, for Parliament to pledge itself to make a charge perpetual.

"Hitherto, therefore, I have shown that the legislature gave no such pledge as is stated, nor anything like it. Before I come to the pledge, which was really given, I may as well notice the act passed in the same session (1800), 'For the 'better *government* of the seminary established at Maynooth, &c., and for amending 'the laws in force respecting it.' (40 Geo. III., c. 85.) This act, indeed, hardly comes into the chain of my argument, for it almost entirely relates to the *government* of the College; which it changed, by constituting a board of visitors, consisting of three Roman Catholics and five high judicial officers; by taking away the visitorial power from the trustees, and by excluding the judicial officers, now become visitors, from the latter board. It is obvious that these regulations can have nothing to say to the question of a pledge of permanent pecuniary support. But it is noticeable that the preamble, which recites 'that large sums of money *have been* granted to the trustees,' draws from this fact no other inference but 'that it is necessary to make further pro-'vision (for what? for the support and maintenance? No) for the good government of 'the said college.'

"But, in the Act and Treaty of Union, something like a pledge to contribute towards the pecuniary support of Maynooth was given by the Irish legislature, and

adopted, *verbatim*, by the British. In what "express terms," and how those terms were limited, and how fully they have been redeemed, will best appear by quoting the words as they appear in the 40 Geo. III., c. 38, and in the corresponding English Statute of Union. They are found in the 7th (the financial) Article of Union, and are as follows:—

"'That a sum, not less than the sum which has been granted by the Parliament of 'Ireland, on the avearage of six years immediately preceding the 1st January, 1800, in '*premiums for the internal encouragement of agriculture and manufactures, or for* '*the maintaining institutions for pious and charitable purposes*, shall be applied re- 'THE PERIOD OF TWENTY YEARS AFTER THE UNION, *to such local purposes in Ire-land*, in such manner as the Parliament of the United Kingdom shall direct.'

"Such are the *very* 'express terms' under which, I admit, by a fair and liberal construction of them, the faith of Parliament became really pledged to Ireland for the annual application *during twenty years from 1st January*, 1800, of the sixth part of something more than 43,000*l.* (the aggregate of the sums voted for Maynooth, by the Irish legislature, in the six years mentioned) 'towards defraying the charge of 'the Roman Catholic seminary,' and, accordingly, an annual vote of between 7000*l.* and 8000*l.* which of late years has (I know not on what pretences) gradually swelled up to nearly 9000*l.* has ever since formed part of the Irish estimates for every year. The pledge, however, such as it was, expired in the year 1821. *For 24 years longer* the Imperial legislature has, in its ill-requited bounty, continued to act upon it. *No other pledge exists, or ever did exist, on the Statute-book.* It is idle to talk of Lord Castlereagh's, or Mr. Pitt's, or Lord Cornwallis's communications with Roman Catholic individuals. It is historically false (I believe) that any such pledge as you speak of was ever given to any persons whatever, in or out of Parliament, by any of those statesmen. But if it were historically true, what then? *They* could but pledge *their own* faith. *The legislature alone can bind the legislature.*"

It is clear, therefore, upon these grounds, that many, who have withheld from protesting against the grant, have now no ostensible cause for delaying to give expression to their sentiments; they must perceive, at a glance, that toleration and concession having only led Romanists to make greater demands, it behoves them now, by a bold and vigorous effort, to resist the criminal proposition, that would consummate the wrong, which, for so long a season, has been inflicted upon Protestantism.

But there is another topic connected with the grant to this college, which cannot be too prominently brought before the public mind.

It is no pleasant matter to stand forth as accusers of any class of persons, especially when the accusation refers to a no less weighty matter than that of false faith, and violation of pledges, which were given with apparent candour and honesty. But, disagreeable as it is, it is still no less a duty to remind the public—and especially the Christian portion of it—that no single expectation has been realised, which it was anticipated would result from the concession made, in 1829, to the

erated clamour, on the part of Papists, for admission to the privileges nembership in the Parliament of the United Kingdom. The cry, on part of the Papists, then was, "Admit us to equal privileges with ourselves"—"Give us the same immunities, and we will be con-nt"—"We will ask no more."

he appeal was listened to; their demand was conceded. The pro-e was given to the ear. The existing state of Ireland—its anarchy restlessness—its midnight tumults—its lawless, and undetected, continued commission of crime, prove that no hope of promise has n realised. But if it has been proved, that much, if not all of this, arisen from the system of education pursued at Maynooth; if it been substantially manifested that, again and again, has it been sed upon the attention and consideration of our statesmen, that the trines inculcated within its walls, breathe a virulent hatred of Protes-tism, that they are subversive of all good government, and that they il principles into the minds of the people of this lovely country,

"First flower of the ocean, first gem of the sea,"

its unscrupulous agitators love to call it, which engenders misery . crime; what shall we say of a proposition, which holds out increased ns of mischief, by placing larger funds at the disposal of the men, o are most interested in securing the continuation of that power r the minds of the people, which has rendered them their willing ls, as well as their abject slaves? This has been done again and in. Proof upon proof has been given; documents, attested by the st positive evidence, have been continually placed before the respec-governments of this country, affording incontestible evidence, that unending insubordination, the continued, tumultuary and insurrec-ary opposition to all government, "for ever calling down the engeance of the law, and yet eluding it," and the open acts of jury, which are occurring continually in the courts of justice, have ir origin and source from this seminary. Its class-books teach the xims, which engender such acts of crime; the minds of its pupils impregnated with principles that have produced results, which are st disastrous in their consequences, inasmuch as no confidence can placed in any professions of loyalty, which they may make, towards sovereign and government of their country.

We would ask, with such an extract as the following, from one of the wed class-books of the college before us, what confidence can be ced in the loyalty of those, who are under such instruction?

" The conclusion proceeds, even in the case, in which any person has an obligation on oath to him, who has lapsed into heresy. The doctors associated with the gloss commonly received on this quotation show. For the doctors commonly infer that *the Pope, on account of this crime, can, for the sake of religion, absolve the laity from an oath of fidelity, and from any other obligation, though confirmed by an oath, which they held beforehand to the delinquent;* both as well because in every promise *'the cause of religion'* is considered excepted, as because in such an obligation and oath it is tacitly understood if he continues such a person with whom I may lawfully communicate, or if he does not render himself justly unfit and unworthy."*

" Observe," says Mr. Lord, (p. 121,) " the treachery and perfidy " that is here set forth; in every oath that is taken, the cause of " religion is to be excepted—that is, that where the religion of Popery " is in question, no oath of allegiance or any other oath is binding; " and the Pope can, where this is concerned, absolve the subjects of an " heretical king from all fidelity to their sovereign."

" Again: 'it is inferred that vassals and slaves are, *ipso facto*, freed from their 'service and fidelity towards an heretical lord, as likewise male and female servants 'from obedience to the same.'"

" Here are the principles inculcated by Popery into subjects and " servants; and it was too well illustrated, in the year 1798, in " Ireland. In several instances, Roman Catholic servants, who had " been faithful and attached to their masters, left their service, and told " them that they could not remain with them, as they could not preserve " their fidelity to them." (P. 122.)

In the face of such instruction as this, it was bad enough for a Protestant Government to continue a grant from year to year, which they were under *no contract*, or *compact*, to fulfil. To increase the grant, at the present hour, without interfering in any way with the spiritual control exercised by the authorities and the Board of Maynooth, as at present constituted—and it is upon such terms that Sir Robert Peel proposes to make this concession to Popery—is, therefore, a breach of good faith to the Protestants of England, Scotland, and Ireland, and merits the just denunciation of every Christian man, and of every well-constituted mind.

Sir R. Peel's policy, with respect to Ireland, has been a continued succession of errors. As we have elsewhere observed, so we repeat it, that, from his fatal step, in 1829, to the present hour, he has no sooner yielded one point than another has been demanded. This has gone on

* Reiffenstuel, lib. v. Decret. lit. 7. *de Hæret.*

fter year, and Ireland is not yet pacified; and it requires no etical spirit, with the evidence of past events before us, to predict he Papacy will only look upon this fresh concession to its require- s as an instalment of a further and more complete compliance her demands.

Sir Robert Peel prepared to proceed beyond his present proposi-

His usual sagacity might surely tell him, that if he increase laynooth Grant, it will not satisfy the Romanists: if, then, he is posed to go beyond his present proposed act of folly and indiscre- —to call it by the mildest terms,—let him pause before he takes a which must, in its result, either way recoil upon himself.

can scarcely expect to reach an ear, so unwilling to listen to , when his own plans are formed and concocted; even if we could it, we doubt much whether it would have any weight or influence him: for men, so accustomed to uncontrolled power, as he has of een, with willing and succumbing majorities to carry out all their of finance, and to give their ready assent and consent to each ll of their schemes, are not wont to brook reproof; but we have n to believe that we can claim some portion of the public attention, therefore, we entreat our fellow-countrymen, as they value the leges, which their forefathers secured for them, through the pains of yrdom, and by the suffering of death,—as they respect the com- ls of Him, who has pronounced, that "Evil is not to be done that od may come,"—and as they would be found faithful in the day reat account,—to testify openly, manfully, and immediately, that will be no parties to this proposition of expediency; and that, if Robert Peel should refuse to listen to their entreaties, and give no to the honest conviction of their own minds, that, in aiding ry, *he is sinning against his God, and bringing a curse upon the* —the next dissolution of Parliament shall incontestibly prove to that he has lost the confidence, no less than the affection, of the sh people.

THE OXFORD DECISION, AND ITS BEARINGS ON THE CONTROVERSY.

"A Letter to some Friends in the Parish of Tottenham, on Rubrical Observances and Tractarian Principles." By Robert Mushet, of Stamford Hill. London: Chapman and Hall. 1845.

"The Proposed Degradation and Declaration considered in a Letter to the Master of Balliol College." By G. Moberly, D.C.L., Head Master of Winchester College. Oxford: Parker. London: Rivingtons. 1845.

"Reasons for Voting on the Third Proposition in Convocation on the Thirteenth of February." By Robert Hussey, B.D., Regius Professor of Ecclesiastical History in the University of Oxford. Oxford: Parker. London: Rivingtons. 1845.

THE past month has been critical to the interests of the Church, the university, and the people. Tractarianism, an embodiment of the common enemy, has received a heavy blow and great discouragement. The decision in the Arches Court has made it manifest that we have no real altar, and, by consequence, that we have no sacrifice to offer. In this we can accord with "The English Churchman," which joins inseparably an altar and a sacrifice. The secret lever of Tractarian subtlety at Cambridge — the insinuator of Popery — the disturber of quiet parishes, and tyrannical oppressor of Mr. Faulkner, has fallen by its own burden. It became dangerous to itself, and, having tried to lighten its responsibility by slipping from its organ, "Othello's occu-" pation's gone." The causers of wide-spread disunion have at length discovered that they have no wish to disunite and disturb. The records of the past are enough to make every faithful Protestant rejoice that the Cambridge Camden Society has broken in pieces. Besides, the badges of party warfare are disappearing, the idea of quieting doctrinal controversy by a surrender of unimportant points to the minority, has well nigh exploded. Men are everywhere setting themselves to a controversy which, in these last times, is waging between truth and error. Let us thank God, that the issues are in His hands, and that He will overrule all things to His own glory. It is, therefore, a subject of great rejoicing, that the battle has begun in earnest; not because the contest and strife of tongues is pleasant, but because it is *necessary*. It is all-important that truth and falsehood should meet as antagonistic principles; and it matters but little on what locality we may meet our

onents. We earnestly wish that men of all sides would awake to
s truth, that it is a contest for principles, not for party; for
estions of deepest import, and by no means for refined subtleties.
ery engagement will tend to this desirable result, and the truth will
olently come before minds hitherto slumbering, without any appreciа-
on of the great question at issue. Time will bear no longer any
lay or procrastination, but will press home upon the consciences of
ie sincerely religious the question at issue. Those who have hitherto
en target-shooting while the clang of battle rings in their ears, will
ow enquire why both parties exhibit this earnestness—why both
steem it no case for compromise or imbecility? The man of the
orld may sneer at Mr. Ward's violence, or may think Mr. Oakeley a
trange aspirant for notoriety, and may ridicule the eagerness with
hich every position of these gentlemen is assailed by Anti-tractarians;
ut we compassionate his ignorance. The Dissenter sits by in angry
arcasm, venting his envy at our Church, and calling it "a judgement" on
s, since we cannot fraternise with his hydra-headed creed; but mean-
hile the foundations of all faith are shaken, and the seeds of infidelity
re sown. Will not men arouse their understandings, and discern that
re are fighting, not merely for our Articles, scriptural and sound as
hey are; not merely for our Church, founded though it be upon the
ock, which is Christ, the Lord; but for the Holy Catholic Church, for
he communion of saints, for the well-being of religion in every quarter
f the globe, for the salvation of souls, and the glory of God? Again
nd again would we press upon our readers, that they must not estimate
he present discussion as a party question, nor by all the petty objec-
ions which narrow minds can insinuate in reference to it. By this
eans, men throw a doubt upon all theological truth; and prejudice, com-
ined with their position, throws a very sombre shade upon the accuracy
f their judgement. Of this we have before us many instances in the
te Oxford Convocation; and, therefore, let us enumerate one or two
ore prominent examples. Let it be asked, on which side lawyers
nerally voted, and the answer will shame Lincoln's Inn. Many of
em are so fond of fairness and legal justice, that they came to Oxford
th a profession that they voted for Ward, because Convocation is not
judicial tribunal. Now, here we have an ingenious system of hair-
litting, peculiarly complimentary to the bar of England; for such
ers of fairness could have no doubt that when Mr. Ward declared
mself a Roman Catholic, he had forfeited all claim to be esteemed a
mber of our Church. Where, then, is the deficiency in this
cision, but in overlooking the fact that a great principle was at issue,
nd one which every man of moderate capacities could safely decide

for himself? Certain propositions are selected which avow Roman doctrines, and Convocation was called on to say whether such passages were consistent with good faith in the previous signature. Where is the difficulty in this question, and before whom could it more fittingly be brought than men who have gone through the same ordeal, and, as honest men, prior to their signature, must have considered in what sense they gave in their adhesion to the Articles? At once the solemn question must have been brought before the tribunal of the conscience, and every judge is invested with a responsibility which no judicial oath could extend. Here, then, we have men, by a very peculiar process, defending manifest error and breach of faith, lest, forsooth, they might be unfair, and perpetrating a wrong to their Church and university; lest they might seem to sanction any decision which did not originate in the law-courts. We know not the number of such careful avengers of justice, but we can vouch that there were some who voted on this mockery of a principle. Surely, those alone acted upon principles of equity and sound judgement who, knowing that such extracts were inconsistent with honest signature, at once declared their belief, and desired to rid the university of any man whose good faith they voted a *nullity*.

This leads us to consider the disparity of the two divisions. The number of those who voted that Mr. Ward's opinions were inconsistent with *good faith*, or, in plain English, voted that his subscription was dishonest, was 777

Those who, for various reasons, voted the contrary, were . 386

Leaving a decisive majority of 391

Now, let us see the issue of the second question, which was merely a result of the first—for, surely, if subscription is a *sine quâ non* of a degree, and this has been either dishonestly performed, or becomes dishonest by after opinions, the degree or privilege by it retained is also stultified. We have no wish to be severe; but, surely, to vote that Mr. Ward's subscription is a nullity, and yet vote in favour of his degree, is at once to set aside subscription. The sister university makes subscription necessary for a degree, but Oxford exacts it of every undergraduate, and inserts it at every turn of the academical career; and yet we have 511 men ready to confirm Mr. Ward in his position, and establish as a teacher one whose good faith is strongly denied, and by some of them condemned. Out of 777 who condemn Mr. Ward in bad faith, numbers are found who consider him a man suited for a member of a Protestant university. Out of 777, only 569 can be found who will deprive of the great means of injury

e who has given abundant proofs of bad faith. Let us, for one ›ment, suppose that of the 511 non-placets in the second proposition ne were in the majority of 777, where were those who did not vote at .? On what principles of common right could they refuse to degrade man who has plainly avowed himself a Romanist? But of this none n doubt; for twice in Mr. Ward's pamphlet, and twice in his speech, e plainly declared that he held all Roman Catholic doctrines. Or was : to the end that they might show themselves unmoved by personal eelings? If this could be possible, we advise them to prove their noderation in some case in which their own personal interests alone re concerned, and not in an instance in which the truth of God is perilled. We have no sympathy with those who wish to retain in Oxford any man whose claim upon our endurance is derived from any cause other than his *right* to be there. If Mr. Ward is to remain in Oxford, let us at once repeal our statutes which demand subscription. Let us banish all tests, and admit the Papist, the Jew, the Socinian, and Infidel. We may, at least, claim the credit for, as well as practically allow, Latitudinarianism; but, by all means, whichever way the University acts, let it be sensible and consistent. The legal question, be it remembered, has not in this been considered, and simply because the weight of authority is entirely in favour of the degradation. If any party have reason to doubt on this score, it is by no means such as have supported the Hebdomadal Board, for their course is plain. Some, however, in our knowledge, were there who, not daring to give in adhesion to Mr. Ward's principles, thought to negative their first vote by the second. It mattered but little that certain opinions should be disclaimed by the majority, while the putter-forth of them was not censured. Any such condemnation would have left wide open the intrusion of Jesuits, and Tractarianism would have shaken itself and recovered from the blow. There was also another and a differing class who, with Dr. Grant at their head, wished to avert the blow by a different plan. They did not wish to affirm their agreement with Messrs. Ward and Oakeley, and much less did they wish to declare that such sentiments were inconsistent with good faith in signing the Articles. Such a course would leave many an obstacle in the way of others, who might wish to follow Mr. Ward, and therefore the blow must be parried. In this amendment we see very much, but two ends especially—first, to subject the whole decision to legal proceedings, and thereby to overturn virtually all the measures which might be taken; secondly, to gain for themselves the credit of opposing Romanism without pledging the University to condemn it. The first of these plans has met with much countenance from Mr.

Sewell, of Exeter, who ever reserves his threat of legal proceed until some grave theological question is brought into discussion. will content ourselves with saying that this question simply con the Hebdomadal Board and Convocation; and it is indecorous, a miserable subterfuge, for any one to moot such a trivial question, truth is at stake, and that branch of Christ's Holy Catholic Ch established in these realms calls for our support.

The authors of this plan may be judged by their policy in this for ourselves we have a decided preference for the open confessi Messrs. Ward and Oakeley before this underhand support of their federates. That the Hebdomadal Board should reserve to thems the right of *originating* measures is surely of infinitely less import than the denunciation of Romanism in Oxford. We see by this, very little care such men have of the interests of truth, and anxious they are to discover any excuse for covertly suppo their friends; for, if it had been otherwise, the mere trifle of this cussion might have been spared at such a crisis, when truth demand our sympathies and anxieties. We have heard it said of one dignified station, that he considers Mr. Ward's sentiments a questi time; we are inclined to think that his feelings are not singular. prudent to prepare men's minds for an open avowal of Popery; an system of instalments is by no means unadapted to this policy.

Reasons, such as the above, should urge on every man to be a post whenever there is an opportunity, knowing that one more victory over false friends and open enemies will do much to clear the obstructions to unity and honesty. Let the latitudinarian argu have its proper weight, and it will never influence one vote; and such grounds alone can Tractarians remain in our Church and Un sity; and strange is it that so many who, in 1836, voted agains Hampden, should now be found in a minority. The wheel has round; and those who were trying to disgrace one individual, have found themselves in a minority, and one of their party has degraded in the place of their former triumph. In our hands placed, a few days since, a paper, which professed to give parallels of 1836 and 1845, which we only mention because absurdity, for it concludes with an appeal to members of Convoc and warns them against condemning Mr. Ward, lest his party sh have a precedent for degrading their opponents in 1855, if they a majority. Now, in the first place, truth seems far more impo than a mere party precedent; and we can be quite sure that those only vote as a matter of principle, will never be led to decide simp grounds of personal convenience. It might be inconvenient to under a majority, but it is far more inconvenient to deny the tr

The writer of that paper must have a poor idea of the consciences of others, if he reduces it to the level of his recommendation. But, if our friend, who estimates principle by convenience, takes the trouble to read a very small portion of history, he will find those who hold the cycle of Roman doctrine never need a precedent for oppression; and he may also know that Rome never uses so very blundering a process for proclaiming her views as Articles which demand an unnatural meaning, but will at once give those who can receive them her Tridentine dogmas, and anathemas to all who reject them. Romanists in power, and with a majority, would soon confess that our Articles are heresy; but at present they are left a miserable minority to misinterpret our formularies. But peculiar is the line of argument for Romanists and all admirers of Hildebrand, when they can claim forbearance from those whose sentiments are diametrically opposed to their own. It shows clearly that the sentiments of so-called Catholics are of a character plastic enough when in view of certain ends. When need requires, Romanism can squeeze its dogmas into a small compass, and this we must ever bring prominently forward.

But we live in a commercial country, and in an age of enterprise, in times when men are occupied in barter; and when we bring them to religion, they try to apply the same principles. Truth is a convenience—honesty is decency—and smooth deceit and plausible cunning are called laudable acuteness. There is a want of earnestness and depth. Men think Tractarianism a phase of theological discussion, and therefore concerns not the laity. But what shall we say, when we find Tractarians, who have been first and foremost in picturing the evils of this undecided state, introduce the very principles into religion? They are rationalists and latitudinarians; and while they have unsparingly sprinkled their opponents with these names, and have denounced all as tending to Socinianism, we see the prodigious sign of Romanist and Socinian claiming the right of explaining away our formularies, and each, with all his might, striving to extend our subscription, that, by making it a practical nullity, they may bring it into disrepute, and thereby annihilate the distinctive features of our holy Church. Romanists, from without our pale, can see no similarity between the Churches, and do not suggest any compromise; and one especially of their number whose education gave him an excellent opportunity of judging—we mean the Count de Montalembert—speaks out in terms the most decisive. Sad position is it for any within our pale when they will not hearken to a voice from their own Church: but, yet, better had they listen to a stranger, than wreck their character by palpable inconsistency, and establish for themselves the name of

Jesuits, which will abide with them while life endures. "*One thing*," says the Count, "*is quite certain: that individuals, or Churches, cannot* "*be both*" (*Roman*) "*Catholic and Protestant; they must choose between* "*one and the other*. In politics, in literature, transactions and *compro-* "*mises* are advisable, and, indeed, are often the only thing possible: but "IN RELIGION, IN ETERNAL TRUTH, THERE IS NONE.

"If Fisher was right, then was Cranmer wrong; *they cannot be both right* "—both the murderer and the victim." Yes, we thank the Count for his phrase, and we say that, unless Cranmer with our Church is in soul-destroying heresy, the blood shed in Mary's evil reign was the blood of the murdered victims of Roman rapacity. It has been well asked why Mr. Ward only negatives *one* Roman dogma: "that out of the pale of the "Church of Rome there is no salvation;" for if he received this, doubtless he would imitate some of his friends—ay, and we say *victims*, in casting himself into the Romish embrace. While on this point we may just allude to Mr. Ward's rather comical reason, why convocation should not deprive him of his degrees. Because, forsooth, those who already had left for Rome actually and openly, had not been so handled, and he was a defender of our Communion. If any answer to so simple a folly is necessary, let it be derived from the fact that such Romanists only pursue an open warfare, and upon even ground; while Mr. Ward notoriously has been sowing his noxious seed, and has already poisoned several minds to whom his very position, as Fellow of Balliol, gave him access. Is it, we ask, an allowable thing, that in a Protestant University an undisguised Papist should remain? It was never the case in former times, when in Queen Elizabeth's reign our Thirty-nine Articles were made the means of excluding men: but these Papists had not learned the theory of a non-natural sense—they did not know that document could mean Romanism and Protestantism at the same time. We hear now that one difficulty in the Articles originates in the fact that we are not acquainted with the style of the times in which they were set forth. If so, why not receive the interpretation which Papists, as well as Protestants, then put on them? That which excluded Roman Catholic doctrines then, will surely suffice under "the supremacy of the con- "science" at this period, or must we live painfully conscious that Tractarians have introduced among us such lax views of our pledges and vows, that words are stripped bare of all their meaning; and by illogical perversions, black is grey, and white auburn. And is the education of our youth to be entrusted to men who can say with Dr. Moberly that our Prayer-book and Articles are contrary? Is it a thing to be heard of, that men, who boast of a "noble elevation of moral conscientiousness," should shelter their signature to the Articles under what they are pleased to

call "a larger, more ancient, more venerable, and *holier* rule?" Can things contrary in their opinion become one, when they sign; and what evidence have we of this "noble elevation of moral conscientiousness?" For ourselves, we cannot understand how any point, not to say elevation of conscientiousness, is retained by men who believe that our Prayer-book and Articles differ, and still sign each document. It bears upon itself a confession of sublety, and we will only accord the name of Anglican Churchmen to such as believe them to agree in letter and in spirit. But let us also hear Dr. Moberly, speaking of Mr. Ward: "He "says, indeed, that the *spirits* of the Prayer-book and Articles are con- "tradictory to one another. But does the University mean to enact "that they are identical, like its '*primitus*' and '*nunc*' senses? *That "were, indeed, an enactment worthy of an omnipotent convocation!*"

Such are the sentiments of the head master of Winchester School, and such are the principles which Dr. Moberly must, in his "noble "elevation of moral conscientiousness," teach the pupils entrusted to his care, and such are the convictions of one of those who voted that Mr. Ward's sentiments were not inconsistent with good faith. The logic of this pamphlet is as poor and miserable throughout as its theology; nor would we have noticed it, unless it had maintained the idle and unsafe theory, that our Articles and Liturgy differ. Its pages are filled with angry and querulous complaints against all the three original propositions, while the author deems Mr. Ward rash and undutiful. Verily, Tractarianism has a caliginous effect upon the minds of its votaries, and even a far-off admiration blinds the mind, and perverts the conscience. No wonder that Dr. M. prefers "*the legitimate "hazard of a lawful trial*" to such a tribunal as Convocation. We are, however, surprised at the use of such a phrase by a scholar, a *theologian*, and a gentleman. Mr. Ward also compared himself to O'Connell, and his judges to members of the Protestant Association; and these two circumstances may suggest to our readers thoughts of a painful nature; but we *forbear*.

It is but justice to say, that the *argumentum ad misericordiam* had its weight with many who call themselves stanch Protestants, and that many thought the second proposition unnecessary, because it was *well known* in Oxford that both Mr. Newman and Mr. Ward would resign, if even the first were carried. How far current reports can sanction a man in forgetting his more immediate duty, is a question which we will not attempt to solve; nor is it necessary, for the ground is cut from under such persons by the simple fact, that the fellowships are still retained, and the decision of Convocation treated with contempt. It is, we confess, a matter of disappointment to ourselves, that these

gentlemen are so tenacious, for in our last Number we gave them
for a desire to leave their inconsistent and dishonest subscription
seek refuge in Rome in a manly and straightforward manner.
occurred to us that they wished to wipe off the stain whi
hitherto darkened their character, and to free themselves from
Is it natural that men should abstain from insinuations, wh
have before their eyes what seem, at least, tangible evidences
of "honesty?" The University has decided against Mr. War
faith, and we are not so redundant of spurious liberality, whic
some miscalled "charity," as to commend Mr. Ward's honesty a
faith, when 777 have, in the most solemn manner, condemned i
here be it remarked, that more than twice or three times in his
Mr. Ward thanked his opponents for their patient hearing an
tion, while twice he had to reprove the indecent violence of his
who burst into loud plaudits when the argument gratified the
It supplies a singular matter of thought to those who remem
absurd declarations that Convocation could never be a judicial
Those who were most anxious, *in words*, that a fair trial should
did all in their power to stir up angry feelings and excite opp
but the attempt was a signal failure, and the majority felt de
pressed with the religious and solemn importance of the duty l
them. Sorrow, not bitterness, overswayed them; pity, not
moved them; anxiety for the immediate interests of truth
mastery over party feeling; love of their own Church call
eagerness, but eagerness did not become impetuosity; nor zea
itself, sensibly or insensibly, to persecution. Headed by two
the opponents of Romanism were content to denounce Roman
desired to forget themselves and everything but truth and jus
was likely to irritate and annoy true Protestants when—oh! most
oh! most unheard-of, oh! most miserable—one enjoying no in
able emolument should cling to his position, when his princi
been forsaken. A miracle of patient endurance has been wro
our Church, in that she has heard such a harsh and grating so
yet has calmly and dispassionately judged. A noble exampl
testant patience has been set by our University, in her peac
solemn conduct under circumstances most trying. Yes, the pro
of the 13th of February were as marked by their forbearance
judgement. A large and triumphant majority of true Pr
heard, and that twice in one hour, from one still a member *de*
their own body, that he avowed all Roman doctrine, and yet
of righteous indignation followed. There was the silent mu
pity, and an increased feeling of dislike for such secret an

inciples, which could allow a Romanist to remain in a protesting hurch.

But if our readers enquire what will be the result of the late vote, ie answer is, that heresy will be expelled from Oxford. It will not ield at once; but the antagonist powers have once met, and it cannot e the last time. The peace of the university, the cause of God's ruth, demand perseverance in well-doing on the part of the heads of ouses, and call for increased confidence and support from the non-esident members. And there is a cause for self-denial on all sides, lose self-examination, earnest prayer for guidance in this arduous ontest; besides which, there is no need to magnify the dangers of our Church, by numbering up difficulties, and under-estimating helps and ssistances. Let all regard the late vote as decisive of Oxford, but we must not stop short, for we must purify the sources of education; for in the statutes the Thirty-nine Articles are set out as the basis of religious education. What shall we say, when we hear that in Oxford, exclusive of heads of houses, it is calculated that there are 96 members of Convocation who would have voted for No. 90 and its interpretations, while only 48, just a moiety, would condemn, and, strange to say, 24 or 26 are *neutral*. Let us add to this the fact, that one large college of 188 votes had only one of all its resident and non-resident *voters* who was found among the 777. We need add no more inducement for consideration, since these fully show in what a critical state is the University. It is also manifest from this, that the principles of No. 90 must be condemned, and the University must show that it will at once grapple with the principal. Let us not hear that its author is silent; for he can never be silent while his deadly poison is circulating in the veins of many of our Church—since his works are still in circulation, and No. 90 has worked, and will work, its way among the ignorant and the Romish. While persons are allowed to sign in any sense, and to evirate the natural meaning, the Church can never be safe; and until the University has in a body repudiated all subtleties in the conscience, the nder-graduate members will continually be torn into parties, and verwhelmed with doubts and difficulties. It may be well for Mr. ussey to deprecate haste, when it is merely a question of reaching xford; for clearly there could be no other hindrance or objection to e propriety of a seven days' notice, when the Tract has been so long every one's hands, and when its sale has been enormous in each lition. It is amusing when the same author considers that the decion, in 1841, by the Heads of Houses is sufficient, while all the ersons against whom it was directed, have treated it as a *brutum ulmen*. We are aware that they will treat Convocation in the same

unceremonious way; but we hope that the statute will be made *practical* if it is carried, and at once put in execution against such as have the honesty to confess their accordance with the perverting principles. We use this latter phrase advisedly, for we are hardly sanguine enough to believe that *all* will confess their principles. Those who are ready to be open, and, as far as their principles allow them, act with an intention of good faith, are far more deserving of reasonable allowance, than such as repudiate No. 90 with one breath, and the plain and natural sense when a few moments only have intervened. Whether it is a means of purifying our Church or no, one good will necessarily result from it, which is, that none who, after repudiating, continue to propagate No. 90 errors, can gain any converts from the weight of their moral conscientiousness. At the present crisis every one must feel for and sympathise with the Heads of Houses, who have not yielded under the burden, but have nobly put themselves forward as the defenders of the Church and the truth.

With regard to No. 90, in particular, it is a question of time, whether it is the law of our interpretation, or whether it can be condemned. When once a majority agree with its dogmas, then our Articles will be repealed; for it will never be the case that, when England is Romanised, it will have need of the Articles or Prayer-book. For the present, two men have contrived to put their veto on its consideration, and, we trust, only for the present; and an act of tyranny has been perpetrated which exhibits the characteristic of the party. We have no fear but that, under the new Proctors, the question will come before Convocation, and we shall have a formal decision by Convocation, solemnly repudiating its principles, or rather perversions. This must be a guide for all younger members of the Universities, and it will show the Romanising faction that, in every point, they are defeated. But what is to be said of the excuse for their tyranny, put forth by friends of the Proctors, and commended by some 200 gentlemen? Indecent haste, say they, has been shown, and only a few days' notice was given. Those who were in the Theatre on the 13th, and saw the "indecent haste" and impetuosity of the senior Proctor, may judge for themselves how far this is an excuse or a reason. Those who once signed a paper, calling for a similar haste in condemning Dr. Hampden, can judge for themselves, why they acted hastily in one case and deprecate it in another. And, perhaps, they will also kindly compare the circumstances of the one with the other. Dr. Hampden, previously countenanced by the University, whose works were extensive, and demanding, at least, some period for their perusal, stands on one side. Mr. Newman's Tract, long since condemned by the Hebdomadal Board, and only extending to a moderate pamphlet, is

n the other side. We say nothing of the politics of the one or of the her; but manifest it is that there is no similarity in the two cases, and o reason can be drawn from the first to the second. In this place we y nothing of extracts from Dr. Hampden which contradicted the nse of the passages. We ask Mr. Hussey, Mr. Eden, *cum multis aliis*, here are your reasons, or has justice lost her sight, and sees persons her decisions, and has the balance become less fixed and immoveable? At a future period, we may say more on No. 90 and its controversy, it now we will abstain, for it rests with others; but protest we must ainst two men erecting their theological fiat over men in every way eir superiors; protest we must against any two officers, appointed as e representatives of the Masters' rights and for the preservation of peace d order, making themselves theological judges, when, besides, only e of them is in the order of the priesthood. Such is no representative t, but the exercise of, happily, a short-lived power, and especially nen it gives only a delay of a few weeks, because one at least of their cessors in office signed a requisition to request the very vote which ese two refused. One thing, however, forces itself upon us, that the ndemnation of No. 90 is of the last importance; for if the delay of r weeks is to be purchased at such a cost by Tractarians, they clearly gard it as a tremendous blow. And not only can we infer it from this, it from the alarm manifested in every organ of the party, which have ded to their violence and bitterness on this fresh occasion. It is the rning point of the controversy—it is the hinge on which alone ractarian signatures can rest. Cut this Gordian knot, and the subtlety the sytem will be in a moment unravelled; but, even here, we must t rest content, for the Protean system is not yet exhausted. For stance, we have before us two letters, one from Mr. Ward, and one om his friend Mr. Oakeley, in one of which there is denied any power Convocation, while in the other we learn that the condemnation was t quite in the form which will include Mr. Frederick Oakeley, but at even, if Convocation had so condemned him, yet it is not the *ponent* of the Articles, and, therefore, can neither interpret their sense sitively, nor can negatively affirm that any sense contradicts them. hy, then, did Mr. Ward plead to it, and Mr. Oakeley aid his plead-gs, is a question which every one may fairly ask. The reasoning is, owever, worth observing, and we will give it:—

"'I have no wish to remain a member of the University, or a minister of the Church of England, under false colours. I claim the right, which has already been asserted in another quarter, of *holding* (as distinct from teaching) *all Roman doctrine*, and that, notwithstanding my subscription to the Thirty-nine Articles.'—*Subject of Tract No. 90 historically examined, &c.* Preface, p. 13.

"In a tract which I have put out during the last fortnight, I have stated that these words were published 'with the fullest deliberation.' I appropriated and repeated them in that tract; and here, with the same deliberation and distinctness, I again appropriate and repeat them.

"A statement on the subject of subscription tantamount, in substance, to the above is made, as I need hardly say, in the course of the extracts from 'The Ideal of a 'Christian Church,' upon which Convocation yesterday expressed an opinion. And, as it must also be unnecessary for me to observe, it is to this statement that I refer in the above passage, where I speak of the right which I claim having been 'already 'asserted in another quarter.'

"This right having been *apparently* called in question by the vote of yesterday, it seems to me quite necessary, with a view to the defence of my own position, that I should publicly state in what light I regard that vote.

"I consider it, then, as expressing a certain opinion upon a series of extracts from a particular work comprehending a variety of statements, my agreement with which I am in no way called upon either to affirm or deny, except in the single instance relating to the question of subscription to the Articles, in which I have already declared that I take precisely the same view of the case with Mr. Ward. Had the censure of Mr. Ward been limited to the single point of his statement upon the subject of subscription to the Articles, the case (as far as this part of my argument is concerned) might have been otherwise. But as this statement is only involved in a common condemnation with a variety of others, it is impossible, as I conceive, to determine whether in the minds of the proposers and ratifiers of the measures all the extracts are considered to be at variance with the 'good faith' of the author's subscription, or only some of them, and if some only, then which in particular of the whole number. I consider, therefore, that Convocation, in expressing an opinion upon these passages, has by no means necessarily made any declaration with respect to the question of subscription in particular, so as to affect those who, like myself, while appropriating Mr. Ward's view of subscription, do not appropriate (nor yet disclaim) other sentiments expressed in the selected passages.

"But if, in the judgement of the board over which you preside, and of the House of Convocation, I have rendered myself personally liable to penalty by the declarations above cited, I am anxious 'not to shelter myself' (as I say in my pamphlet) 'under the cover of supposed differences, as to this matter of subscription, from 'others who have been directly assailed.' (Preface, p. 12.) If, on the other hand, I am allowed, after this plain and public declaration of my sentiments, to retain my place in the University, *I shall regard such acquiescence as equivalent to an admission on the part of the academical authorities, that my own subscription to the Thirty-nine Articles is not at variance with 'good faith.'*"

Here is a gentleman challenging condemnation *from a body of which he denies the power* in the lines which immediately follow our extract; and yet declaring, that unless he is condemned he shall hold the University to acquiesce in his "good faith"—simply asking to be made the subject of a vote, that he may insult the authorities by refusing the decision when made. Here, therefore, is abundant evidence that the question cannot rest as it is, and that Convocation must sup-

its own decisions by legal steps if necessary. It must not be, that emnations are to be made light of, or votes treated with contempt; unless the University can rule its own members, a general anarchy prevail in doctrine and in practice. But what does Mr. Oakeley n, when he insinuates that the 777 did not condemn each and y passage from "The Ideal" which was set before them? We recommend him to peruse the vote once more, and explain in what way his othesis is possible; but we must also enquire *in which, or in how y*, of the selected passages he is at variance with his friend Mr. d? In plain truth, it is beneath the dignity of an English clergyto forget that in this controversy the judicial tribunal is at Oxford, not at the Old Bailey. Truth is the subject-matter, and consistency question; and we have nothing, as theologians, to do with quibbles, have to deal with great and solemn principles. Mr. Oakeley knows, ell as we do, that his views are diametrically opposed to those of Reformers, and that he can only stay honestly in our Church by taining that they were knaves; and, still more, he knows that the English Churchmen, whom he pretends to imitate, are the Papists Elizabeth's reign, Montagu in Laud's time, the Non-jurors in ames's reign. Special representatives of our Church are such men, aptly followed by Mr. Oakeley and his friend in these days. What n they have upon our attention is by no means manifest to us. nies they were of the true Church in their own times, as the Tracn party are now; and we scarcely know in what way either party be better understood, than each by comparison with the other. We t, however, pass from Oxford to the country, and the effect of the decision. It is scarcely discoverable by what means men are ded so easily into believing that Tractarianism has spread so very In Mr. Mushet's pamphlet we find him at once taking for granted two-thirds of the clergy are Tractarian, and quoting for this pursome unknown reverend. It would be well if such a clergyman ld beware, lest he slander his brethren, and, by his mis-statements, nger the good will of the laity to the Church. The laity have n their decided dislike of anything which even savours of Roman; and therefore, if the clergy are Tractarian, there must be, itably, a rupture, and the overthrow of the Established Church will w, upon which the flood-gates of infidelity and Socinianism will be ed. Now, we maintain, that so far from Tractarianism being in a rity, it is only a poor minority; and this is clear from the first vote e 13th, which is in reality the best test of feeling. If the sentits only of Mr. Ward had been condemned, then, we confess, the vote would have proved nothing, because many Tractarians would

have been anxious to condemn Mr. Ward, that they might prove their own soundness; but as Mr. Ward, and Dr. Moberly, and many have remarked, the vote went far beyond this; for it declared that Mr. Ward's sentiments were *not only erroneous, but were inconsistent with "good" "faith" in signing the Articles.* In a word, it overturned all the *principles* by which Tractarians *can* sign our Articles. It laid down the University declaration that our Articles must be taken *in the natural sense.* Of this the Tractarians were fully conscious, and we find them, consequently, *unable* to vote against Mr. Ward.

Let us take Mr. Gladstone as a fair representative of the party who call themselves High Church, but who are the most dangerous Tractarians, and we shall find him voting against both propositions; and so also Dr. Moberly. Yet they repudiate Mr. Ward's sentiments, while they vote for his *principle.* Which is the real point at issue, is very evident to all who are not blinded by party. No consistent Tractarian could vote in favour of the first proposition, for it was a question, not of Mr. Ward's opinions, but of common honesty. It laid down a rule of interpretation, or we should more correctly say that it confirmed the old, the legal, the honest rule for interpreting the Articles. There are not 386 Romanists among members of Convocation, but merely 386 dangerous men who are Romanists or Romanisers in *principle.* On the other hand, every one of the 777 is pledged by his vote to repudiate such lax interpretations as inconsistent with honesty and good faith. There are 386 Tractarians—that is, *less* than one third—even in Oxford, and can any one say how large a proportion of this number are very young men? The Anti-tractarian strength lies in men who have had some experience, and know somewhat of useful reading, and are less likely to be slaves of a system of paradoxes, and have less wish for notoriety, have a more earnest attachment to truth and less feverish party excitement. Of this we have abundant evidence, but none more striking than the conduct of each in the theatre! We venture to assert that if all old members could replace their names on College-books, the majority would be enormously multiplied, and the Tractarian ratio of one third would become nearer one twelfth of the whole body. To institute any comparison between the two Universities, would be invidious; but surely there can be no doubt that Tractarianism would gain nothing by the addition of Cambridge to our numbers. Away, then, with all such mournful despondency among Protestants; for the citadel is safe, and the assailants have long experienced from us patience, and now are receiving the due reward of their Romanism. The Convocation has repudiated them—has degraded one—and, if this does not rid it of its Romanisers, measure must follow measure, and the laity

ust be made to see that the glorious principles of the Reformation are ll dearly loved by our clergy, and that there must be no division ıder the name of decision, or any schism under the pretence of ining the truth.

The late movement among the laity, and a talented pamphlet, such the one which heads our article, will go far to open our eyes to the al state of the country. The voice of the laity sounds loud, and tentimes harsh, but it shows that, unless the under-current is regarded r our rulers, insensibly our Church will be swept away, and too late ill it be discerned that a Church, to be prosperous, must live in the earts of all its members. If we, in our obedience to God's truth, rest ı confidence on sound Protestant principles, check *vain* fears among ıe laity, allay the existing irritation, and fearlessly denounce the subtle ısinuations of Popery, and maintain no absurd compromise with men hose hearts are in Rome, we may pray for and expect God's blessing, nd that the ship, which once seemed among the breakers of discord, rill bear a gallant way under every storm, until it shall land in the ıeavenly harbour its immortal lading. These are questions which now ıappily concern all earnest men, and every day adds to the number of his class, and it is, therefore, very important that the voice of our Church should be heard by such in no lisping, stammering accents, but n one loud harmony with the late decision of Oxford. Let it go forth hrough the length and breadth of our land, that Romanism has no hold n our Church, either in Bishops, inferior clergy, or laity, but that all are greed in the great principles, which were sealed by the martyrs' blood, nd have been the means of our prosperity in Church and State. We epeat, that there must be no hesitation at this crisis; for, if there is, he fate of our Church is sealed, and the feelings of the clergy and ity will be irrevocably divided. There is now an opportunity for a lear affirmation of our old principles; for we only need old and Catholic rinciples, and in the light of these the darkness in which Tractarianism ves and flourishes will disappear, and our Protestant Church will be t peace with itself, and will not nurture her own destruction. There much which is alarming in Mr. Mushet's pamphlet; for, with his ndoubted talent and decision, we perceive some serious confusions, hich originate in his desire to leave out all impediments and reach the rinciple. His blows are sometimes aimed against those who do not erit them, and his earnestness has permitted him to be severe on all who come between the true and the false. Once we ve had a battle of the clergy against the people, and let us be reful never to rekindle the dead embers. Surely, the contests of the 7th century, with their long train of errors, are enough to show us

that we must fight for truth against error, and not for class against class. The interests of both are identical, and we do hope that the Tractarians will fail in their attempts to create a division. Time, however, waits for no man's leisure; and if the opportunity of real and lasting union is let slip, when may it again occur? Remember, that there are 2,700,000 dissenters, of all classes, from our Church, who are waiting the decision in breathless anxiety; and, alas! too many are waiting also for the spoil! The issue is in His hands who judges righteously, and who can never be pleased with subtlety and cunning, but commands us to seek first His kingdom and righteousness.

NOTICES OF NEW PUBLICATIONS.

Is the Offertory without Communion required by the Church? By the Rev. Robert Wickham, M.A., Christ Church, Oxford. London: Parker, West Strand. 1844.
The Rubrics of the Communion Service examined with a View to Conformity. By the Rev. Robert Wickham. London: Parker. 1845.

These pamphlets, proceeding from the same author, relate to one and the same subject. The former of them we incidentally made favourable mention of in the article on "The Rubrics," last month. Both contain an historico-critical enquiry into the questions announced in their title-pages; and the arguments adduced are ably illustrated, and clearly expressed. Whether all the author's views (some of them being confessedly conjectural as to the probable intentions of the last revises of the Prayer-book) can be so proved as to admit of no doubt, the reader must judge for himself. For our own parts, we care not now to re-open a difficult question; one, too, on which we have so lately expressed our opinion at some length. The subject is daily, we trust, becoming of less practical moment in the Church, from the circumstance of an almost universal return to the edifying and orderly usages which have so long obtained amongst us. In this respect the Bishop of Exeter has done good service to the Church, as mere extreme views sometimes do, by causing people to feel alarmed before they have fallen irrecoverably into the trap. His attempt to enforce a general revival of the obsolete practices over the diocese, by one bold flourish of the pen, did more to open the eyes of the laity to the real danger which threatened them, than all the "Tracts for the Times" put together. But, though the discussion of the ceremonial antics, in which some of the Tractarian clergy indulged, is, for the present, practically superseded by the successful resistance of the laity, we cannot tell how soon a fresh attempt of the sort may be made; for we cannot depend for a moment

y of the sayings and doings of that crafty party. It is well, therefore, to be at all points for the next skirmish about rubrical conformity which may pos- take place. For this reason, principally, we call renewed attention to Mr. am's pamphlets, which, if they fail to convince every one of the correctness of thor's line of argument, will certainly convey a good deal of valuable informa- and, by the references to original authorities which they contain, will enable erson who may be desirous of so doing to carry his investigations as near to urces of enquiry as possible. We quite concur in the sentiments expressed by Vickham in the following extract from his second pamphlet, and with it end rief notice of two very able and well-timed publications:

o one can examine into the questions now so agitating our Church, without ving that there are difficulties in every view which may be taken of them. But " (the author's) " mind none of the difficulties which arise in attempting to ile the Rubrics with our present practice, are at all to be compared with those would follow from the endeavour to bring our practice into conformity with has been thought the letter of the Rubrics. And when all had been said on ide, the most unaccountable difficulty would still remain—that practices opposed right interpretation of the Rubrics should have prevailed all but generally since ry days when those Rubrics were revised with a view 'to the preservation of and unity in the Church,' and that no effectual rebuke took place—no unam- us record had been left of an attempt to reduce the irregular to order. And how difficult to believe, that what was not done on the first publication of the d Book of Common Prayer, and the Act of Uniformity, with all its subscriptions, ains, and penalties, it should be wise and right to attempt now, after a lapse of two centuries, to the disturbance of that very 'peace and unity in the Church,' mote which all the Rubrics were devised!"

w *Hebrew English Lexicon.* London: S. Bagster and Sons. 1844.
nterlineary Hebrew and English Psalter. London: S. Bagster and Sons. 1844.

notice the above works together, as they proceed from the same publishers, inted in the same convenient size, and, if used together, will form very useful to the study of the Hebrew language. The Lexicon is constructed on the basis opold's well-known manual, and, as the Editor informs us, "is specially designed t into the hands of the English student, in a compressed and compendious , the contributions of modern philology to the interpretation of the Hebrew ptures." The Editor has wisely discarded all imaginary roots, found in none of emitic dialects, and which have been given in some lexicons, for the only pur- f supporting the appearance of a more perfect analytical arrangement. The the Lexicon will enable it to be bound up with the Polyglot edition of the w Bible; thus forming a portable and convenient companion to clergymen and ers. The second work is purely elementary, and, although considerable diver- opinion exists as to the propriety of using interlinear translations at all, still e who, like ourselves, do not object either to learn or teach on that system, tiously employed, this Interlinear Edition of the Psalms will be a desirable ition. The translation has been made rather on the Locke than Hamiltonian that is, the English is very readable, and makes good sense, without any ure from the strictly literal nature of such a version. This will be seen at rom the following specimens taken from the 1st to the 3d verses of the 95th :—"Come, we will shout for joy to Jehovah; we will shout to the rock of our

" salvation. We will come before His face with praise; with psalms we will shout to " Him. For a God great (*is*) Jehovah; and a King great above all gods."

The servile letters are printed in hollow characters; and those letters of the root which have disappeared in construction, are given in smaller type immediately above the word; so that every facility is afforded for the analysis of the text.

Both works are beautifully printed, and we trust an extensive sale will induce Messrs. Bagster to add others of a similar nature to the already elegant and really valuable publications which they have, from time to time, brought before the Christian public.

Saul: a Dramatic Sketch. With other Poems and Translations. London: Kimpton. 1844.

" Most of the contents of this little volume were written many years since; they " are now offered to the public, not without strong aprehension that its impartial " judgement may again consign them to the obscurity from which they have been " drawn forth." So says the advertisement prefixed to this exceedingly mediocre collection of Poems. The public's " impartial judgement" will, we suspect, more than realise the author's " strong apprehension." " Saul," the principal poem, is about as successful an attempt to reach the ridiculo-sublime, as ever came under our notice. " Josephine to Napoleon" is not a bad caricature upon Pope's Epistle of Heloise to Abelard. After these two luminaries of the first magnitude in this poetical galaxy, we may be excused noticing the minor stars which stud the volume. One word of serious remonstrance we cannot refrain from bestowing on their anonymous author. Sacred and profane subjects are blended in such a reckless spirit throughout these pages, that we should be sorry, indeed, to have increased the responsibility of putting them forth to the public. Hymns on Ascension day, and paraphrases of the Psalms, are followed by voluptuous stanzas on the Ball, and translations from the erotic poems of Catullus. Not only is this literary patchwork a sin against good taste, but an outrage on common decency. But enough about such vapid effusions. We predict, with considerable faith in our critical long-sightedness, that the author will not be tempted, by the success of his first experiment, to inflict a second dose of the like nauseous compound on the forbearance of the public.

Life in Earnest: Six Lectures on Christian Activity and Ardour. By the Rev. James Hamilton. Fifth Thousand. London: Nisbet. 1845.

" Try what you can make of the broken fragments of time. Glean up its golden " dust; those raspings and parings of precious duration; those leavings of days and " remnants of hours, which so many sweep out into the waste of existence." This is the advice given to readers by the author, and we are convinced that many remnants of days may profitably be spent on this valuable little work. There is much in its warnings that has the beauty of simplicity and the earnestness of a Christian heart, to which no quotation can do justice. The examples of persevering and Christian industry referred to in its pages, show many objects for the ardent imitation of the old as well as young, and point ont to many of us, that in comparison with others we are doing but little whi h can prove that we " live in earnest." The earnestness of heart is one thing which is rare in our days—ay, and ever has been rare, and ever will, until the Millennium. It comes only by prayer, and we trust that many by this work will be recalled to their duty of living as earnest men, that they may die as men in earnest.

CORRESPONDENCE.*

ANCIENT CEREMONIES AND SUPERSTITIONS.

No. X.

To the Editors of the Christian's Monthly Magazine and Review.

GENTLEMEN,

IN proceeding to the fifth century, I find customs so multiplying, that it appears to me better only to glance slightly at such superstitions as may be termed secondary; considering those as primary which are still held essential by the apostate Church of Rome, and on which I propose to dwell more at large.

Many superstitions, of which we have already seen the distant origin, advanced to great prominence during this fifth century. I may here allude briefly to vigils for the dead; the chanting of hymns, and the use of candles at burials; the varied manner in which penitents were received into the Church; the introduction of crosses into churches; and the practice of exorcising demoniacs. (Augustin. ad Januar. epist. 119, cap. 19; Chrysost. Serm. 4, ad Heb.; Cyril. contra Julian. lib. 6; Aug. de Civit. Dei. lib. 10, cap. 12.)

37. I proceed now to speak more at large on the doctrine of a *future purgatory*; though it was not until the seventh century that the doctrine of purgatory, as held by the Romanists, crept into the Western Church. It is true that Origen, about the middle of the third century, spoke of the necessity of passing through the purifying fire, which we are taught shall consume the earth at the second coming of our Lord; yet this fanciful notion was never countenanced by the Church; and the doctrine of purgatory, held in the fifth century, seems rather to have sprung from Pagan mythology than from the error introduced by Origen. (Origen in Exod. Hom. 6; and in Psalm 36, Hom. 3; and in Luc. Hom. 14; Ambros. in Psalm 118; Aug. in Euchyrid. p. 67 and 69; and de Civit. Dei, lib. 21, cap. 2 b.)

Even in the seventh century, we find that neither the place nor the torment of purgatory was fixed; since some supposed that the souls of the dead expiated their sins by fire, while others imagined that it would be by extreme cold in ice, or in lakes, or by hanging in the air. So closely did many of the Pagan converts cleave to their former superstitions.

Perhaps it may be interesting here to follow up this subject, by showing that the priests are indebted for the figment of purgatory to the heathen poets and philosophers.

Eusebius, speaking of the Platonic philosophy, says, that "Plato divided mankind into three states: some who, having purified themselves by philosophy, and excelled in holiness of life, enjoy an eternal felicity in the islands of the blest, without any labour or trouble, which neither is it possible for any words to express, or any thoughts to conceive. Others that have lived exceedingly wicked, and therefore

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* The Editors wish it to be understood that they are not responsible for the opinions expressed in this department of the Magazine.

seemed incapable of cure, he supposed, were at their deaths thrown down headlong into hell, there to be tormented for ever. But now, besides, he imagined there were a *middle sort*, who, though they had sinned, yet had repented of it; and, therefore, seemed to be in a curable condition; and these, he thought, went down for some time into hell too, to be *purged* and *absolved* by grievous torments; but that afterwards they should be delivered from it, and attain to *honours according to the dignity of their benefactors.*" (Vide Eusebius. Preparat. Evangel. lib. 11, cap. 33.)

Again, that these pagan poets and philosophers imagined that the dead might be benefited by the prayers and sacrifices offered by the living, appears from the fabulous stories of the ghost of Elpenor in Homer, and of that of Palinurus in Virgil. (See Hom. Odyss. i. 12; and Virg. Æneid, i. 6.) Moreover, the ceremonies used for their release answer to the superstitious practice of the apostate Church of Rome. (See Hom. Odyss. 30, and Virg. Æneid, i. 5.)

I have before alluded to the fanciful notion of Origen, who even converted hell into a purgatory; and imagined that the devils might be so purified as to appear angels of light. (Bellarmin. l. 1, de Purgat., c. 2, p. 573.) Now, although these fancies of Origen were condemned by the Church as heretical, yet there were many who continued to hold very similar notions in the third and following centuries, as we learn from St. Augustin. (De civit. Dei, l. 21, c. 18, 19, 20, 21, and 22.) Some imagined that all men would ultimately be saved, and denied the perpetuity of future punishment.

The opinions held by the primitive Fathers, on this subject, have been well classed under three heads, by the author of "Two Discourses, of Purgatory and Prayers for the Dead." (1637.) First, That the souls of the departed do not immediately enter into heaven, but remain in a quiet and pleasing state, free from all troubles and pains, yet earnestly expecting their final consummation in glory.

Secondly, That the faithful should rise from the dead, and reign with Christ on the earth for a thousand years, before the second resurrection of impenitent unbelievers. This has been ascribed to Papias; but it would appear that the doctrine of a millennium, and of the premillennial advent of our Lord, must be traced to a much earlier origin, even to the apostolic age. And it is certain that it became the universal belief of the earlier ages of Christianity. (Vide Euseb. Hist. Eccles. i. 3, c. 39, edit. Valerii; Justin Martyr, contra Tryph., p. 39, edit. Henr. Steph. Gr.; Irenæus apud Euseb. Hist. Eccles., lib. 3, c. 39; and Tertullian, passim, &c.)

A third opinion, also very generally held by many of the ancient Fathers, consisted in supposing that all, after the general resurrection, should pass through a probationary fire, in which they should be purified; and that their torments would be proportioned to the character of their works, while living.

Such were the opinions of the primitive Fathers; and I need not stop to point out the difference between these and the article of faith held by the Papists, on the subject of a future purgatory. It was not until the seventh century, that Pope Gregory first began to give countenance to that heresy; and, in his time, the very entrances into purgatory were discovered to be in Sicily, in Pozzueto, and in Ireland! Still there was no such *fixed* article of faith, since it was doubted even in the twelfth century.

I have now said sufficient on this subject, and beg to subscribe myself,

Your faithful servant,

Δόκιμος.

Haselbury, Dec. 12, 1844.

MISCELLANEA.

CHURCH EDUCATION IN IRELAND.

e following document has been issued by the Church Education iety of Ireland to its supporters :—

We, the undersigned prelates of the United Church of England and Ireland, judged it to be our duty, upon some former occasions, to address those members he Church who are directly committed to our care and government, and all others are disposed to look to us for counsel and support, concerning the question of education of the poor in Ireland. And as there are various particulars in the al state of that question, which appear to make a similar address from us pecu- y needful at the present time, we proceed once more to the discharge of this ous, and in some respects painful, though, as we cannot but feel, clear and most ortant duty, in humble reliance upon the guidance and blessing of Almighty God.

Upon the former occasions to which we have referred, we felt constrained to e known the very unfavourable judgement which we had formed of the national em of education for this country—distinctly declaring that we could not approve it, or assist in the management of it, or recommend to the patrons or superinten- its of schools that they should place them in connexion with it.

'It was with much reluctance and regret that we felt ourselves obliged to declare decidedly and publicly against a plan of education established and maintained by state, to which we owe, and are ready to render, all duty not interfering with that ich we owe to God. But this higher duty compelled us to express thus plainly and ngly our disapprobation and distrust of this system; and we lament that it does now permit us to retract, or to soften, those declarations of our opinion. We sider it to be the more necessary to state this explicitly, because it is conceived by e persons that certain modifications of its rules, from time to time introduced by Commissioners of National Education, have done much to remove the objections which it has been from the beginning opposed and rejected by the greater portion the members of the Established Church. And as we are unable to form the same ion of these changes, we deem it our duty to obviate the misapprehension to ch our silence might give rise, by stating distinctly that we cannot discern in them sufficient reasons for withdrawing or qualifying the condemnation which we have berately and repeatedly pronounced.

When the government first announced its determination that this system should rsede those to which the state had before given support, it was very generally ssed by the clergy and the laity of our Church. The grounds on which this opposi- was made to rest were various. The undue prominence given to secular, to the eciation of religious instruction—the disregard shown to the position and claims he clergy of the Established Church, tending to throw the direction of national ation into the hands of the priesthood of the Church of Rome—and other cts and evils, both of the system itself and of the machinery by which it was to be ked, were urged as grave objections against the proposed plan of education. le its opponents differed as to the importance which was to be assigned to some hese objections, there was one, upon the paramount importance of which all were ed. The rule by which the Holy Scriptures were to be excluded from the schools ng the hours of general instruction, was treated by all as so fundamentally objec- able, that while this should continue to be the principle of the system, they could

not conscientiously connect their schools with it, even though all the other grounds of opposition were taken away.

"In the former societies for the education of the poor, with which the clergy were connected, they had, in accommodation to the unhappy divisions of this country, consented to forbear from any attempt to teach the formularies of our Church to the children of dissenters, Protestant or Roman Catholic, who attended the schools of which they had the superintendence. But they did not judge themselves at liberty so to deal with the Word of God. There was in every school a Bible class, and in every school to read the Bible was a part of the daily business; and all the children in attendance, of whatever religious communion, took their places in this class, as soon as their proficiency enabled them to profit by the reading of the Holy Scriptures. But the distinction of the new system was, that it placed the Bible under the same rule with books of peculiar instruction in religion, and excluded it, with them, from the hours of general education. And, moreover, this great change was, avowedly, made as a concession to the unlawful authority by which the Church of Rome withholds the Holy Scriptures from its members.

"It should not have been expected that the clergy of our Church, who are bound by obligations so sacred to resist the spiritual tyranny and to oppose the errors of the Church of Rome, would join in a system of education, of which the distinctive claim to acceptance and support was, the aid which it gave to one of the most violent exercises of this tyranny—that which is, in fact, the strength and protection of its worst errors. It was not merely a question of the amount of good which was to be done by retaining the Bible in its proper place in the education of the poor; though it would have been painful to give up this means of doing so much good to the Roman Catholic children, to whom (commended as they are in so many ways to our sympathies) the clergy, in general, have the power of doing so little; but there was a still graver question of the amount of evil which would result from the change, and the part which the clergy were to take in effecting it. The principle of 'the sufficiency of the Holy Scriptures,' as it is maintained by our Church, is the fundamental principle of the most momentous importance. It is by means of it that truth has been guarded and handed down to us by those who have gone before us. And it is by means of it we are to preserve this deposit of truth, and to defend, and transmit it, pure and unmutilated, to those who are to come after us: while, on the other hand, it is by rejecting this principle that the Church of Rome is able to retain and to defend its errors, its superstitions, and its usurpations. It is well known that our Church exacts from all its ministers an express declaration of their belief of this great doctrine, and a solemn promise that they will regulate their ministrations in conformity with it. And the steady maintenance of it is still further bound upon our clergy, when they are, by God's providence, placed in circumstances in which they have to carry on a continual contest for truth, not merely for the deliverance of those who are in error, but for the preservation of those who are more immediately committed to their care, and in which it is plain that their prospect of success in either object depends altogether upon their adherence to this principle, and that when it is in any degree allowed to become obscure or doubtful, in the same degree the cause of truth is weakened, and that of error strengthened in the land. And they could not doubt that if they connected their schools with the national system, and thereby entered into a compact to dispossess the Bible of the place which it had hitherto occupied in them, they would be, in the eyes of the young and of the old of both communions, practically admitting the false principles of the Church of Rome, and submitting to its tyranny, and abandoning the great principle of their own Church, concerning the sufficiency and supremacy of God's Holy Word.

"It would seem that the board, to which the management of national education is committed, has not been insensible to the force of this grand and primary objection. It changed the offensive but true ground, on which the exclusion of the Scriptures from its schools was originally placed, for another which was more specious and popular; and parental authority was brought in to occupy the post at first assigned to the authority of the Church of Rome. Those who were acquainted with the state of the country, knew that there was no real objection on the

of Roman Catholic parents, speaking generally, to read the Bible themselves, ave it read by their children, but the contrary. And, in fact, when eccle- ical authority was first exerted to put down scriptural education in this try, it had to encounter very stubborn resistance from parental authority— sistance which undoubtedly would have been successful, if it had been aided ought to have been, by the State. But a renewal of the struggle was not e looked for. For, however true it be, that Roman Catholics, in general, ld prefer that their children were taught the Bible, this desire is seldom nlightened or so strong as of itself to arouse them to a contest with the orities of their Church. Under former systems they resisted the despotic r which forbad their children to read the Bible, chiefly because their submission would have involved the loss of an improved method of secular education. But , in consequence of the establishment of the national system, no such loss would e, it was not to be expected that any considerable number would persist in sing the mandates of their clergy, or that the latter would find any difficulty in training the parents, from whom they were able to withhold the Bible, to forbid se of it to their children. This being the case, it must be felt that, under all the ifications which have taken place in the rules, the matter remained in substance fact unaltered; and that the parental authority, which is put forward so promi- ly, is really the authority of the Church of Rome, exercised on and through the uts of the children.

It is still further to be considered, that parental authority, like civil and eccle- ical, and all other lawful authority, derives all its force from the authority of God; therefore can possess none when it is exerted in opposition to the Divine ority on which it rests. And, although a child, who, from tender years or false ing, is unable to see clearly the opposition which may exist betwixt his parent's and the will of God, or to apprehend its effect in releasing him from the duty of nission, is not to be instructed or encouraged to resist the authority of his parent, when it is unlawfully exerted; yet that parent has no right to require others, clearly perceive this opposition and understand its effects, to be his instruments enforcing an unlawful exercise of his authority over his child; and others e no warrant to become his instruments in such a case. The distinction is ious. Our clergy would and ought to abstain from any direct efforts to ite resistance, or even to encourage it on the part of a child, until they good grounds for regarding that resistance as intelligent and conscientious. they could not recognise such an exertion of parental authority as if it re lawful, and lend their assistance in enforcing it. So that even if it were untarily exerted in forbidding the Bible to be read, our clergy could not consent to d themselves to aid in giving effect to such an unlawful command. But when y regard the parent as himself in bondage to the usurped authority of the Church Rome, and as not exercising his own free will, but obeying as a passive agent, in ding the same yoke upon his children, the duty of refusing to co-operate with him till clearer. The clergy may be able to do but little towards delivering their Roman holic countrymen from such bondage, but they can at least keep themselves free a the guilt of becoming instruments in rivetting its chains upon them; and this, rdingly, they resolved to do. In which resolution—as in all that they have done his matter—they had the full concurrence and support of the lay members of the rch.

The exclusive appropriation of the Parliamentary grants for education having left Church destitute of its accustomed aids for the instruction of the children of the , the clergy and laity, to supply the want which had been thus created, united in ding the Church Education Society for Ireland. The immediate and chief object his society is to afford the means of religious education to the poorer children of own communion. But an earnest desire being felt to extend the benefits of the ols to other communions also, not only is the freest access given to all, but every- g is done, which can be done consistently with principle, to take away every rance to their availing themselves of the advantages which they afford. While reading of the Bible forms a portion of the business of the schools, in which all

children, when qualified, are expected to take a part, the Formularies of the Church are required to be learned by none except the children of its own members. And although the attendance of Roman Catholic children at the schools of the Church Education Society fluctuates considerably, as ecclesiastical authority is more or less actively exerted to restrain it, yet on the whole there appears no room to doubt, that united education has been effected in a much higher degree in the schools of this society than in those of the National Board.

"The very limited resources of the society, however, being inadequate to the full attainment of its objects, diocesan and other petitions were presented to Parliament, praying for such a revision of the question of education in this country as might allow the Established Church to share in the funds appropriated to the education of the poor. These petitions having been unsuccessful, the operations and the wants of the Church Education Society were in the same way brought before the Legislature, with the view of obtaining a separate grant for the maintenance of its schools. And afterwards, an application was made to the Government, soliciting that the Irish part of the United Church might be allowed to participate with the English in the grant of money from which the latter annually draws support for a system of education in conformity with its own principles. These appeals have been hitherto unsuccessful; but we cannot bring ourselves to think it possible, that the striking inequality of the measure which has been dealt towards the Established Church of this country in the important concern of education, and the great hardship of the position in which it has been thereby placed, can fail ultimately to attract towards it such fair consideration as may procure for it due sympathy and redress. We, on the contrary, entertain a confident hope that, whatever be the hindrances which have hitherto obstructed that fair consideration, they are but temporary, and that they will pass away, leaving the Government free to afford the assistance, which is so greatly needed by the Church Education Society, and to which its objects and its circumstances give it so strong a claim.

"To all, then, who are interested in the maintenance and extension of the schools of the Church Education Society, we recommend steady perseverance, and the employment of all suitable efforts to bring its case calmly and effectively before the public. And we cannot believe that our brethren in the faith in England will look on with apathy, while the Church in this country, faithful to its high office as a 'witness and a keeper of Holy Writ,' is struggling, unaided, to discharge its most pressing duties, first to the children more immediately committed to its care, and then to all whom God has placed within the sphere of its influence. But this will be as God pleases, and when He pleases. Let it be the aim of those who are engaged in this sacred cause by His help to do His will, leaving the issue of their labours—the time and measure of their success—altogether to His wisdom. 'And let us not be weary 'in well-doing, for in due season we shall reap, if we faint not.'

"JOHN G. ARMAGH.
CHARLES KILDARE.
ROBERT P. CLOGHER.
J. KILMORE, &c.
R. DOWN AND CONNOR, AND DROMORE.
S. CORK AND CLOYNE.
LUDLOW KILLALOE AND CLONFERT.
J. T. OSSORY AND FERNS.
ROBERT CASHEL, &c.

"January, 1845."

London: Cahn & Co., Printers, 7, Great Queen Street, Lincoln's Inn Fields.

THE

ЭRISTIAN'S MONTHLY MAGAZINE.

DR. PUSEY AND HIS TRANSLATION OF THE JESUITS.

ıe Foundations of the Spiritual Life drawn from the Book of the Imitation of esus Christ." By F. Surin. Translated from the French, and adapted to the Use f the English Church. London: Burns. 1844.

ıE work before us comes forth under the sanction of and with a long :eface by Dr. Pusey. It is the second of a promised series, which ommences with a work by Avrillon, and ends with one by Ignatius oyola. Few years have elapsed since it was called harsh and uncharitable to couple the Tractarians with the Jesuits; but at this period we ave their own confession and vaunt. It is amusing to see the *real* and *ominal* leaders, Mr. Newman and Dr. Pusey, each editing and putting rward Romish theology. The real leader gives us Lives of the English aints, while the nominal head edits works of the *Saintly Jesuits*. Each is lled with reverence, each is wrapped in awe, when he treads in the azes of his predecessors; and, besides, there is a harmony in each ries, for we find a redundancy of imaginary facts, which give the whole interest that *legends* always possess. The very unreality pleases, for leaves a door for the pent-up feelings of sorrow to escape; and the ader, who has nearly wept at the sufferings of the hero or heroine, hen satiated with sorrow, is pleased to remember that the history is aginary, that he need not expend his sorrow, but may as well reserve until some occasion shall once more evoke his sympathy. There is so an air of romance in a tale which tells us that St. Simon Stylites ed many years "on a pillar forty cubits in height, in a surprising manner," and that all this was done by the *inspiration* of God. Here devotion! But that the tale may have its corresponding phase for the

lovers of the authority of the Church, Surin and Dr. Pusey s when ordered by some bishops, who were tempting him, to l airy castle, he at once prepared to obey; doubtless, under the that the inspiration which he had, was inferior to the judgeme bishops. We will not say how many years this columnite live air, nor will we say what is meant by "a surprising manner;"* can refer our readers for further information to a fertile s similar tales, which, also, Dr. Pusey quotes in another cas authority,† and every Romanist will respect—"Butler's Live "Saints." Perchance this will parallel some similar history in Romanism: but whether so singular an instance of suspension ties occurs or not, the spirit is the same; and surely the editor has a fair right to claim that, for the future, he is not separat his friend. Dr. Pusey is a man well known for his charities a volence; but these qualities came not with or by his Tractarian the time was when his views were more Neologian than Rom at another time he was more Evangelical than Orthodox. Hi is kind, and his earnestness undoubted; but he does not stan nor are his views the result of his own reasonings. Would th been so; but, alas! for consistency—alas! for power of h strength of mind—some men are never designed to lead, but, by work, are compelled to follow. The organ of dependency sta minent, and the exercise of private judgement is but an idle nam shields servility, and deludes men into an idea that their views own, and hides from them what all else can plainly discern. fact, which meets us in every opening of Tractarian history, th is one superior, one master-mind, and many machines with ma ponent parts. If we read Mr. Palmer's narrative, we find that the commencement of the Tracts, there was an influence which and counteracted—yes, a deadly Romanist influence which cam way at every step; and this was as secret as it was powerful. N appears to be an explanation of all difficulties, of which there are the Tractarian developement. Some persons are ready to den as a Jesuitical plot to overturn our Protestant Church, and tha such from its origin in 1833, on Mr. Newman's return fro Others are ready to declare that it is the rule of controversy, combatants fall into extremes, and that, in the case before us, unusual or strange has happened.

This last hypothesis certainly claims support from the fact,

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* This exquisite piece of history occurs at p. 185. † Preface, p

table than astonishing, that the Orthodox at each of the first four
ils were the Heretics at the succeeding Council. We learn from
r most clearly that each error arose from pressing too strongly
hich was in itself true. "Four principal heresies there are which
in those things withstood the truth: Arians, by bending
nselves against the Deity of Christ; Apollinarians, by maiming
misinterpreting that which belongeth to His human nature;
torians, by rending Christ asunder, and dividing Him into two
ons; the followers of Eutyches, by confounding in His person
e two natures, which they should distinguish." (Eccles. Pol.
v. sec. 10.) This well-known fact seems to have escaped the
ion of controversialists, or it might have influenced some in shun-
an error into which Apollinarians fell, by avoiding the heresy of

Tractarians have been pushed on and on, until the main body
ollowed their leader, so that to many it seems but a natural tran-

The fact is, that it is a natural and designed transition, and
a young man has found it such to his peril. Many have also
out this railroad plan of Mr. Newman's soon enough to save
elves from the imminent peril of idolatry. But, to all, the fact is
and indisputable, that it is a dangerous road, and every energy
l be strained to keep young men from falling into so awful a
which has, in numberless instances, snapped the dearest ties of
nship, and seared many a heart to all the associations of their
, which, important in themselves, are infinitely more important
the *truth* of our Church's teaching, and the rock of the written
on which they are built. Well can our holy Church spare their
s, their attainments, their influence, and their all; but the loss of
of immortal and infinite worth we have no right to think lightly
speak slightingly in reference to it. This point of consideration
nds that Protestants should no longer sleep at their posts, but
igate every nook and corner of Tractarian history and practice.
t, in answer to this, we may say that there is a difference in the
for at the Councils only one dogma was raised at each, and
ore error was possible, if not probable; but in Tractarianism we
a gradual progress, and time and doctrine have run in parallels.
s it one doctrine, but all doctrines which have undergone a change.
hole system has been matured and brought out by the most artful
tions.

September 9, 1833, the Tracts 1, 2, and 3, are dated, and, at
they were not Romish; but, let it be observed, that they were not
Romanist. Romish principles, even then, were ruling and direct-
Mr. Palmer entered his veto, but it had no effect, for the Oriel

In plain truth, the Tracts were written upon the same pr
Mr. Newman declares our Articles to have been put forth, wit
inversion; for he says that our Articles were Protestant in tone
one party, while they were secretly Roman Catholic to take in
But his effusions were secretly designed to *forward* Romani
they professed to be the *only* method of overturning Romanis
no insult to impute to Mr. Newman motives which he daringl
to our martyred Reformers and their successors; for at all ev
in an infinite degree their inferior in openness and consisten
added to this, is the fact that he has been charged openly w
cating the φενακισμος κατ' οικονομιαν; or, in plain English, he
accused of writing a letter, *in which he openly defends his*
Romanism, on the ground, not of their truth, but their nece
withdraws all he had written against them. This act will ap
extraordinary to those who remember that Mr. Newman tri
public letters on No. 90, to shield himself from Romanism, b
these very attacks as an earnest of his opposition to it.
multiply evidence that Romanism has been the secret aim of th
spirit and master-mind of Tractarianism, but it is not nece
is with pain that we should seem to differ from Mr. Faber; bu
with his hoar hairs, has characterised such proceedings as
"Of course, no suspicion of secret Jesuitism ought, for a m
" attach to persons so morally estimable as the leaders of the Tr
" *but it is their infelicity to act the precise part which I mys*
" *a Jesuit, in the secret employ of Rome, most assuredly sha*
(" Provincial Letters," i., p. 16.) In part we agree with
abstain from any sweeping charge of Jesuitism in disguise;

the fire; and, if Mr. Newman was not a Romanist, he would avoid principles which have engulphed so many victims in the abyss of Romish heresy. The command is, to come out from among such evils, and to hate the spotted garment. Quite enough has been said to prove that no harsh judgement dictates this conclusion, but that it is only a reasonable inference, from what we know of this extraordinary heresy. It is interesting, however, while we may, to trace the principle of developement which has actuated the body. It is astounding to think how much more Popery has prospered by this subtle system than by open warfare. Tractarianism has given it more victims than its whole army of priests during the same period: and what shall we say of a system which needs such secresy for its aid, and which will not come to the light? Our Saviour tells us why men love darkness rather than light; and when we see it verified in our days, it should humble us and abase us before His throne, and lead us to flee more and more for refuge to the only hope. Thank God, His revealed will needs no such machinery—no such underground schemes. Protestantism, much abused as it is by Tractarians, has never lowered itself to use the weapons of Romish artifice. We war; but the weapons of our warfare are not carnal, and when we carry war into an enemy's country, where sword and inquisition rule, Protestants wield against it the sword of the Spirit, and circulate the Word of God. Romanism will never bear comparison on this head nor on any other, if honesty has any sway in awarding the premium. If, however, Mr. Newman and his followers had ever intended to eradicate Romanism, and support the *via media* of Anglican truth, it was their duty to leave their devices, when it was demonstrated that their system was one which made Papists, and would un-Protestantise the Church of England. We repeat, that no man should feel hurt at being classed among Romanists who clings to a blundering process, which is every day adding to the numbers of Rome, and has not raised one feeble imitation of a barrier against it. All such as still remain in that party by their stay make themselves responsible for every overt or secret act as well as the spirit of Romanism, which, from No. 1 to No. 90, and Mr. Ward's Ideal and Dr. Pusey's Surin, has been the secret principle. The probable fact that *only one or two were from the first cognisant of the "conspiracy,"* will never excuse any individual; for it is manifest to all who do not wilfully close their eyes against the truth of the case, that at this moment there is a large body of English clergy who prefer Popery to the true doctrine of our Church. We believe that this controversy has been mainly guided by one man, and, therefore, that those are nearest the truth who denounce the whole as a Romish plot; while, at the same time, we excuse the great majority from any partici-

pation in it. To communicate the plan would have been to destroy it; and we are more and more convinced that only one professing member of our English Church could write a satisfactory history of the movement. We know some few points of it, but, confessedly, our acquaintance is with that which oozes out; and neither Mr. Perceval nor Mr. Palmer can give us any sufficient information, for they have only known a part, and a small part, of the whole struggle. Tractarianism has had its several crises, and these we consider to be, first, when they cast overboard the heavy ballast, and were driven by the winds of Romanism —that is, when even Mr. Palmer was too slow in his progress; when, secondly, "Mr. Froude's Remains" were published. This book has had a singular history, and has experienced sad treatment from its proprietors. Biography was an ingenious method of publishing Popery: it had its special advantages; for, in the *first* place, it was excused on the ground that no Editor could be responsible for all the hasty opinions of a friend; and, *secondly*, it was said that the author had departed to his long home, and had appeared before his God. It was forgotten or concealed that a writer lives in his effects. They incur a serious responsibility who publish the writings of the dead under any circumstances; but in a wonderful degree is the responsibility of those greater who bring before the world what is professedly crude and daring. It was said that Mr. Froude was a young man, and had written without thought. He was not too young to influence the party, if Mr. Palmer is right; and he was not a man destitute of talent in the judgement of his editors. The plain truth was, that he was an instrument just adapted to propagate Popish views by undermining the traditional feelings of Protestants. There was vivacity and folly enough to captivate his equals in these points, while there was not depth enough to alarm a solid Theologian. What were the consequences of this fatal work? We have had it from leading Tractarians that it did the party more good than any other work; and mark here the Jesuitism of the party. Publicly they denounce the aider of their system, but never ceased to disperse and circulate his writings. The worth, character, and talent of a friend were all to be decried, that his influence might overturn the Church of their fathers. Subtle system it must be which needs so unhallowed a line of defence and propagation, and one which has every distinctive feature of Romanism. What was the drift of publishing such anti-Protestant statements, unless they had a specific object, necessary for the success of the Oriel mission; for nothing but necessity could warrant their insertion when the whole work was itself a selection. And this is no singular instance or exception; for,

when No. 90 was published, it was said,* that, being meant for one class of readers, it came under another. As if, forsooth, truth was as variable as Mr. Newman is subtle; and as if one interpretation must be had for his followers, and another for English Churchmen. There is but one principle of interpretation, and but one line of conduct, which all honest men pursue.

We think, then, that Mr. Froude's "Remains" were Popery peeping from under its mask, and trying to invent a smile, that the minds of English gentlemen might be tested by its sportiveness. Macerations, ladies, limbs, and reformation—all are sprinkled in this feeble Romanism with a variety which would be contemptible and ludicrous, except for the subject treated of, which makes it truly a mournful display of the dangers of Romish error to the head as well as the heart. There was a part of Mr. Newman in those pages, but a small part, the Ward spirit of daring assertion and reckless attacks on his spiritual parent characterised the work. If the reader wishes for the full portrait of Mr. Newman, it will be found only in his own writings: for instance, the works on "Justification," and "Romanism, Popular Pro-" testantism," (each published in 1838,) show the impress of his mind. To pass no further than the titles, especially that of the latter, what could in name so check any accusations of Romanism which probably would fall on Mr. Newman as editor of his disciple, Mr. Froude? There was a *nominal* affectation of the *via media*, and simply *nominal*, for each of these works was an image of Romish principles, and a deathblow, if received, to real, genuine, unsophisticated Protestantism. The name was the only imitation of truth, which will not surprise our readers, who, perhaps, are no more willing than ourselves to receive Mr. Newman as mediator between truth and Trent. If the key were in such hands, each castle would be soon in the safe keeping of the successor of Gregory: but it is not so, for we learn our creed not from Littlemore, but from God's written Word. Far, however, as these works are from simple truth, they widely differ from the "Lives of the English Saints," which are a collection of legends and Monkish follies, which praise austerities and customs of the existence of which in our Church since the Reformation we have no trace. It would be very difficult to characterise so monstrous a collection of Romish inventions; but even in these the Tractarians have shuffled from the authorship. It has

* "The Tract was addressed to one set of persons, and has been used and commented on by another." Postcript to Letter to Dr. Jelf, March 13, 1845.

been said, without a shadow of proof, that they are not under the superintendance of Mr. Newman. The fact that they were commenced by that gentleman has never been denied; and this was quite enough to give them weight in his party, which was the main object at the first. They are not meant for Protestants, for to such they have no recommendation except the controversialist, who finds in them abundant evidence of Popish superstition. We remember that when No. 90 was published, and the flame had with its lurid light cast an evil shadow upon our Church, the same Mr. Newman announced that he was no longer editor of "The British Critic;" but he did now say into whose hands he had devolved his trust, while the world were able to discover that a near relative of the same gentleman had it in his control. If we say no more, this we may be sure of, that, as Mr. Newman had it in his own control, he should have chosen some one to conduct it whose principles were at least opposed to Popery.

At the time of this renunciation, the author of No. 90 was penning a declaimer of Popery to his diocesan, and referring to all his previous denunciations of the same system, as well as expressing his surprise that he should be charged with such or similar sentiments. Either, at this time, Mr. Newman was *knowingly* committing that periodical to a man whose sentiments were favourable to Romanism, or he was sadly deceived by his friend and relative. We are not afraid to assert that it was in Mr. Newman's power to have bent "The British "Critic" as he pleased, or, at the least, to have destroyed its influence with his party. It was, however, an irresponsible organ of the party, and could widely disseminate doctrines by anonymous contributions, which, happily even now, few clergymen dare publicly to acknowledge. The Romanism of "The British Critic" will ever lie at the door of Mr. Newman; nor can he shake off the charge of having given a helping hand to Romish follies by the "Lives of the English Saints." We have lately seen a fresh victim to Rome, who was one of the Littlemore clique, and who contributed to that series; but it is to slay the slain when we prove that Mr. Newman is a Romanist; nor would we have said thus much, unless we felt it needful in these days to show, by a new phase in Romanism, that it is *unchanged* and unchangeable. It ever works in the dark, without any openness, until it has power to be rampant, and can afford to incur odium; and then blood runs like water on every side and human life and liberty are counted but idle names in comparison with the reality of priestly domination. The mildest men are ensnared by such a system, which, enforcing the duty of obedience, utterly disregards the right involved, and holds obedience to feeble man's dictate of more lasting obedience than the commands

s Omnipotent. There is nothing which Romanism cannot com-
, except to obey God's Word, which would at once evirtuate its
principle, and prostrate the giant strength of subtle evil. Careful,
fore, should we be to oppose its first entrance, for it is by far more
il *is* our Church than at the Vatican. It is far more dangerous
: cells of Littlemore than at Rome, where a feeble old man, who
, or professes to rule, over a people of rebels, scarce rouses himself
ot to condemn the reading of the Bible. Strange it seems, that
ry is everywhere stronger than at home, and shocking, doubtless,
incere Romanist, that the odour of his holiness' sanctity does not
me the minds of his nominal subjects. Alarming, that the
rian bayonet should touch with a keener thrust than his fiat, whose
redecessor could with impunity say, "*God has entrusted two swords St. Peter and his successors; the one spiritual, and the other temal. The former can be exercised by the Church alone; the other the secular princes for the service of the Church, and in submission the will of the Pope. This latter—that is, the temporal—sword is ordinate to the former; and all temporal authority necessarily ends on the spiritual, which judges it; whereas God alone can ge the spiritual power. Finally, added he, 'it is absolutely inspensable to salvation that every human creature be subject to e Pope of Rome.'*"

, Boniface the Eighth, your principles have fallen in Rome, are a
r in Italy; but you have panegyrists and trumpeters in Oxford
England. While your feeble successor scarcely can trust his head
d the precincts of your once mighty capital, some few men have,
rotestant Church set themselves to accomplish what Ignatius Loyola
ot effect; and well have they fought their way. You instituted
ubilee, and arrogated to your nod the forgiveness of sins; and your
ers have imitated your steps; and now, after 545 years, before our
re set the virtues of such as have imitated you in arrogance and
ty. And is it a libel on Dr. Pusey to say that he puffs up the
sors and imitators of Boniface, or of that proud Pope, the Saonese
ater's son, who made Henry IV., Emperor of Germany, do penance
ree successive days in the outer court of the castle of Canossa,
y because he willed to exercise that power which God had given
Thus acted Gregory VII., hero of Tractarian emulation. It has
indeed, a feature of Tractarianism that it had many faces, with
it confronted the Protestant Church, and one, we think, unhappy
nfair to Dr. Pusey. He has had to apologise for his friends, and
in their meaning; as, for instance, in that celebrated volume in
he wrote to his diocese an an elaborate and heavy defence of his

party in answer to a charge of Popery. Besides, his piety and c have been a cover to all of his band who needed a little borrow tity to hide the nakedness of their views. If Tractarians made law of God in a breach of Sabbath or holy days, a finger was pointed to Dr. Pusey and his unblamed life. Did they need that Romanism was not meant by the whole party, the Regius P of Hebrew was vaunted as the noblest of the noble, and as sincerity. Well, we will grant it all, and so much more as Tr require; but we will remind them that the more we exalt his tal more we elevate his sincerity and truthfulness, so much th dangerous, deceitful, and insidious, must be the scheme whic ensnare such a man, and make him its victim. This is the which we may at least regard the fundamental principles of rianism, that it necessarily leads to Rome, and that its lead fallen under the yoke of that Church, by obeying its princi exalting its dogmas. And if so with men like Dr. Pusey, wh we expect when it is current among young men, who are mo led by novelty and show, and who practically know nothing country and its wants, or our Church and its duties? In such tation of singularity, a morbid desire of notoriety taints ev wish, and bends the appetites to passionate violence, stimula eagerness of youth by the virus of proselytism. Those wh have been the joy of their families, and faithful ministers of our are the deadly fruits of Mr. Newman's vocation and Dr. Pusey' escense. The greatest of all among the new converts, where i what good has he done among men since he fell into the la harlot! Do we hear of congregations of Romanists hanging words, and souls eagerly set on salvation? Or is it not rather th has set her iron grasp upon him, and he is fallen forsaken and by those who enticed his unwary soul into an unhallowed e Let us never hear of such charity towards Romanists in our Ch to palliate those crimes; for the truth is more important than t vidual feelings of any man: and when our Church loses from he array one and another who desert and swear fealty to a deadly should strengthen the true to contend for the truth once deli the Saints.

It will be well for Dr. Pusey to deprecate controversy when cease to controvert, or for Mr. Newman to shun condemnation ceases to teach error; but it ill beseems men who are trying all hallowed ties and sear many a young conscience, and bin the fetters of St. Peter's usurping successors, those who com reach of their noxious teaching. We confess that if our Chu

leadly error, their aim must be to overturn it; but if so, they should ot sanction error by their presence, and stay where their teaching s baneful in the eyes of a vast majority. Either we are a true or false hurch; either we are true, or Rome is true; either we are false, or Rome is false. The Church must either rest on the Rock, which is hrist, or it must depend on man, which is the sand. And here we ay well enquire, what was intended by Dr. Pusey when, in his etter to the Archbishop, he declared that the movement must go on, nd piously advised the Primate and the Bishop to head it, as they ould not alter its course? Dr. Pusey, a man so characterised by mild- ess, is able to tell his highest ecclesiastical authority that Mr. Newman nd himself had raised a party superior to his Grace's influence, and one hich would overwhelm him in its onward progress! Was it a holy lan to which he urged the Primate to bend, then reason is more orcible than a threat, and propriety more desirable than violence. r. Pusey, at one time, was not the man thus to beard the Bench of ishops: whence, then, this radical change? Whence this new dress nd dignity, which seem so little consonant with religion? We are onstrained to say, as was feigned to be said to the God of Tragic use—

τίς ὁ νεῦς; τί κόθορνος καὶ ῥόπαλον ξυνηλθετην;
ποῖ γῆς ἀπεδήμεις.

We will presume that such a lecture was a necessary ingredient in the ase demanded, and, of course, excuse Dr. Pusey from saying more han circumstances required. This letter was dated Quinquagesima, 42, and with a full knowledge of the position of the Tractarian party. 1841 Mr. Newman knew of stragglers to Rome, and he tried, by a an more ingenious than honest and ingenuous, to make his friends elieve that Romanism and our Thirty-Nine Articles could be made har- nious by *evirtuating* any plain and obvious meaning in words. This s the *esoteric* argument. That it did succeed in some instances, may een in the fact that Mr. Oakeley has not left our Church, and that knows of fifteen English clergymen whose sentiments are similar or ntical with his own. To this we must add, or, perhaps, among s number we must consider the author of "The Ideal of a Christian hurch," &c.; but the singularity of his act is considerably dimin- ed by the following declaration as to his *moral qualities*: "I am in ome considerable measure impressed with a knowledge of my deplo- able deficiency; and with a deep conviction that if I am able to ender any service to Theology, it must be by accepting religious ruths and moral principles, without question, at the hands of holy nen, and confining myself altogether to the humble and merely

"intellectual task of analysing those truths and applying those princi-
"ples." We forbear to enquire of what holy men Mr. Ward hitherto has learnt, and who have been his teachers; but this reconciles much that is apparently discrepant with honesty in that gentleman's proposition.

No. 90 did not, however, succeed in all instances; and of this its author was quite aware. *More went after No. 90 than before.* It could not stay men *long enough*, and probably the Letter in question was meant as a display to waverers, and a hint for the conduct of inferior Tractarians. Doubtless, it was also thought that a desire to avoid schism would prevail in high quarters, and a strong party, with a bold organ, might effect much, at least, of sufferance. Upon the face of it, it was an attempt to overawe and do away with any effect of the Episcopal charges; and, accordingly, it put two Bishops' names in unpleasant proximity to the charge of heresy. The argument is fairly exhibited in the following scheme: the majority of Bishops have only condemned particular doctrines held by us; this is a trifle, but two have been rash enough to condemn us in such words which possibly are heresy; yet, as it is "shocking" to accuse Bishops even of "unconscious heresy,"* there is a mistake somewhere, and so we can afford to pass it over with the contempt of silent disregard. This was in public; but in private many of the party denounced the Bishops as a body; and one whose high name should have, at least, made him thoughtful, and whose affectation of moderation should have made him imitate that feeling—in a general review of the Tractarian principles, assailed his own Diocesan. The Statesman was here lost in the Theologian, and the careful writer in the political reviewer. This illustration carries its own inferences. But to return to Dr. Pusey: we can shield his conduct by allowing that it was a fear of the open defection of his allies which compelled him thus to write;† that necessity held its iron rod over him; which is but one more proof of the miserable extremities to which "ecclesiastical agitators" are driven, as well as an incontrovertible evidence, which is everything to our present purpose, that Dr. Pusey's sentiments *were moulding into Romanism*, with a confession that he could not stem the tide against which he kindly warned the Archbishop. Doubtless he knew its power by experience, and the admonition had somewhat of the twinge of suffering in it.

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* See Letter, p. 51.

† Dr. Pusey declares that men were looking to him and his friend as guides, and in fear of being condemned. (P. 36.) So, also, he says, on the same page, in reference to this point, "We are at a critical moment in our Church; *every move is of an* "*importance we know not of*," &c.

We have not noticed Dr. Pusey's Letter on No. 90, which was a cript of his mind, and savoured rather of the slow-paced than the bril- it and daring; but every-one knows that it never influenced one mind, ng of the usual and characteristically heavy style which ever proceeds m the same pen.* All these are in some sense productions of . Pusey in the rear of an invading army, except the Letter to the chbishop, which was produced apparently in an intermediate state; t it is necessary to consider Dr. Pusey in the van.

The Eucharistic Sermon, which was condemned by six doctors, was effort standing by itself; and of it we may safely say that Dr. Pusey exceedingly unsuspicious of his own sentiments, if he thinks that ey are not fairly charged with Romanism. He did not, however, ac- se his sermon of Anglicanism, but of Patristicism, and wished to and or fall by the Fathers. It is true that one or two names were ferred to in Dr. Pusey's Preface; of which we can say, with r Lee, that the reference was singularly unfortunate; but, as a whole, stood upon ground, to say the least, not prominently Anglican. 'e mention this simply because it is the only independent effort of r. Pusey; not because of any power in its arguments or brilliancy of yle. It will weigh in our hints of Dr. Pusey's onward progress to omanism.† For the rest we must bring before our readers what r. Pusey is now doing—to what he is leading his mind. He now translating or superintending the publication of Jesuitical orks, as we have said: how can he expect English Clergymen to sit tietly by while he is commending to their hearers the productions of e Jesuits? In controversial writings we must look for a possible ad- ixture of error; but when "Devotional Books" are put forth with rors in doctrine and follies in practice, it becomes, if possible, a ques- n of far higher importance. A devotional work is read without any ution, the heart is thrown into it, or goes along with it, for devotion elf is sapped, if the mind is debating while the soul should be profiting.

It is astonishing to see Dr. Pusey claim a concurrence in his views because this k had escaped censure, except in one case. We could give a far more probable on. For the above, see Dr. Pusey's Letter to the Archbishop.

It is singularly unfortunate that Dr. Pusey should have chosen as his coadjutor lebrew, Mr. Seager, whose Romanistic tendencies were notorious in Oxford, long re he openly left our Church. If current report also speaks true, the second stant was superseded by his Diocesan. Dr. Pusey can tell us whether his own rew Lectures are Theological, and whether his lectures have not been made a ns for announcing the periodical theological essays in his own house; and this ce was not confined to his own party.

We cannot but characterise Surin's work as very dangero general tone is a strange infusion of mysticism; but when it Dr. Pusey's sanction, and professes to be "adapted to the "English Church," there is no excuse for overlooking any its teaching. Besides, the very idea of adaptation impl contains nothing unsuitable to English readers, or at les injurious. In several places Dr. Pusey has ventured upon a which proves that what is untouched has his approval. Be ever, we enter upon the direct teaching of Surin, we will g elegant extracts from the preface of sixty-one pages. When h edited Bonaventure's pretended "Life of Christ,"* he hope would acquit him of any "intentional irreverence" in on passages, and we presume Dr. Pusey had the same idea and m when he wrote thus: "The editor would take this opp "saying, that nothing was ever further from his intention "cising any whom he knew to be the saints of God." W that these saints are such as Butler describes in his Romis for the note in which this passage occurs is headed by a r that farfamed work.† If there is any need of confirmati inference, it will be found in the fact, that the only sa Dr. Pusey panegyrises and quotes, are names derived from t list. But we learn that "the lives of saints is, alas! a ne "us,"‡ and, therefore, we are in need of instruction. A when our translator lacks examples of persons who have arr grace of saintly humility, he shows us some portraits of it, a sistently with his scheme, he must omit His gracious examp our sakes became poor, that we through Him might be ma introduces in *one* note§ the following heroes and heroines superstition: St. Francis Borgia, St. Theresa, the B. Foligny, St. Catherine, *St. Ignatius Loyola,* Alphonso St. Francis, St. Gertrude, St. Vincent Ferrier, and St. of Genoa. As we were bidden to feast in Butler's "; accepted the invitation, and find St. Francis Borgia third ger Jesuits, a modern saint of 1572, who, among many othe tenets, of course, "performed daily devotions to our Lady," his wife was in danger, gave large alms for her recovery! A

* Introduction, p. xxxi. † P. viii. ‡ Preface, p. x

§ Preface p. xx., and at p. xii. we have instances of the saintly humilia fering of St. Theresa, St. Catherine, St. Philip Neri, Ven. John of Avila, Alcantara, and others.

l acts, after he had taken the vows of a Jesuit, he became
ıiter to the Fathers at Ognata, and averted from himself a
ıp by extreme mortifications. Such was the position of one
:s of Spain in his saintly life. But, even farther than this,
:s him to exult in filth, and being spit upon by an asthmatic
and Dr. Pusey confirms it, p. xx. He was never better
ı when he came in wet and cold, and found no provision
.er. He considered *penance "the high road to heaven."*
the dead, and every Romish superstition, may be found
this man, whom Dr. Pusey will not dare to criticise. This
examples of that humility which is *"glad to be evil spoken*
'." The same superstitious follies are found in the lives of
ale saints which follow in the list, and, therefore, we will
: Dr. Pusey gives us in the same place as an occurrence to
"And to St. Catherine our Lord said"—Here follow the
ı order. Thus we have a direct confession that our Lord
eared to these ecstatic females; and this is no singular
: in a note on p. lxiv. we find the translator treat as real
possessions the phrenzies of the nuns of Loudun, and
he importance of *exorcisms* by the Church. These saints of
ntury will all sink into insignificance when compared with
of the Jesuits—Ignatius. But, why do we delay upon such
ecimens of perverted and idolatrous Christianity, except to
ıd all doubt, whither the genius of Tractarianism has come,
it has returned.

ıole preface, twenty-two different saints are alluded to or
d with one exception, (St. Chrysostom,) all are of compara-
:rn Romish canonisation. The saints Peter, Paul, and
completely thrown into the shade, so that their existence
if at all, to be learnt from the preface. And besides
Pusey is careful to call none saints except those who are
Romish Lives. The hero of the piece, Surin, is never called
Boudon, nor any other, unless canonised. Thus does the
down before the great image of Romish superstition and
ubmit to its decrees. We have not yet done with the posi-
ıg of the preface. Of Dr. Pusey's political and loyal
are informed, in a note on p. vi., in which he speaks of
ed by the act of 1688." At p. ix., we are assured that
actice" is *inseparable* from any deep sense of the infection
re. So, also, Surin says that one way of going out of
consists in hating and *maltreating* the body by penitence"

i. e., penance; for this alone can apply to the preceding. (P. 183.) Besides, St. Bonaventure tells us, "we must discipline ourselves "*unto blood.*" (P. 193.) At p. xii., we are informed gravely that "temp- "tations of the flesh were suddenly, at once, removed from St. Francis "and St. Thomas Aquinas; St. Peter of Alcantara lost the power of dis- "tinguishing food; St. Thomas Aquinas often knew not what he had "eaten, St. Catherine of Sienna lived for a length of time on no food "but the Holy Eucharist." "The hair shirt has been concealed under our "lawn also." (Note on p. xix.) Saints are said to have "wept for their "sins, until sight was impaired, and nearly lost" (Surin, p. 75); one of whom was Ignatius, who also "*prayed our Lord to deprive him of* "*his spiritual consolations.*" (P. xxii, note.) "And," says Dr. Pusey, "*now, in our entire ignorance of its very nature, the name of the Rosary* "*or Beads is associated only with ideas of superstition, even in minds* "*who, if they knew it, would be shocked at their own thoughts. It* "*is painful* to think how much superstitious contempt of *simple* "*devotion*, of the worship of childlike souls, among the aged, is virtually "involved in the habitual censures of it." (P. xxv.)

We will not follow Dr. Pusey in his dirge over the deficiency of our Liturgy, or in his explanation that the seven wounds of our Lord bear reference to the seven deadly sins; nor will we here do more than just mention the fact that several litanies and the "Jesus Psalter" have been reprinted *for the use of our poor*. (P. xxviii., note.)

We find, among all the Romish saints, none is more praised and followed by Tractarians than that awful man, Bonaventure; and accordingly Dr. Pusey draws page after page in his Preface from his sayings and doings; and that the "Rosary" and "Beads" may have their fitting accompaniment, he informs us that Bonaventure esteemed the "Cru- "cifix" as his book. Alas, better had it been if he had always so done, than pervert, as he did, the Psalms!* Yes, this idol of Tractarian flattery perverted the Psalms to Marian worship, and entered a human being's name for worship instead of his Creator. We give only one specimen:

"Wipe away all our sins: heal all our infirmities."

"Let Mary arise, and let her enemies be scattered: let them all be bruised under her feet."

"Truly God is loving unto Israel, even unto such as worship and venerate His mother."

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* If any of our readers doubt its authenticity, or that it is an authorised work in the Romish Church, let them consult the "Hereford Controversy," in which Mr. Venn demonstrates it. London: Seeley.

" As the heavens are higher than the earth, so art thou elevated above all, and
atly exalted."
" He that hopeth in thee, shall find the treasures of peace: and he that calleth not
thee in this life, shall not arrive at the kingdom of God."
" O come let us sing unto our Lady, let us heartily rejoice in Mary, the Queen of
r salvation."
' Let us come before her presence with thanksgiving, and show forth her praise
h Psalms."
' O come let us worship and fall down before her, let us confess our sins to her
h tears."
' Obtain for us a plenary indulgence; stand for us before the tribunal of God;
eive our souls in the end, and introduce us into eternal rest."
' The Lord—"
en that sentence is applied to Mary!)
' The Lord said unto our Lady, Sit, mother, on my right hand."
' He that shall worthily worship her, shall be justified; but he that shall neglect
shall die in his sins."
' According to thine ordinance the world continues, whose foundations, thou, too,
h God, didst lay from the beginning." ("Hereford Discussion," p. 175.)

It might be said that Dr. Pusey would deny the authenticity of this
ılter; if so, we are anxious for his evidence: but we will show, by
econd instance, how little Mary worship deters them from reverenc-
; a Romish Saint. Mr. Ward quotes from St. Alphonsus Liguori,
l Dr. Pusey quotes from him. Who is this man but a Romish
nt, canonised Trinity Sunday, 1839? And of him we wish not to speak
: word more than Mr. Palmer said in his first Letter to Dr. Wise-
n: "Here is a *Saint* of your Church—a Saint canonised only two
ears ago, and after the most rigid investigation of all his actions by
he highest authorities amongst you. This Saint excites his hearers
o 'recur with confidence to the Virgin in all their wants,' as if she
rere a deity. He follows this up by kneeling down and *praying* to
he Virgin. Observe, *not seeking her intercession*, but *praying*
o her. A *miracle* is wrought to sanction this impiety; and that
othing may be wanting to complete the abomination of the scene,
his miracle is wrought, *while the Saint is in an attitude of adoration
efore the image of the Virgin*, and while that image itself becomes,
s it were, *animated*, and testifies the presence of the Virgin within
!" (P. 22.) Dr. Wiseman does not attempt to deny these assertions,
contrasts Mr. Palmer and the Saint in his reply; and this is a
:her who is set before us by Dr. Pusey. If Marian worship is
latrous, then Alphonsus was an idolator, and the last person whom
ue Catholic would set before us.
And why should we henceforth hesitate as to Romish miracles, for Dr.

Pusey informs us that "*Miracles seem far less amazing than their*" (i.e, the Saints) "*superhuman love.*" (P. xxxviii.) But what says our author of Surin? Was his love superhuman, and his power extraordinary, even though not canonised by Rome? He had a "direct visible "conflict as it seems with Satan;" but after three years he set all the religions free. He himself is said, during a period of twenty years, to have been "wholly cut off from all communication with the outer world," and to have been accounted and confined as one insane; unrefreshed and unrelieved even by sleep, and "*so living an unbroken intense* "*existence: this was a life of isolation from all but God, a vivid ever-* "*present separation from all created things, with which he was yet* "*continually encompassed, such as is but rarely vouchsafed.*" (P. xliii.) This is what Dr. Pusey tells us of Surin, and he also makes Surin tell us that with Ignatius we are "TO DESIRE *with our whole might* THAT "CONDITION *wherein Jesus Christ appeared in the prætorium when* "*Pilate* showed Him to the people, His body all torn with scourgings, "His head covered with thorns, His face all marred, a reed in His Hand, "an old purple mantle on His shoulders, compared with Barabbas, set "below that accursed criminal, and judged more worthy of death than "he." (P. lxviii.) We dare not comment upon this, but every-one will recall to mind the Ecstatica of Lord Shrewsbury. Painful are such remarks, deeply painful, to all who desire to follow the inspired Word of God in preference to the enthusiastic outbreaks of man. But, if Francis Xavier was "forced" to cry under "Divine consolations," "enough, "Lord, enough" (p. xlix.), we must expect similar follies or delusions to fall upon his imitators and brethren. And what was Surin's masterpiece? "His great achievement (so to speak) seems to have been at "the outset, the *visible* triumph over Satan at Loudun." (P. 4.) This is an instance of a priest of Rome triumphant; but what is our case?

"We have neither patterns to follow, nor have the very ideal of it before us, *nor have been brought up in sympathy with the Saints who practised it, nor (except one, perhaps) have spiritual guides along it;* and too often are clogged by the chain of past sins, which leaves us no strength to follow it." (P. lii.)

Again, Dr. Pusey tells us of a grand remedy for our fallen Church, and let us see this weapon from the Roman armoury:—

"*Well is it, if the mind can bring itself to the solemn task of discharging the heavy load, of which it will too often become conscious, under the sacred seal of* CONFESSION TO GOD'S PRIEST; *for the Absolution so solemnly bestowed has often been, among us, the source* of new life. And little as we of the Clergy (as far as the

Editor may speak of an Order in which he is of the last) may *be fitted as yet for Confessors, and still less as spiritual guides*, to lead on others, yet," &c. (P. liv.)

We are directed "to supply by study what we want by experience;" and do our readers imagine that we are sent as once was the Tractarian custom to Hooker, or Hammond, or Taylor? No, this is the year 1845, and we are sent to the Manuel des Confesseurs, "a most valuable digest 'of the judgements of some of the most experienced Confessors of the 'Church," and to Mr. Newman's sermons, which furnish a *most wonderful body of instruction to any who have to guide souls*." This commends 'auricular confession," but Dr. Pusey does not communicate in what honour he esteems this duty, and we are compelled to have recourse to a later portion of the work. Accordingly, in a note on p. 228, we read—

"'Des Sacremens de la Pénitence et de l'Eucharistie.' Orig. The words 'de la Pénitence' were omitted, because, although private confession and absolution are under certain circumstances, recommended by our Church, *and have been, and are increasingly, found a means of grace to individuals, they are not so common as such a statement presupposes.*"

In the same note we find that Absolution is "a *Divine Ordinance* 'and *means* of grace, and so, in the larger sense, a Sacrament." Dr. Pusey does not object to call "penance" a sacrament, but he omits it, because in the original passage a daily act is spoken of. This is very simple as a statement of Dr. Wiseman, but rather extraordinary for a Regius Professor in a Protestant University. Again, in October, 1637, the Prioress of Loudun was set free from satanic possession, "in 'consequence of a vow she had made to go with Father Surin to the 'tomb of St. François de Sales, who had died in the odour of sanctity 'fifteen years previously." (P. lxvi.)

We will now show a specimen or two of Surin's own sentiments, and we shall find it marked with a false and morbid spirituality, as when he tells us that "we reach by degrees the height of perfection," "till at 'last *we prize nothing but contempt*," (p. 11,) and that our "*most ardent* 'wish" should be that God would "*suffer us to be contemptible*" (p. 12). Again: "Whoso truly loveth contempt *is never satisfied with disgraces*" (p. 12). "This natural desire to live with our friends" is "a sign that he has 'not yet acquired *the true spirit of interior destitution*" (p. 16). He talks of a man's *innocence becoming brighter* in the sight of the Sovereign Judge, when he refuses to defend himself, although he might clear himself of what is laid to his charge (p. 27). He praises St. Theodora and

St. Peter Martyr, who chose to live in disguise sooner than clear [illegible] characters of "enormous crimes" (p. 31). "What offence," says [illegible] "would St. Peter Martyr have committed, if, when he was accused [illegible] "having introduced females into his cell, he had confessed that they "were sainted women, who came from Heaven to visit him" (p. 32).—

Then follows an encomium on him for his silence; and here we will once for all, say, that of course Surin's examples are like Dr. Pusey's, nearly all drawn from fabulous tales of Romish saints. There was in these men a religion of phrenzy, something unearthly, entirely unscriptural; for instance, we find St. Paul say, "Lest I should be "exalted above measure, there was given me a thorn in the flesh; the "messenger of Satan to buffet." St. Paul besought God to remove it. Ignatius Loyola asked God for more thorns and less comfort. Francis Borgia called penance the high road to heaven; and Surin says, "All "those whom I have known to be most attached to our Lord, a large "proportion have suffered strange internal combats" (p. 42). It seems as if these Jesuits were so great and important that they felt their own hard hearts were not grand enough for them to break a lance upon, but must have some great and visible internal agency and agent to struggle with, or perchance talk about. There is too much of themselves, and enough to astound the leader of a Wesleyan class-meeting. But "St. Francis Xavier formed within his heart a kind of *solitude*, "where our Lord was always present" (p. 46.) Thus, it seems, they personified everything; and this will account for their doctrine of transubstantiation. Not being satisfied with a spiritual presence, they were obliged to invent a material and carnal presence. Living enshrouded in forms, they had no *faith*, but much superstition. There were many in those days, he tells us (p. 42), who called such visible combats results of a gloomy melancholy, so that all were not equally deluded; but it was an age of hero-worship, and they individually tried to make heroes of themselves, and in what reality failed, their imagination supplied the defect. To call them ages of faith is absurd, for every close examination will show that it was necessary to exercise every possible device to keep their faith from vanishing into thin air. "In "all superstition," said the great Coleridge, "there is a *heart* of unbe-"lief." For the future let us call things by their right names, and let faith be a spiritual act, while superstition is denounced as credulity. When St. Bonaventure *wore out his only book, the crucifix, by kisses* (p. 74), we will call it folly, if not idolatry, and will say, that a saint in Christ's Church would not have needed a sensuous representation of that act which is ever in his remembrance. If he had been a saint, he would have understood that Christ, as the God-man, was the only

Mediator; but *he* wanted more, and fell into Mariolatry. These are surely evidences of *want and deficiency in religious feeling;* and so is the use of symbols in such lavish abundance, as, when a crucifix is thrust in a courtier's face to *prepare* him for death (p. 74). Thus, also, locality is to sanctify, and Satan is to be fled from, on which theory the whole monastic system rests, as if Popery was worse sense than that of Horace—

"Cœlum, non animum mutant, qui trans mare currunt."

"A poor and obscure place, where you *will find none but God,*" say Dr. Pusey and Surin. The Church of England bids us do our duty in that state of life in which it has pleased God to call us. But as Surin informs us, some saints have said "surprising things," of which one instance will suffice:

"Another Saint, carrying in one hand a torch, and in the other a pitcher of water, said that she desired with the one to burn heaven, and with the other to extinguish the flames of hell, that she might think no more but of love, and that henceforth she might serve God for His goodness only." (P. 113.)

On another point, also, singular things are said, and Papists symbolise with those whom Tractarians bitterly assail—extreme Protestants. For instance, we read—

"Yet the masters of the spiritual life are agreed, and this Saint often says, that the supernatural light, which comes by contemplation, is preferable to that which comes by study and by discourse. Those, then, who value reasoning more highly than these illuminations with which God favours the greatest Saints, and which are of free grace, will never be perfectly enlightened." (P. 122.)

Clearly here Monks and Papists exceed "Ultra-Protestants;" for this last class all profess to hold "one book," while the former dispense with any, but especially put "the one" under a ban. Yet we read, again, "that St. Bonaventure and St. Thomas became more learned *at the foot of the cross* than by the study of the Fathers." (P. 123.) Here the translator and writer differ, as we find in a note "Du Crucifix." Dr. Pusey is more diffident than his protegé Surin. We trust that English clergymen are more diffident than either, and will ever use all the faculties which God has given them. Weak man cannot afford to despise any help which God's providence assigns for our advantageous use. We have also heard of hymns which seem too familiar, and such

there may be, in our congregations. We almost fancy that Dr. Pusey himself has started an objection to the hymn which commences—

> " Oh, for a closer walk with God,
> A calm and heavenly frame."

Let us compare this with Dr. Pusey's Surin:

" But when to these tokens of friendship He joins the caresses of a Spouse, then the soul, wholly inflamed and transported with love, feels within herself things that she cannot tell, and will communicate to none. These are, as it were, *the kisses of the Divine Lover*, of which St. Bernard says, that it is vain to ask what they are, because experience alone can make them known, and because the loving-kindnesses of God are proportioned to his infinite greatness. When Ahasuerus leaps from his throne to take Esther in his arms, who faints at beholding the great splendour with which his majesty is surrounded, when he calls her his sister, and comforts her, she falls into another kind of swoon, occasioned by love, not slighter than the former, but accompanied with unspeakable delight. *Thus some of the devout, after receiving the body of the Saviour, lose the use of their senses, are ravished and out of themselves and, as it were, absorbed in God, and in this ecstasy they hear Him say things that no tongue can express. It is then that the Celestial Spouse shows them kindnesses which may, in some measure, be called infinite.*" (Pp. 130, 131.)

We have no space or inclination to comment upon this extraordinary passage, and believe it never exceeded by the veriest Ranter in the kingdom, and is this book "adapted to the use of the English Church?" Are these the " *visions, revelations*, ecstasies, and other such graces which " we admire in the saints," (p. 145,) or are they effusions of enthusiasm, unsuited to the character of an humble Christian? The answer is with our readers, to whom we discharge our duty, in pointing out examples of credulity, superstition, and rhapsody. " Mystic theology," says Surin, " is a science apart." (P. 165.) Yes, far apart from our Church and the sacred Scriptures, and, as such, we reject it and denounce it. But Dr. Pusey has said, that " Lives of the Saints" are new to us, and so Surin is to enlighten us as to them:

" We read in the life of St. Ignatius, the Founder of the Company of Jesus, that God granted him extraordinary favours, and honoured him with very particular and and frequent visitations; but that he confided them to none but his Confessor, a Father of the said Company, named James Eguia. This Father used to say, that if he survived Father Ignatius but three hours, he would declare things that would surprise the world. But the Saint, who loved obscurity rather than renown, so prevailed with God by his prayers, that he survived Eguia three days: and thus this treasure remained concealed. He afterwards appeared to a person of great piety, with his face covered

by a cloud. This was to denote, as he gave him to understand, that the most singular part of his sanctity was his carefulness to conceal it as far as possible, even from those who approached him most nearly." (P. 175.)

"It is written in the life of St. Clara of Monte-Falco, that she discovered a concealed heretic, who was universally regarded and revered as a Saint." (P. 190.)

"St. Ignatius, the Founder of the Company of Jesus, had received such light on the Ineffable Mystery of the Trinity, that he undertook to write a book on it without having studied." (P. 190.)

"St. Theresa appeared after her death to one of her nuns, and told her to admonish all the Provincials of her Order to exhort those whom they should receive," &c. (P. 187.)

"By doing nothing to obtain comforts, but always, on the contrary, desiring crosses, like that pure lover of Christ, *St. Catharine of Sienna*, who once seeing her Beloved offer her two crowns, the one of gold, the other of thorns, left the first, and, taking the last, fixed it on her head." (P. 197.)

There is a comparison of Bonaventure and Brother Giles, which last is "remarkable for the ecstacies into which the mention of God or His "love cast him." Father Suarez and Brother Ximenes are treated with the same distinction; but all end in this—that Romish saints and Romish books are magnified; as when a Jesuit had done wrong he was to lose all books but his—Breviary. (P. 211.)

We will trouble our readers with no more extracts, as these will show the nature of the translator's judgement of our Church. He commends Mr. Ward, and why should he not? for Mr. Ward reverences a pope's dogmatic decree, and Dr. Pusey practices such reverence. We have done with Surin and Dr. Pusey for the present; but we do feel that very Englishman has a right to complain of his conduct. For years he has been the apologist of his party, for years he has declared himself opposed to Popery, and now he introduces its system as its panegyrist. Do we blame him for his change? Nay, we praise him for his openness, but yet we believe him upon one of the horns of a dilemma. Either he now holds the sentiments which he did in 1841, or it was his duty to declare to his followers that change. If there is no alteration then, *whatever may have been written in* 1838, *was written with a Protestant tone, while Dr. Pusey felt the superiority of the Romish system to our own, and of her canonised saints to the men in our communion whom he then professed to praise.* And still there is no confession of a change, and we are forced to declare that Tractarianism has its hero in Ignatius Loyola. When kings and states have shunned their deadly influence, when moralists have denounced their code of spiritual falsehood, when Switzerland will scarce tolerate the burden of them, Dr. Pusey, in the excess of his chivalry, has stepped forward as their champion. When in search of something on which to establish "the foundations of spiritual life," nowhere else in the

stores of divinity can his eye glisten with delight except when the unholy band presents to his bewildered imagination some jesuitical production. Still worse than all, why does he stab the very breast which he has sucked, by proclaiming that this pestilent volume is adapted to the use of our Church? The work is as the preface, and the preface dissipates that thought in a moment. Yet, amidst it all, is it not an awful sign of the times that plain simplicity of speech is lost and gone from among men?

Let any one of our readers ask his conscience, in all solemnity, whether he would have thought, some ten years since, that Romanists would sign our Articles, administer our Sacraments, and receive our emoluments—whether any English clergyman could hold Romish doctrine? Let him forget this fatal controversy—this malaria of Romanism, and stand as a man who must decide righteously. We need not wait for any answer, for it was given at the very time to which we refer, by almost universal anger, against all who, in heat of controversy, called Tractarianism by its genuine name of Popery. For what cause was our indignation raised, except because we felt that if Tractarians were Papists in heart, or wished to introduce Popery in any guise, they could not be honest as members in our Church, and we would not think anything so evil? And has such conduct ceased to be dishonest? Was it too evil a thing to *say* of men then, and shall we now bear with *the very act*, of which we did not dare to harbour the suspicion? Truth is still truth, and ten years, ten thousand times told, will never make it an honest act in Romanists to live in our Church, and devote its emoluments to the destruction of its principles. Dr. Pusey identifies himself with Mr. Ward and Mr. Newman, and therefore we shall wrong either of the three by thinking that there is any difference in their sentiments. They have all embarked in the same voyage, and we are sure will meet the same issue. We believe that *they* are conscious, and we are firmly assured in our own minds, that either they are dishonest or we are; and no Church can long exist which is so lamentably rent with internal divisions. May God guide it into decision and unity, and may we never forget that it has Scripture for its charter, and Christ for its foundation. These are its great principles, and we need not say they are not Romish nor Tractarian. They were not Surin's; and if, for no other reason, yet for this his work is not, nor ever can be, "adapted to the use of the "English Church."

DR. HENDERSON ON THE VAUDOIS.

ois: comprising Observations made during a Tour to the Valleys of in the Summer of 1844." By E. Henderson, D. D. London: 1845.

ıd that Dr. Henderson's timely volume affords us the oppor-alling renewed attention to the simple-hearted, suffering, and lois.

in the recesses of the Cottian Alps from time immemorial, witnessed in sackcloth to the pure faith of the gospel, when them was corrupt; maintaining the principles derived from ;elical forefathers, when nearly the whole of the Latin Church ɔned theirs; their tiny light shone like their own firefly in ɔf the dense surrounding spiritual gloom of the dark ages; present hour the Vaudois stand confessed as a true branch of ı Catholic, by honourable and unflinching protest against the ıe Church of Rome. The Sardinian monarch, under whose painfully exist, would fain, if he could do so with impunity, irpate them from their secluded valleys. But the treaties Great Britain and Holland, though at times violated, and regarded, are still the providential safeguards of Vaudois , which the Court of Turin dares not wholly set aside. the indignities to which these meek people of God are sub-ıny are the vexatious annoyances, amounting to a sort of nny, which they are compelled to endure. Nevertheless, ıelves feel that their lot is one which God has appointed l they are content to stand forth with that best mark of scipleship, suffering for the Lord's sake, and are thankful ıl, humble and peaceful, under all provocations.

ıderson, whose Tour through the Vaudois Valleys occurred ı the summer of last year, was induced to pay them this visit from the alarm felt in the minds of their English friends spicious attempts on the part of Sardinia to interfere once their already too curtailed privileges.

tor was requested "last spring, by a gentleman who takes a terest in their welfare, to enlist the sympathies of his minis-

" terial brethren in London on their behalf, and to urge the propriety " of presenting a memorial to Her Majesty, praying that instructions " might be sent to Her Representative at the Sardinian court, to exert " all the power of British influence, which he could legitimately employ " for the removal of intolerant enactments, procured at the instance " and by the intrigues of the Jesuits, and to secure their protection in " the enjoyment of vested rights and privileges, guaranteed to them by " treaties of the 20th October, 1690, and the 4th August, 1704, to " which the Plenipotentiaries of Great Britain and the States Ge- " neral of Holland were contracting parties. As, however, he " did not feel sufficiently acquainted with the actual circumstances " of the Vaudois, the writer was induced to visit their valleys in " the course of the summer, in order to elicit such information " respecting their condition as might guide him and his brethren in " reference to future proceedings." The result of his visit, Dr. Henderson announces to be, that, all things considered, "he does not " feel warranted to advise the adoption of any public measures at the " present time;" but the account of the Tour performed on that occasion, and now submitted to the public, will, we trust, keep up that lively interest in the welfare of these primitive confessors of the name of Jesus, which the people of this country have never ceased, in some measure, at least, to feel.

The volume before us is very pleasingly written, and has the advantage of bringing down accurate information respecting the Vaudois to the latest period. We could have wished that Dr. Henderson had put his facts and figures more closely together, rather than have interspersed them through the Journal. It might, perphaps, have detracted from the companionable character of the volume, but would have added to its utility as a work of reference, and to its value as a work of authority. After a careful perusal, we gather that the increase of the Vaudois population has not been rapid; but that the Romanist portion of the valleys has multiplied in a much greater ratio than the Protestant. The numbers of each in Dr. Gilly's Narrative (Third Ed., p. 212) are as follows: Protestants, 18,600; Roman Catholics, 1,710. If we have taken Dr. Henderson's figures aright, we reckon about 19,500 Protestants to 3,500 Roman Catholics. The number of children under education in the parish schools appears to amount to nearly 4000; a very large per centage, which speaks highly for the care bestowed upon elementary instruction. The number of parishes is 15, and their situation is comprised within the small triangle which may be drawn upon the map from Susa, at the foot of Mount Cenis, to Mount Viso as the base, and with Turin as the apex.

Dr. Henderson left Lausanne on the 7th of July, and by the Simon route through Milan, Vercelli, and Turin, reached Pignerol, the vance town of the Valleys on the 15th of the same month. Latour Torre, the virtual capital of the Vaudois, our author made his headarters, during his fortnight's stay amongst these primitive people, ience sallying forth day after day, he made good use of his time in igthened pedestrian excursions to the several parishes. The ult of the visit Dr. Henderson has favoured us with in the eresting details of the present volume, which are rendered doubly ar by two nicely executed maps of the valleys and the Doctor's te. A few extracts will serve as specimens of the author's style, l act, we trust, as a stimulus to our readers to peruse the entire rk. After a well-written Introduction, containing an historical npendium of Vaudois suffering for the sake of the truth, the Journal ns with the departure from Lausanne, on the night of the 7th July, 1844. In the present state of Swiss politics, the following sing observations are not without their value:

'Advancing in the south-easterly direction we came to Martigny, where there is a den bend of the Rhone, and then proceeded towards the north-east till we reached n, the capital of the Haut Vallais. In the course of our progress, we crossed the r by a temporary bridge, of very slender construction, erected to supply the place ne that had been burnt down a few weeks previously by the Vallais insurgents, in er to cover their retreat. A number of dissatisfied radicals, known by the name Young Switzerland, having advanced demands upon the government with which it utterly impossible for them to comply, they effected a rising, and threatened to r the Bernese territory, for the purpose of obtaining by force of arms what they ld not bring about by negotiation. Hearing of this hostile movement, and wing the desperate character of the inhabitants of the Vallais, the federal governt despatched a considerable body of regular troops, in order, if possible, to crush rebellion at the outset. A battle was fought to the east of Martigny, in which federals gained the victory, and chased the radicals into the mountains. Besides wounded who were taken prisoners, upwards of forty dead bodies were found on ield of battle; but, from the quantity of blood which was discovered in various tions, and from reports which afterwards got abroad, it is believed that many had been carried off by the vanquished on their retreat. This event has given o important discussions at the Diet—some of the cantons which were disposed mpathise with the principles of the insurgents having presented powerful remonces upon the subject, and urged the necessity of acceding to their demands. A general feeling that the national honour had been compromised by the insurrection ars to have pervaded the meetings of the assembly; and, to prevent the circumces from bringing the government into collision with their monarchical neighs, the majority voted that a censure should be passed upon the originators of the rbance, and that a stop should be put to the farther discussion of the subject.

The appearance of the inhabitants of the Vallais, as we passed along, was any g but prepossessing. The wealthy are haughty and overbearing, and much given

to self-indulgence: the lower classes are the dupes of ignorance and superstition, and afford palpable proofs of indolence, and the want of cleanliness. In religion, they are Roman Catholics. Those of the Bas Vallais speak French; those of the Haut Vallais, German." (Pp. 48—50.)

The Doctor pays a just tribute to the stupendous works of Napoleon on the Simplon, and speaks with an equally just indignation of the miserable neglect of this magnificent road by the Sardinian Government. In some places the descent on the Italian side is rendered exceedingly dangerous, by want of those necessary repairs which every public road must from time to time require. Were it but for the sake of national credit, that very inglorious state should bestir itself in this no slight matter. But we must travel on rapidly with our author into the plains of Lombardy, and arrive on the 11th at Milan, the town of Ambrose, which still bears honour to his name in retaining his service in the Cathedral. Of course, the limited time which Dr. Henderson assigned himself in the tour, affords him opportunity for only a hasty glance at the public treasures of this far-famed city. The following is his account of the Ambrosian Library:

"*July 12th.*—Went this morning to the Ambrosian Library. The building in which this valuable collection of books, paintings, antiques, &c., is preserved, is low and unpretending; but no sooner has the visitor entered than he forgets its external appearance in the display of literary treasures which catches his eye. It is reported to contain 140,000 volumes, besides 15,000 manuscripts. The reading-room was well filled with students, both young and old, who all appeared to be busily engaged in reading, collating, or copying the various works that lay before them. The librarians very politely showed me any books which I wished to consult. It was here that Segnor Angelo Maio, when curator of the library, had his attention first directed to the subject of Palimpsest MSS., by his discovering part of three orations of Cicero under the text of the poet Sedulius, and afterwards three others under that of a Latin version of the acts of the council of Chalcedon. He also discovered, by a chemical process, the remains of several other ancient writers, in like manner hid beneath the text of more recent manuscripts. The most valuable biblical treasures thus brought to light are five Mœso-Gothic MSS., which had been conveyed hither from the monastery of Bobio, founded in 612, containing part of the ancient version made by Ulphilas, bishop of the Goths, in the fourth century. The text was covered with the homilies of Gregory the Great on Ezekiel, Jerome's commentary on Isaiah, the fables of Plautus, and the tragedies of Seneca. They contain large portions of the Pauline epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon, besides fragments of the Gospel of Matthew not found in the Codex Argenteus at Upsala. Of the Old Testament they contain parts of Ezra and Nehemiah.

"I was shown a beautiful fragment of the LXX., in the Scriptio Continua with uncial letters, supposed to be of the sixth century; a codex containing the Samaritan Pentateuch in small characters; a Virgil with notes in the handwriting of Petrarch;

several Korans; and, what is deemed the most valuable curiosity in the library, a manuscript containing the observations of Leonardo de Vinci, with rude diagrams and sketches. It is only a small volume, but, being altogether unique, and coming from such a hand, it is said that Charles I. authorised it to be purchased for him at the enormous sum of £1000, and that 3000 Spanish piastres were offered for it by James II; but, in both instances, without success. A copy of a Latin translation of Josephus by Ruffinus, written on payrus, is also shown; but the handwriting is difficult to decipher. I could willingly have spent weeks amid the literary materials by which I was surrounded, but as I was to leave the city in the afternoon I was reluctantly obliged to shorten my visit." (Pp. 66—68.)

On the night of the 12th, our traveller reached Vercelli, the see of St. Eusebius, who, "on account of his strenuous opposition to the Arian "controversy, was banished into Syria and the Thebais, in Egypt, in "the year 355." Here he obtained a sight, very readily accorded, of the famous old Itala MS., so valuable in the verbal crisis of the New Testament. Our readers will be interested in the description of it from the Doctor's pen:

"It is a small quarto, strongly bound, and richly decorated with gold and precious stones. The vellum on which it is written is much decayed at the beginning, especially towards the bottom of the pages, and scarcely bears to be touched. Farther on, the volume is in better preservation, but wears throughout the most evident marks of extreme old age.

"The value of this manuscript, in a critical point of view, consists in its furnishing us with the text of the old Itala, as corrected by St. Eusebius. It is supposed to have been written by him while a solitary exile in the Thebais—a supposition that is strengthened by the agreement its readings present with the Greek text of Hesychius, which is preserved in the Codex Cantabrigiensis, and which obtained at that time in Egypt, as well as with the Coptic and Sahidic versions." (P. 73.)

Staying but a short while at Turin, Dr. H. arrived at Pignerol on the 15th, with the thermometer at 80° of Fahrenheit, in the midst of the Vaudois harvest, when many of the inhabitants were scattered far over the mountains in their almost inaccessible chalets. At Pignerol is the convent for the reception of such of the Vaudois as may be induced to embrace Romanism.

"Formerly, there existed an edict, authorising any Catholic to seize and carry off children from the valleys for the purpose of immuring them within its walls. When their parents happened to discover where they were, and petitioned to be permitted to see them, the privilege was accorded to them only on condition that they themselves should abandon their creed. Induced by the French invasion in the year 94 to conciliate the Vaudois, that he might depend upon their services on the frontier, Victor Amadeus, the King of Sardinia, issued an edict, which, while it prohibited the forcible abduction of the children, (thereby tacitly acknowledging that

this had been the practice, and ordered that such as had thus been t
should be restored to their parents, enacted that those who entered valu
to be under the care of the priests, and that the parents should be allowed
interview with them—under *proper precautions*. At the present time,
formed, there are several in this spiritual prison. Having been conve
the valleys, they are indulged in everything that can be gratifying to them
they have been thoroughly initiated into the principles and superstitio
they may be seen by their parents, if the latter should ascertain their act
During the interview, they are asked by the priests, whether they pref
home, or remaining where they are? Of course, in almost every instan
dren answer as they have been taught, and are thus recognised as valu
rents to Mother Church." (P. 80.)

The Roman Catholic Bishop of the town, it may be as well
our readers, is a most bigoted Papist, a bitter enemy of th
has much influence at the Court of Turin, and

"If the friends of the Vaudois are not on the alert, some of his jesuiti
tions against them may unhappily prove successful." (P. 81.)

As an instance of the petty annoyances to which the Vaud
subjected, let us take the description of the high road wh
being formed from Pignarol to La Tour:

"From Briqueras, the last town to the east of the valleys, and perfec
its every aspect, a new road is carried forward in the direction of Luse
still very rough, having been but recently covered with pebbles from th
river. Passing along at a slow pace for some miles, I at last turned into
to La Tour, which I found so dreadfully uneven, that I expected each s
would have precipitated me to the ground. Instead of improving this
would have been of great advantage to the Vaudois, as it runs through
richest communes, the new one is made to pass outside the frontier, and
Luserne, the population of which consists entirely of Roman Catholic
hand one is met by instances of the unfair treatment of the Protestant
are the laws in reference to the fertile district bordering on the frontier,
not allowed to occupy any part of it, and their pastors are even prohibite
ing in any of the adjacent villages. Dr. Gilly describes the case of a r
had been to visit one of his flock, lying sick at Briqueras, and who was
a snow-storm from returning to his own habitation. To evade the pen
law, he was obliged to sit up all night, in order that he might be able to
that he had not *slept* in the town. (P. 83.)

On entering the first and wealthiest of all the Vaudois pa
Jean, the Doctor was struck with the fertility and beauty of
in which it is situated:

"Nothing was to be seen on either side of the road, but vineyard
verdant meadows, and cultivated fields, interspersed with stately
mulberry trees, oaks, alders, and beeches, in every direction. T

cularly struck with the manner in which the luxuriant and productive vineyards are cultivated. The vines, about ten feet apart, are planted in rows, each row being about fifteen feet distant from the other. To large stakes driven into the ground are fastened branches of trees, which are split into some half-dozen pieces, and made to stretch across from one pole to another, affording support to the intertwining tendrils of the vine, and thus exhibiting the most graceful festoons, under which a delightful shade is obtained from the burning rays of an Italian sun. The space between the vines is highly cultivated, and produces maize, wheat, flax, and potatoes, in great abundance. It was curious to see the Vaudois under the festoons, plowing the ground with oxen, or busily engaged in cutting down the corn." (P. 84.)

Our readers know that Dr. Gilly was enabled to found a college at La Tour for the education of the Vaudois clergy. They will be interested in the following account of its present flourishing condition:

"The site of the College is well chosen. It stands near the middle of the valley, at a short distance from the river, surrounded by a beautiful landscape, and enjoying the benefit of a pure and healthy atmosphere. The selection of the spot was a matter of no small delicacy, on account of the rivalry which some of the parishes displayed to have it within their own bounds. Liberal offers both of ground and money were made, especially from that of St. Jean; but when the subject was referred to a committee convened from the several valleys, it was finally determined, that the present locality should be chosen. The decision was wisely taken, as the erection of such an institution within view of the bishop of Pignerol could not but have stirred his ire, and would, in all probability, have provoked an order for its suppression. The foundation was laid in 1837, and the whole is now complete, with the exception of the gates, which it is to be hoped, for the honour of the institution, will soon be supplied. The number of pupils at present in the College is fifty. They remain six years, after which, those who are intended for the ministry proceed to the universities of Lausanne, Montauban, and Berlin, or to the Theological Seminary at Geneva, of which the Rev. Merle D'Aubigny is one of the professors. The present professors at Trinity College are—the Rev. Jean Revel, principal and professor in Latin, religion, and history; the Rev. Bartholomieu Malan, professor in Greek, French, Italian, and history; and Mons. Meille, who had gone to Lausanne to stand his final theological examination, previous to ordination; with whom is joined Mons. Monastier, formerly master of the grammar or Latin school, before it merged into the collegiate institution. The first two have a salary of 1000 francs each, (deducting 100 francs to the fund for the widows of pastors,) Mons. Meille 500, and Mons. Monastier 1200, most of which consists of his old salary, continued to him for life by the managers of the Dutch fund in Holland. A bursary of 100 francs each is allowed to ten students from the parishes most distant from La Tour, and is given to the most meritorious condidates presented by these parishes. Many of the students live with their parents or other friends in the town, or in the neighbouring parishes, but are otherwise required to conform to the rules of the institution, and to be present at college prayers, the same as the pupils who reside in the house. The only branches permitted by government to be taught in the College are the classics, belles lettres, mathematics, and geography. Both theology and philosophy are strictly interdicted by government; but the absence of the former is more than compensated by the biblical lectures delivered

by the professors, in which divine truth is taught, not as a pure science, but in its practical bearing upon the heart and life of the pupils. The religious training of the young men is well secured in the hands of their present tutors, whose integrity and piety guarantee conscientious attention to whatever is requisite to render it efficient.

"The Lecture Rooms are large and airy, and well adapted for the purposes of the institution, and in the upper story is ample accommodation for those students who board in the house.

"The Library, which has been chiefly supplied with books from England, and for the importation of which special permission was obtained from his Sardinian Majesty, is situated on the ground floor, and is a good-sized room, but still sadly defective in the different departments of literature. One noble work I noticed gracing its shelves —Walton's Polyglott, with the accompanying Heptaglottic Lexicon of Castel—the gift of the Rev. Francis Cunningham, of Lowestoft, *Norfolk*. (?) There were also a collection of the Councils, Simeon's Helps, Scott's Commentary, Doddridge's Expositor, &c.; and, to my utter astonishment, several volumes of THE TRACTS FOR THE TIMES!!!

"The indefatigable zeal of the Tractarians in giving currency to their opinions in our own country and its dependencies is well known, but who could have imagined that they would have crossed the Alps for the purpose of instilling them into the minds of the Vaudois, and thereby effecting what the Church of Rome has laboured in vain for centuries to accomplish—the conversion of that simple-minded but steadfast comunity from the principles which have been their glory from time immemorial? I was afterwards informed that the English clergyman, by whom they were presented, and who is known as an author in connexion with the Oxford controversy, spent his time almost exclusively with the monks in the convent, instead of giving his company to the Vaudois pastor with whom he lodged.

"It was gratifying to observe a popular library in connexion with the other, consisting of works on moral and religious subjects, history, &c., and adapted to the capacities of more general readers. The books are circulated under the direction of the pastors." (Pp. 93—96.)

The state of both the higher and elementary education in the valleys is of a most encouraging character. Dr. Henderson speaks highly of both masters and scholars, and makes special mention of the female school for the daughters of the pastors and others, founded by Colonel Beckwith. Besides the central school of each parish, there are upwards of 120 hamlet schools, more or less frequented as opportunity is afforded, and time can be snatched by the children from their laborious occupations on the mountain-side.

At La Tour, stands also the hospital, raised chiefly by foreign benefactions.

"For originating this important institution the Vaudois are indebted to William Plenderleath, Esq., who, during his residence of some months in the valleys in 1821, ascertained the great want of such an establishment; and in the course of the following year remitted 270 francs, the amount of a collection made by the English congregation at Rome, as a contribution towards the object. Having obtained permission from the king of Sardinia to purchase the necessary quantity of land, and to erect an

hospital upon it, the Vaudois board made an appeal to the liberality of the different Protestant Churches of Europe, with a view to procure funds. Nor did they appeal in vain. Not less than 105,000 francs were raised in a very short time; and princely sums were given by more than one crowned head in support of this and other beneficent institutions among them. When the subject had been brought to the notice of the late King of Prussia, by Count Truchsess, his Majesty placed at his disposal 10,000 francs, of which 4,000 were to go to the hospital fund. His late imperial Majesty, Alexander, was no less munificent. During the congress of Verona, a young Vaudois, of prepossessing appearance, was sent by his countrymen on a mission to the Duke of Wellington, but, though backed by an officer of rank, he never could obtain any answer to his despatches, till, after calling eight days successively, and sending at last a message to announce his departure, he was told that the Duke had no commands for him. Very different was the reception he met with from the Emperor of Russia, to whom he had letters from the late lamented William Allen, of the Society of Friends. Affected to tears by the letters, his Majesty entrusted Count Truchsess with 12,000 francs to be applied for the benefit of the Vaudois, and of this sum also 4,000 were appropriated to the hospital.

"The situation of this valuable institution is airy and healthy, with a good supply of running water, and excellent accommodation for the comfort of sixteen male and sixteen female patients. It was undergoing repairs, and, having just been whitewashed, it stood out in beautiful contrast with the dark frowning Vandalin, which rises behind it. There is attached to the hospital a very productive garden, which, with the surrounding vineyards, gives it a cheerful appearance. A farm, at some little distance on the way to La Tour, which is rented for its benefit, yields about 2,000 francs annually towards its support." (Pp. 105 to 107.)

The Doctor did not fail to pay a visit to Madame Bert, "widow of "the late pastor and moderator, Bert, whose name must be familiar "to all who have perused Dr. Gilly's work on the Waldenses:"

"She lives with her son and daughter-in-law, who is an English lady, in a good substantial house in St. Margarita. This habitation has often been the temporary abode of foreign visitors. It contains several commodious and well-furnished rooms, and commands an extensive and beautiful prospect of the valley below. I was sorry that the limited period of my stay in La Tour did not allow me to partake of the hospitality, or the enjoyment of which I was kindly invited. The family is almost completely identified with the Vaudois Churches. The present chaplain at Turin is one of the sons: one of the daughters is married to Mons. Bonjour, pastor of St. Jean; another to Mons. Revel, principal of the college; and a third to Mons. Rollier, pastor of Rora. Outside the gate we found a large farm-yard, in which the processes of threshing, winnowing, &c. were going forward. On my afterwards paying my farewell visit on a Saturday evening, I found it swept and quiet—the labourers having all retired to prepare for the sabbath." (Pp. 107 to 108.)

The present moderator is Mons. Bonjour, a clergyman of whom Dr. H. speaks in the following pleasing terms:

"He is a man of strong good sense, well informed on most subjects, has a thorough tact for business, feels deeply interested in the prosperity of religion in his native

valleys, and in the world at large, and is apparently actuated by a spirit of undissembled piety. He had, for several years, acted as chaplain-pastor in Turin, and since his return to the valleys had held the honourable office of moderator, for the proper discharge of the arduous duties of which, talents of no mean order are required. He had been labouring under severe bodily indisposition, from which he was only recovering; and being still unable to attend to his public labours, he was obliged to call in the assistance of his brethren on the Lord's days. The occasional need of such assistance renders the position of the professors at the college, as supernumerary ministers, a matter of great convenience, because, having no pastoral charge, they are at liberty to give their services wherever they may be required." (Pp. 109, 110.)

And again:

"A couple of hours were very agreeably spent in conversation on a variety of topics chiefly religious, in reference to which information was elicited on both sides. I was not more anxious to avail myself of the communications made by a man of such intelligence and various knowledge as Mons. Bonjour, than he was to receive those with which it was in my power to furnish him, relative to the state of religion and religious parties in my native land. In the absence of everything in the shape of periodical religious literature, the inhabitants of the valleys quite enjoy an occasional visit from one of their Protestant brethren. The news which he imparts to them like cold waters to a thirsty soul. Having given Mons. Bonjour a promise that would return and dine with him on Saturday, I traced my steps back to La Tour in the cool of the evening." (P. 113.)

On his mountain excursion to Rora, our author met with a striking instance of the gratitude of the Vaudois towards English Christians:

"While I was resting on one of the rocks, the sound of human voices bespoke the approach of some of the inhabitants; and, on looking down, I could discover, far below, a number of Vaudois returning from the market, and driving their mules laden with articles which they had purchased. The moment they came up, they gave me the usual salutation, which I returned, when one of them addressed me: *Vous êtes étranger!* On my assenting, he proceeded: *Vous êtes Anglais!* and immediately commenced an encomium upon my countrymen, which might have been constructed into flattery, if he had not been borne out by facts to which he referred with the greatest facility. The sympathy and liberality of British Protestants are engraven on the heart of every Vaudois. Whether he reads the history of the past, or traces in the present the footsteps of Colonel Beckwith and other benefactors, he feels, and is forward to express, the gratitude which the interest taken by his foreign brethren in the prosperity of the valleys is calculated to inspire. After some farther conversation they proceeded on their upward way, while I followed—refreshed by the first breeze I had felt since descending from the Simplon.

"A few more efforts brought me to the village, on entering which I was met by one of the peasants with whom I had conversed, who compelled me to enter his house and partake of a meal which his hospitable wife prepared with great alacrity. A bottle of his best wine was produced and placed in a bucket of spring water to keep

beside which was placed a smaller vessel of water to mix with it, so as to form ing beverage. My host, I soon found, had been a soldier n the army of n, and one of those who had been present at the burning of Moscow, and had l the horrible disasters of the retreat through Poland. Little did I anticipate, s was recounting some of the scenes of war which he had witnessed, that I ave a regular battle with him and his wife before we parted; but such was when I offered to make them some compensation for the trouble to which d put themselves on my account. At last, after holding out for some time, ceiving that I was no more disposed to yield than they were, they reluctantly ed to accept a piece of French money in taken of my acknowledgement of their s." (Pp. 129, 130.)

religious services of the Vaudois are primitive, simple, and ex- e. They have a liturgy compiled for their special use by a com- n which ended its labours in the year 1839. Dr. Gilly has the of originating the proposal; for the ancient Vaudois Liturgy never been printed, and the written copies having, with only ception, perished during the persecutions, the Vaudois had no han three different forms introduced from Geneva, Neufchatel, usanne. Dr. Henderson remarks, "that any part of the Eng- Liturgy was inserted does not appear; nor does the platform h it exhibits, seem to have been taken as a model." We are not nted with their Liturgy, and cannot say positively that the Doctor rror on this point; but most certainly the prayer given by our himself from the burial service, is nearly word for word the same of our own. We must refer our readers to the volume itself for s particulars respecting the method of conducting public worship, n (which is always performed in the face of the congregation), , and the Lord's Supper. "That infant baptism was an- ly practised by the Vaudois," says Dr. Henderson, "admits o dispute," and he proceeds:—

very old MS., called the 'Spiritual Almanac,' (Echantillon ix.,) we read, that t the visible and material baptism which makes the person either good or bad, arn in Scripture from the cases of Simon Magus and St. Paul. It is adminis- the full congregation of the faithful, to the end that he who is received, may ded and held by all as a brother and a Christian; and that all may pray for t he may be a Christian in heart, as he is outwardly regarded as such. It is purpose also *that infants are presented for baptism*, which ought to be done : most deeply interested in them, as the parents, and those to whom God has is affection.'

h respect to the mode, the ancient Vaudois did not perform the rite by im- , but by *effusion*, with water brought either from a fountain or a river. This d by a passage in the treatise 'of Antichrist,' written in the year 1120, in be trine *immersion*, along with a number of other things, such as the sign

of the cross, the use of salt, unction, &c., practised by the Romanists, is condemned as human and superstitious additions to the ordinance. For that the objection was taken to the immersion, and not to the triple action, is clear from the fact, that the Vaudois continued to use a trine affusion when celebrating the rite, till about the year 1630, when, in conformity with the practice of Protestant Churches of Geneva and France, it was changed into the application of water only once to the body of the infant.

"Lay baptism is strictly prohibited. According to an act of synod, 1708, sec. 2, any child so baptised must be re-baptised by an ordained minister. As the Vaudois do not believe in baptismal regeneration, they do not regard the ordinance as indispensable to the salvation of infants. Private baptism is allowed only when the child is sick, or might be injured by exposure to the air, or when the parents are not able to appear in public." (Pp. 144—146.)

The Churches are a type of the people; simple in the extreme; but as "beauty when unadorned, adorned the most," so is it with the Vaudois Churches:

"The only decorations exhibited in some of them are passages of Scripture, or the ancient insignia of the Vaudois—a candlestick with a light shedding its rays across the surrounding darkness, encircled with seven stars, having the motto, *Lux lucet in tenebris*. Anything more appropriately descriptive of the position and description of the people, it is impossible to conceive. Long may they be preserved by Him who walketh in the midst of the seven golden candlesticks, and holdeth the stars in his right hand! And brighter and still brighter may they shine, till the perfect millennial day, when the light of the stars shall be as the light of the moon, and the light of the light of the moon shall be as the light of the sun, and the light of the sun shall be as the light of the seven days!" (P. 147.)

The laxity of discipline in admitting to the Lord's Supper has, unfortunately, led to a secession, which we must the more deplore, as it tends to create division in a body, whose strength lies eminently in union. Let us hear Dr. H.'s remarks:—

"From the preceding account it will be seen, that exclusion from the Lord's supper must in general be the act of individuals themselves,—a solemn warning being all that is expected on the part of the minister. He has indeed the power of suspension, and even of excommunication, but that of the latter is seldom attempted to be exercised, lest the party taking offence should go over to the Romish Church, in order to avoid it. This laxity of discipline is greatly deplored by those ministers with whom I conversed on the subject, and is one of the principal causes which serve to keep up a secession, consisting of about sixty individuals, who attend the other services in most of the Vaudois churches, but feel themselves compelled to abstain from communicating in the Lord's supper with persons who afford no scriptural evidence of genuine conversion to God. This secession originated in the parish of St. Jean, at the time Mons. Mondon, some time ago deceased, was the pastor. His doctrine, savouring of the Socinian heresy of Geneva, gave great offence to the more serious

part of his congregation, who appealed to the Board, or standing ecclesiastical Commission, for permission to communicate with such pastors as were sound in the faith. This liberty having been refused, they withdrew from the church, and formed themselves into a separate society. They were afterwards patronised by a Mr. Gay, who had been ordained at Lausanne, and who became their pastor; but owing to the influence of the friends of Mons. Mondon, against whom they had lifted up their testimony, they were exposed to not a few indignities on the part of their fellow-parishioners, and these might even have been carried to a greater length, if the dissidents had not been protected by the civil authorities. Mons. Mondon went so far as to refuse burial to an excellent woman of the separation, and it was not till the authorities interfered, that her interment was permitted, and even then it took place under very degrading circumstances. Such conduct, however, was generally reprobated in the valleys, as palpably inconsistent in any person belonging to a people who live from day to day by mere sufferance—not to say, at variance with every dictate of Christian charity. The dissidents are at present subject to no molestation, and one of their leaders, who visited me during my stay in the valleys, was highly commended as a man of sterling Christian character." (Pp. 156, 157.)

On his way to Pomaret our traveller "skirted the river Cluson, the "most considerable of those that intersect the valleys." He thence takes occasion to give us the following picturesque description of its course:—

"It takes its rise between Mont Genevre and Mont Guignivert, and, flowing through the valley of Pragela, passes the strong fortress of Fenestrelle and enters the valley of Perouse, at the town of the same name, after receiving the waters of the Germanesca. Pursuing its course, it enters the plain a little below Pignerol, and, having been joined by the Pelice, falls at last into the Po. On the east side of the river the bold and rocky mountain that faces St. Germain, merges into a continuous range of bleak and uninteresting hills, along the base of which the high road winds in a westerly direction towards the valley of Pragela. On the same side of the valley, about half way between St. Germain and Perouse, a splendid Roman Catholic church rises into view, the gilt cupola of which brilliantly reflects the rays of the sun, and betokens the prevalence of the communion to which it belongs. Nor is the idea thus suggested at all incorrect; for there is no longer a single Vaudois to be met with on that side of the river, though at one time it belonged equally with the other to the professors of the truth as it is in Jesus. Between the Cluson and the lofty rugged acclivities on the south, is a considerable tract of the richest meadow land; and along the foot of the mountains, as well as at different distances up their sides, are the cottages of the Vaudois, surrounded with cultivated fields, or having attached to them small terraces, gained from the precipitous surface. The heights are rugged in the extreme, but their forbidding aspect is now and then relieved by the forests which intervene. The valley abounds with chesnut, mulberry, and almond trees. Before entering Perouse, I crossed the river by a good stone bridge, and immediately felt that I was once more among aliens." (P. 168, 169.)

The route lay through the town of Perouse, whose inhabitants are all Roman Catholic. The valley of Pragela no longer belongs to the

Vaudois, "who were entirely extirpated in the year 1727; and since "then not one of them has been found in that district." The Doctor goes on to inform us:—

"Their descendants, however, have not lost the remembrance of the profession made by those from whom they have sprung. In many of the houses the old ancestral Bible has been preserved as an heir-loom, and, Catholics though they are, some of them would rather part with any article of their property, than with that invaluable treasure. About three years ago, the priests discovered the fact; and, having obtained permission from their superior, they went into the houses of the peasants, and having taken their Bibles from them by force, to the number of forty or fifty, burnt them publicly in one of the villages! One of the Catholics, determined to resist to the last took his position inside the door of his house, and, with a loaded musket in his hand, declared he would, on no consideration, part with his Bible, and would shoot the first man, be he priest or who besides, that should dare to set his foot over the threshold. Seeing him resolute, the party desisted, and left him in possession of the Scriptures—to the great annoyance of those whose authority had been set at defiance, and to whom no object is a greater eyesore than 'the words of eternal life' in the hands of the people in the 'tongue wherein they were born.' Soon after, a fire broke out in the same village, and consumed all the houses, to collect money for rebuilding which the priests made the tour of the Protestant valleys. On applying to one of the Vaudois females she asked them, without any fear or hesitation, whether the fire had originated in a spark blown from that in which the Bibles had been burnt? They were confounded by her question, made no reply, and proceeded to the next house." (P. 170, 171.)

We have made this extract to indicate more strongly the Bible-hating character of the Romish faith, and as a warning to our readers not to suffer themselves to be in any wise again entangled in that yoke of bondage, which, at all times, and in all places, Rome desires to impose on the prostrate necks of her devotees.

At Villesceche, Dr. Henderson paid a visit to Alexandre Rostaing, now in his 78th year, and 58th of his ministry. The following passage will give our readers an idea both of the venerable minister himself, and of the labours which all the Vaudois pastors have to undergo without ceasing in the performance of their stated duties:—

"He is the father of the Vaudois pastors, and holds the office of Doyen, which is more honorary in its character than involving the performance of any responsible duties. He has still a degree of strength and vivacity, which no one would expect who is aware of the fatigues to which he has been exposed in the discharge of his ministerial functions, and the various illnesses to which he has been subject in the course of his long life. Not only has he to climb the mountains on his own side of the valley, in the deep snows of winter, and exposed to all the inclemency of the weather, in order to administer to his parishioners religious instruction and consolation; but, having descended into the valley, and crossed the Germanesca—an affair oftentimes of no small risk—he has to ascend the steep mountain in the opposite direction, where he has two annexed churches, in which, when not absolutely pre-

nted by bodily indisposition, he has never failed to perform Divine service. He ewise makes it a point of conscience to repair to the High Alps, to visit his flock uring their summer abode in the châlets, instructing the young, and preaching under e canopy of heaven to the listening multitude. I found him very conversable. He id been reading a book on the spiritual life, which lay open on his table; and he lverted with much seriousness, to the peculiar importance of the subject to persons ho, like himself, were, according to the course of nature, on the brink of the eternal orld. He spoke with much feeling, of the pleasure he had derived from the visits the Rev. Messrs. Gilly, Sims, Jackson, and other Englishmen, who had called on m in the course of their progress through the valleys. The name and exertions of lonel Beckwith were, of course, not forgotten." (P. 176, 177.)

In all his excursions, as we have before stated, the Doctor proceeded l foot, once excepted, when he paid penance for his desertion from is self-imposed pedestrianism, by getting on the back of a very restive y-stung mule. This danger surmounted, he could afford to have an casional laugh against less sure-footed fellow-pilgrims, who had not, ce himself, already won their spurs, from Ultima Thule to the steppes of e Czar. On his descent from Rodoret, a township situated amidst y crags, and mountains swept by avalanches, he encountered—but we re the narrative in his words:—

"Just as we had reached a beautiful cascade, where the rocks open in savage ndeur into the valley of St. Martin, we met a Dutch gentleman, with his lady l two daughters, who had come from the upper end of the valley of Luserne, the Col de Julien. They were climbing their way from one ledge of rocks to nother—the mules and asses leading the way. The ladies, being lighter, had ceeded with less effort in advancing thus far in the ascent; but the gentleman ing very corpulent, was completely out of breath from his exertions, made in full blaze of the meridian sun. Unfortunately the saddle, owing to his weight, l so injured the back of his mule, that he had little prospect of being indulged h a ride after making his escape from the precipices." (P. 188.)

There was, we suspect, no slight degree of self-complacency nestling he breast of our worthy author, as he witnessed the puffings and wings of his Dutch friend, sweltering under the double load of ily and fat, with the thermometer not at Zero, and the road not quite a level with his native flats. Doubtless, all minor evils were for- ten in their hospitable reception at M. Buffe's presbytère; and the able party will long before this have found a resting-place in their snug home, grateful for the opportunity of paying a visit to those nitive valleys which to Hollander no less than to Englishman, are r the object of profound interest and Christian sympathy.

The following incident will not be without effect, we trust, in guard-

ing parents who may wish their children to make "the grand tour" against the insidious approaches of Popery:—

"After breakfast an artillery officer called, with a young lady, and asked permission to see the Church. I accompanied them, with Madame Lantaret, and entered into some free conversation respecting the neatness and convenience of the building, and might have adverted to some other topics, had I not received a significant look from our conductress, which at once apprised me that the visiters were Roman Catholics, and not French Protestants, as I had conjectured. When they were gone, she informed me that she and her husband are frequently exposed to visits of this kind, the sole object of which is to attempt the introduction of topics relating to the Roman controversy. It is a fact to which I heard frequent reference made, both in and out of the valleys, and of which Protestant parents cannot be sufficiently aware, that the young ladies of Italy are daily becoming more zealous in their efforts to make proselytes to the faith of Rome. They are especially on the watch to form the acquaintance of English ladies. They obtain introductions into the society which they frequent; converse with them in the most fascinating manner; employ every artifice by which they may hope to succeed in drawing their attention to some of the more imposing objects of Romanism; recommend, for their improvement in Italian, works specially composed with a view to entrap the unwary; and leave no means unemployed by which they may compass their end." (Pp, 194, 195.)

The Doctor was privileged to attend the annual meeting of the Vaudois pastors, which takes place at the Moderator's residence. Many were the subjects of discussion; and we rejoice that our author could conscientiously state his conviction, that from all he heard and saw the pastors are firm in the faith, and anxious to rear up their people on the only true foundation of Jesus Christ and Him crucified. The next extract contains a satisfactory testimony to the efficiency of these pious men:—

"Of the present Vaudois ministers I feel warranted to affirm, from my own personal intercourse with them, and from the testimony borne by themselves mutually, and by others, that they are sound in the faith; and that in none of their pulpits is 'another gospel' to be heard. They may not all preach the truth with the same degree of clearness, or the same degree of fidelity in their discriminative application of it, to their hearers; but the truth, in its grand leading principles, they do preach, and thus sustain the character which they have inherited from their barbes, confessors, and martyrs, whose orthodoxy is beyond dispute.

"With respect to education, they will bear comparison with the generality of pastors in the Lutheran, Dutch, and French Reformed Churches; and though they might not be able to compete with many who have distinguished themselves at our universities by the depth and extent of their classical and mathematical lore, yet, for general information, and an acquaintance with the leading departments of literature, they will not be found behind the majority both of the

glish and Scotch clergy. Their complete isolation, and the scantiness of their ans, necessarily cut them off from those sources of intelligence, which so plen- ılly abound in this country; yet, if the subjects with which they are con- ısant are more contracted in their range, they have the advantage of being re profoundly and thoroughly studied than it is possible for them to be, where ıltiplicity and variety, if they do not bewilder, at least tend to superinduce ing, superficial, and unsatisfactory habits of thought. What the Vaudois tors know, they know well; and they require only a more ample supply of ect and valuable books, in order that they may in some measure keep pace h the growing intelligence of the age, and become the better prepared to end the truth against its adversaries. On this subject the author of the uthentic Details' well remarks—'It certainly must be a severe privation to m to be debarred from books, and the means of pursuing any study they like; ıe seem to think it possible to buy a book after their return' from the demy." (Pp. 201, 202.)

Our traveller enters into various details towards the close of the lume, respecting the Vaudois Church government, Liturgy, and other clesiastical matters, for which we refer our readers to the work itself. We do not agree with him that the Vaudois have never known the m of Episcopacy, although now they certainly have it not. Had referred to Mr. Faber's masterly work, he would probably have oken with greater reserve on the subject; but we must in some gree attribute the apparent dogmatism of the learned Doctor's obser- ions to a very natural prejudice in favour of his own forms. This ference of opinion shall not in the slightest degree influence our ommendation of a work as interesting as we are persuaded it is ıthful. We have accompanied its author from valley to valley, from ıg to crag, of the Vaudois territory; and now pass our last Lord's y with him in the valleys, on the 28th of July; and we join him in de- ut aspirations to God, that He would watch over the sheep of His sturage, and make them to be the salt of the earth, and witnesses of His truth, in the midst of an idolatrous and wicked generation. We rt company with Dr. Henderson, only regretting our space is too ıited to do full justice to the subject, and conclude with one more tract, as it bears conspicuous testimony to the present state of reli- on amongst the Vaudois:—

'Since my return I have frequently been asked, What is the state of religion ong the Vaudois? To this question I here reply, that, if religion consists in perusal of periodical novelties, in ever-varying speculations, in spiritual sip, in attendance on public meetings, in applauding eloquent speakers, and like, it may, without any breach of charity, be maintained that they are not itled to lay any claim to religious character. These things have, and under sent circumstances can have, no existence in the valleys of Piedmont. But

who will be bold enough to affirm, that these and other items which might be adduced, constitute general Scriptural religion? May they not be found, and is there not great reason to fear that they are found, in multitudes, who are forward to say, Come, see our zeal for the Lord of Hosts, but in whose hearts a single spark of real positive love to Christ and His cause has never been kindled? If, on the other hand, true religion is that of the heart; if it essentially consists in a right state of the affections towards God and man; if its principal exercise lies in secret and intimate communion with God; and if everything of an outward nature that is acceptable in his sight, is merely the expression and evidence of such a state, I am inclined to believe that no small portion of genuine godliness may exist in those sequestered and peaceful regions. To what extent it actually does exist, it would be presumptuous in me to think of determining. My stay was far too brief, and my intercourse with them far too limited, to enable me, from personal observation, to form anything like an accurate judgement on the subject. But I am warranted to state, from information obtained from those on whose spiritual discernment I can fully rely, that, notwithstanding the formalism of which they have reason to complain, there is a goodly and a growing number, whose spirit and conduct furnish satisfactory evidence of the existence of the life of God in their souls. A very considerable revival was effected by a visit which Felix Neff paid to the valleys. His discourses, which were numerously attended, were blest to the awakening and conversion of many souls. The results of this visit continue still to be felt; and numbers are instant in prayer and supplication, that the great Head of the Church would send them other seasons of refreshing from His presence, that the work of God may more and more abound among them." (Pp. 237, 238.)

EVILS IN THE CHURCH, AND THEIR REMEDIES.

Part IV.

"Sermons bearing on Subjects of the Day." By John Henry Newman, B.D. &c. 1843.

We believe that the true ideal of the Christian Church is a much more simple subject than it is generally made to appear. And though we have little sympathy with those whose representations destroy the reality and individuality of the Church—who so merge the visible in the invisible as to destroy the importance of the former—or who tend to

ke it little more than a system of moral police in the service, and
ring the livery, of the state—we believe that the systems which stand
pposition to a true theory of ecclesiastical simplicity, are infinitely
e injurious to the cause of Christianity than all these errors have
proved. The student of Holy Scripture must, indeed, receive into
mind powerful impressions of the sanctity, importance, and final
y of the Church; but finds little assistance in the source whence
e are derived in sketching the outlines of any such magnificent and
plicate polities, as have almost always distinguished the historical
rch of Christ. On reading the New Testament in particular, the
s we may have previously derived from the Old suffer in this
ect a remarkable abatement, and are reduced to a simplicity dis-
tly and peculiarly Christian. This, indeed, after a short time fades
n view, and the great and essential features of a cumbrous and pre-
terous ecclesiasticism speedily appear. In the first instance the
l of the evangelical power predominates, and in the second the
rch appears to contain everything within itself, and originate every-
g by means of its institutions. The circumstances which favoured
alteration were incidental to the spread of Christianity in heathen
munities, and its success in superseding heathenism under the
ring care of Christian princes. Much of its original simplicity,
nally regarded, was therefore necessarily lost; and that this loss
nded to its moral simplicity, cannot, we think, be denied by any
; while the clear conception and constant recollection of this will
erially assist us in realising the past, and comprehending the nature
ur duty at the present time. The true simplicity of the Church
early lost—for this loss we can easily account; and thus the
very of it becomes our peculiar duty in the present age, in whatever
mpts we may now make to restore the Church of Christ to the
mony of its institution and service with its original principles, or to
plete its conformity to the true model of primitive Christianity.

n pursuing this subject fully, it would be necessary to consider
he nature and limits of ecclesiastical simplicity—the manner in
ch it has been inevitably obscured—the true and false principles
nging to this aspect of our history—what the simplicity is which is
r necessary in our ecclesiastical arrangements, and the way in which
study of it will carry us back to the primitive model of the Church.
can propose nothing more than the most cursory notice of these
ics.

t has always been the boast of Christian apologists and advocates,
t Christianity is peculiarly distinguished by its simplicity. This
ellence essentially consists in the character of its revelation, as a

simple appeal to the moral intelligence of man, instead of everything being merged in the establishment by divine authority of a complicate and operose service. A religious service, however, is established under the Christian dispensation as necessary to complete the idea of religion; but, taking its character from the revelation given, is equally simple. The ideas, therefore, of the Christian *revelation* and Christian *service* are remarkable for their simplicity. But neither of these presents us with the ideal of the *Church*. And here we pause for a moment to insist on the distinction which, as we conceive, exists between a religious service, and the Church of whose character and form so many different opinions prevail. The fundamental idea of a religious service, or *cultus*, is a worship, including the exercises of praise and prayer, or, in a more comprehensive view of the exercises of the mind, reverence, trust, and obedience. Certain regulations for this religious service are made by the Church, but the particular idea of the Church is something distinct from this service. This must be sought in the associating principles of Christianity. Our religion obliges men to separate from Jews, Heathens, and Infidels, and obliges them to form a community into which we severally enter by baptism. The fundamental idea, therefore, of the Church is that of a Christian federation. In making this distinction between a religious service and the Church, we wish to expose some of the delusions under which men have almost always spoken and acted in religious matters, and never more so than at the present day. With some, the Church is nothing more than the sphere in which religious services are performed; according to which idea, self-collected congregations are formed into so many Churches, denominated "congregational Churches," whose only tie of churchmanship is an accidental or local community in particular services; and though we must not in affection or justice forget that the proselyting principle of Christianity carries them beyond this point in their zeal for others, as in their county or district associations, and their various societies for domestic and foreign purposes, there is properly no ecclesiastical action in these movements; they are fragmentary and disjointed, and they recognise and perpetuate sectarian distinctions, so as to fall far below the great idea of a complete Christian federation. These remarks relate to errors out of the pale of our Church; but equal mistakes prevail among its members. What is the practical bearing of the most exciting controversies at the present moment? Do they not stake the usefulness and authority, and peril the existence of the Church, on matters confined to the regulation of our religious service? We contend ourselves for this regulating power in the Church. We believe it is a

roper part of its functions, though with subordination to higher nds, both with regard to the purity of religious worship, and the final ause of its own existence. But we think a Church loses the true conception of its own ideal, when it relaxes and brings near to dissolution he ties of its great federation by disputes on ritual, or, lower still, y fierce disputes on rubrical points; not affecting the integrity of hose sacraments, or the purity of the Word of God, the due administration and preaching of which are made by our articles the two ssential marks of the Church.* It is a proper function of the Church o to regulate the worship of God as to preserve its purity. This f itself furnishes a rule for its simplicity. Pure worship is spiritual,† nd the more, therefore, the Church leaves the act of worship to the pirit, in the place of a bodily service, the better. There must be a form o unite a people in one act of worship, and in this way to make their eligious service promote the unity and coherence of their federation; ut the great anxiety of a Church which understands its true mission in he world will always be to make its "power to decree rites and 'ceremonies"‡ as easy and gentle as possible; for where its aim is o promote spiritual religion, its enactments will, from time to time, be narked by the most careful study of the greatest simplicity. The reat characteristic of our Reformed Church is most obvious in this natter. It had at first to purify our religious service from error and uperstition, and from the overpowering burden of a vain and worldly eremonial; and this it did not so much by establishing as disstablishing, by a process more negative than positive, reducing our rvice to a simplicity compatible with the spiritual nature of Chrisanity. That the Reformers stopped where they did, without advancing o a greater ceremonial and rubrical simplicity, arose from that prudence hich they thought the circumstances of their day imposed upon em; and were we now as one man pervaded by their spirit, did we in al adherence to the fathers of our Reformation, recognise their prinple of *a reduction of our religious service to true simplicity*, we should ar little of innovation upon that *usage* of simplicity, which in later ars has insensibly grown up in our Church. Our aim would then be, ough with some corrections, perhaps, to establish this simplicity, ther than to revive obsolete practices. The regulation, therefore, of eligious service is, on the principles of our Reformers, subordinate to ner ends as the chief work of the Church.

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* Art. xix. † John iv. 23, 24. ‡ Art. xx.

Again: the Church has to establish and preserve purity of doctrine, and therefore to place its established services in harmony with its doctrines. But though this more definitively than anything else prescribes the manner in which it must seek its end, it does not constitute the end itself. Doctrinal discrepancies will exist among Christians who build on the same foundation, and these differences must be treated so as not to injure the great confederation in which the most perfect idea of the Church consists. In other words, simplicity of doctrine must be studied, as well as simplicity of service. The design is to unite from age to age as many of those who believe in the Gospel of Christ, as the alloy of human infirmity in a Christian profession will render possible. The aim of the Church must be to gather and unite, while the tendency of individuals is to independence and division. This tendency among true Christians must be neutralised by the Church's action on what we may call their gravitating power. There must be attraction, but which can never be secured without simplicity. Multiply points of discipline and doctrine, and you increase the chances of repulsion. The most harmonious state of the Church was when creeds and formularies were the most simple; and though the exigences of particular periods may have rendered their extension necessary, yet just in this proportion division has been ordained, has been legislated for as a direct result, and therefore, in particular instances, has been made necessary to the Church. And it will always be necessary to divide from the Church those who reject its fundamental doctrines. But if salvation be secured to all who truly believe the Gospel, our work of division should end here. We may still, indeed, be obliged to leave out many sincere Christians, who object to such regulations as are necessary to any ecclesiastical institution; but this separation is their work, not ours; and if guilt there be, we would leave it entirely on their side, by recognising as few points of difference as possible. The great idea of the Church must be the confederation of all those Christians whose faith is such as to entitle them to the blessings of the Christian revelation. This will withhold us from legislating for division. This will make our several corrections and extensions, from time to time, incorporative, rather than disruptive. This will teach us to cut off the occasions of offence, to remove prejudices, to conciliate affection, and to make the progress of the Church like the progress of an army marching through its own country to repel an invader, which men of all ranks and different habits of life hasten to join, till they swell its numbers and augment its strength beyond the possibility of defeat. There is nothing more painful than to behold members of our Church heedless of the multitudes their principles and measures repel from its fold. These

re the men who make our "sacramental host" to dwindle in numbers
nd fail of resources, and to resemble the army of some hated tyrant,
hich the people shun instead of joining, divided between the hope
nd dread of its triumph.

We are thus able to trace much of the neglect of ecclesiastical sim-
icity to the corruption of an introverted zeal. Men do not look upon
hat the Church has to do around and abroad throughout the world.
hey look only on its interior, in the hope of adding to the power and
lendour of which they form a part. And, alas! such introverted
al is in danger of degenerating into a clerical selfism, as complete
ever dishonoured the Church in any age. When the Church is con-
unded with its hierarchy, and its chief business is made to consist
the administration of its services by its ministers, as if its other
embers were nothing, and its duties had no important relation to
e outlying field of the world, the conception of it which we are
xious to see universally prevail, is in danger of being universally
t. The same corruption then takes place in the Church as in similar
cumstances in the state. Government is no longer conducted for
e welfare of the many, but for the interest of the few. And as in one
e an oligarchy oppresses the nation, so does it in the other the
urch. It may, perhaps, be taken as one of the encouraging signs of
present day, that the laity are awakening to some sense of their
ition in the Church. Now, viewed simply as the rise of an anta-
ist power to one the consolidation of which would be fatal, encourage-
nt may be found in this fact. But the opposition of power—the
test for authority—or the abuse of its exercise on one hand, and
stance to it on the other—are never without danger. And if by the
y be meant the people generally, in the present unsatisfactory and,
ve have shown, worldly state of the Church, it may fairly be ques-
ned whether the full exercise of their power can be restored with
ety, unless the discipline of the Church could be restored and revised
the same time. We know, indeed, that the latter cannot be
ected without some advance of the former; but we have reasons
ear the former without the latter. The licentiousness of an ungodly
y, treading the clergy into the dust, would produce an awful
dition, in which vice and infidelity would prevail. We regret
refore, the necessity which in some places has arisen for more
ular movements than can possibly be guided by the spirit of true
ty, and are far from recognising in this respect any step towards
ue ecclesiastical simplicity in the adjustment of Christian relations
ween clerics and laics. We are not, however, without hope on this
nt derived from other sources. Our religious societies, mis-

understood and condemned in many quarters as some of them are, have been the means of training up a pious laity in habits of zeal and activity directed towards valuable objects. Efforts to supply the imperfections of our parochial system have also the same effect. Even the controversies which have lately so painfully occupied the public mind are not without their use. And above all, we hope much from the manner in which attention is now fixed on the question of lay agency in the arrangements of our Church, regarding objects and detail which can interest only pious laymen, engaging them in the pious and benevolent duties of their Christian profession. In all this we discern some advances towards that realisation of the Church which consists in the growth of a Christian people, carrying out the design of Christianity in the religious improvement of men, and their one Christian confederation.

In showing that if we labour for the great end of the Christian union of men under the Gospel, we must study simplicity in our religious service and schemes of doctrine, we must not omit to notice how the condition of the Church in the world requires a multitude of expedients from age to age, in which simplicity becomes the most difficult, and at which point, we imagine, many objections, pressing most strongly on individual judgements, are felt to our own ecclesiastical constitution. That construction of Churches in which independent congregations are considered such, while their peculiarities prevent a pervading and permanent unity, reducing the unity of the Church to an external and occasional co-operation, may suggest the idea of greater simplicity than any National Church, or Christian Catholicism, in any sense of visibility, can possibly possess. But here, as in other things, simplicity is an excellence only in relation to a primary idea. To make anything of a certain character only that it may be simple, may be to injure its true character, supposing it to possess some original essence or form which we are bound to study in all our details. Simplicity, in short, must be regarded by us as the proportion belonging to nature or truth in the subjects of which we speak. Thus, in ecclesiastical matters, we must adopt the ideal of the Church which the Scriptures contain; and, while we make it the anxious effort of our lives to preserve a corresponding simplicity, must beware lest on the plea of a greater simplicity we destroy this ideal. On the first point we fear many of our brethren in the Church seriously err; and on the other, many who object to its constitution as less simple than their dissenting societies fall into an opposite and equal error. A great critic on art has taught us that "simplicity is only a negative virtue," that we must consider it merely "as the general corrector of excess;" and that it is "only

"another word for perfection, which neither stops short of, nor oversteps "reality and truth,"* which remarks are not of more importance in art than in morals, and especially in the study of a complete religious instrumentality. A little reflection on this subject will show us, in the first place, the necessity of comprehending our object. The more we dwarf it under false impressions of the nature of the Church, the more likely we are to be occupied in elaborate and finical details. The more completely our minds embrace the vast and sublime design of Christianity, the greater will be the simplicity of our plans of operation, and of the means we use; in contrast to the schemes and conduct of men, who, in former times, mistook this design or failed to comprehend its magnitude, or were compelled by the infelicity of their condition to a confined view of the subject. Believing that the great object of the Church is to convert the world, to change it into a human society pervaded by the principles of Christianity by means of its own institutions, we conceive of it as possessing the greatest conceivable magnitude, first in relation to all Christian men, and secondly in relation to all men. This end is retarded where the Gospel converts men, and they remain independent of the Church. There must be a federation of Christian men wherever Christianity prevails, or Christian men as such remain in an imperfect and anomalous condition. The triumph of Christianity by the power of the evangelical principle without an equal edification of the Church, is the separation of what God hath joined together. Yet this misfortune has almost always existed, occasioned partly by the perversity of separatists, and partly by the corruptions of the Church. To propose final correction of this state of things, and to project such a state of the Church as has never existed since the original triumph of Christianity over heathen lands, and therefore such a state as has never in any period existed on the scale now contemplated, must be regarded as a great and glorious design. If we realise this as the end of the Church viz., the conversion of human society into a complete Christian federation, subtleties of doctrines and ritual niceties must be felt by every one of us to be inconsistent with the grandeur of the object. If we are to make the Church the great instrument of Christianity in the world, it must be by surrounding its instrumentality with tee wide, and ever widening circle of simple doctrines and simple institutions. The Church must be subordinated to the evangelical power, and wherever this is done a truly simple Church will exist and flourish. The work of the true Church is not to maintain a struggling career from age to age among

* Sir Joshua Reynolds's Discourses on the Fine Arts, &c. Dis. viii.

the divisions of the Christian world. Its simplicity is lost, its glory is dimmed, its greatness is dwarfed; any Church that claims to be apostolic in its origin, and has hopes in its destiny for endurance and triumph, is dishonoured and degraded when its power among men is merged in a strife of rites and rubrics, or in vain efforts to coerce the judgements of Christian men in a metaphysical uniformity of faith. Its proper work is to make itself the Christian world, at the same time that it daily proceeds onward to its destined unity with the world of humanity at large. But then the Church in this work must have many holdings on society. It must have various agencies at work to purify and direct our great social influences. It must be interwoven at every step with what we denominate the progress of society. On this account, while by its internal simplicity it unites all Christians, it must possess a diversified and complicate system of means as incorporative of all men. In this way it must adapt its expedients to the existing state of civilisation, to political governments, to the ignorance which prevails, and the knowledge which is in progress, and even to the shifting parties and prejudices of the mass. This is a point of view at which too much simplicity is sometimes required, while at other times that kind and degree of it which the subject demands, are obscured or destroyed. Principles which include an eternal separation of the Church from civil society—whether they be those of Dissenters, whether they possess a certain philosophical complexion, or have a Romanistic regard to spiritual despotism over the civil power—are the principles which have occasioned inextricable confusion. We cannot pretend to discuss them now; but what we maintain with regard to them is, that they confuse or distort that simplicity which belongs to the idea of the moral growth of mankind into one great Christian federation.

At this point we are reminded of the duty of conformity to the simplicity of the primitive Church, and of the manner in which we are sometimes called upon to reject all the arrangements adopted through intervening centuries. This will bring before us one of the most important principles developed in Church history, as regulatory of the simplicity we require. But first one word on primitive simplicity. This can never be realised more. We may as well project a theory of socialism in which patriarchal simplicity should be our model, as hope to place the present or future Church of Christ in exactly the same condition of simplicity in which it was during the period of New Testament history. It is necessary to recognise this truth honestly and fully, in order to rid ourselves of a mass of idle declamations on the subject, by which our controversies with Dissenters and Romanists are often embarrassed. We sometimes allow ourselves so to speak on this subject as to give

great advantages especially to the latter party. We make them feel that in talking of a primitive model, we are unreal and impracticable, since no model of institutions exposed to social changes, and their moral influences, can always be exactly imitated; and there is nothing in the Church, as originally established for all time, which makes it an exception to this rule. All civil governments must be conformed to one model, and that model must be a theocracy, before the Christian Church can pretend to anything like "the pattern showed in the mount." When, therefore, we said above, that in the progress of the Church much of its simplicity was *necessarily* lost, we recognised the necessity of its condition to adapt itself to the civilisation of any age or country, and especially to the circumstances which always follow its success as creative of a Christian state. We must not allow ourselves to look back for direction to its exact position in its infancy. A missionary settlement must be different from a National Church, and in many respects far more simple; yet its simplicity can never be made a model for the latter. But in admitting this, the law of simplicity is not destroyed; one application of it is only exchanged for another. Ecclesiastical simplicity existed in the original of the Church, and, according to the spirit of what was then established, must always be studied as a present ideal, in relation to any time or condition. If we cannot have the simplicity of the first century, we must study that which is appropriate to the nineteenth, and not attempt the preservation of all those adaptations to the past which have grown up in the Church during intervening centuries. There is a simplicity of our own—something necessary to the beauty and prosperity of the Church in our day—which we must labour to develope and establish. There can be no more perfect plan conceived for the destruction of this, than to preserve to the ideas and expedients which have grown up in the Church during eighteen hundred years. These things were most of them the adaptations of former ages, i. e., adaptations to circumstances always in a state of flux and mutation. And this brings us to the consideration of the principle to which we just referred. The history of the Church stamps the mark of an *adaptive principle* upon almost all the administration of its laws and service. This must be carefully studied. It is essential to every correct view of the claims of past ages, and of what is called catholicity, upon our respect and adherence. And it shows us the true nature and limits of ecclesiastical simplicity, which, originating in the institutions of the apostolic age, must have passed through constant changes, even if it had not been perverted by the folly and sinfulness of men, as history shows it to have been.

Here let us observe, that in endeavouring to fix close attention on

this mark of adaptation, we are not degrading the importance of the Church in its principles or precedents, or destroying respect for those who may have originated much which we now agree to condemn and reject. We consider this mark as necessarily belonging to the Church in its human condition, and in this way as entering into the primary and divine ideal of its form. The great reason why the New Testament prescribes so little on the form of the Church for the infallible direction of future times, was, that they might originate what would be successively necessary or desirable. Beyond the appointment of the three orders of our clergy, and our two sacraments, we have little inspired prescription for our institutions and service. The New Testament, indeed, does not leave us without principles and rules for our guidance; but they are left in precisely that form which implies the adaptive character of ecclesiastical administration in all ages. Indeed, how could it be otherwise, since the Church in the period embraced by the canon of scripture, was not only under the management of apostles, but also distinguished by endowments or "gifts" peculiar to their age; so that they must necessarily have acted on the principle of an exclusive adaptation to their own times without attempting any prescription for futurity. And though in this respect they were infallibly directed by the Spirit of God, their successors, without the privilege of the same direction, have always acted under the same necessity. Every man who has succeeded to any government in the Church throughout the Christian era, has had to study an adaptation to circumstances different in each instance from those which surrounded his predecessors. It follows from this that wisdom and piety may have originated appointments, the continuance of which we bitterly regret, or resolutely reject. In condemning them as useless, or worse, and in protesting against their revival as obsolete, we are not always warranted in assuming that the men with whom they originated thought and acted foolishly. Much which such men as Ambrose, Augustin, and Cyprian were anxious to establish, might have been right for them, though wrong for us. Our wisdom, if we are wise, would in their case have prompted a similar course, as their wisdom, could it be brought to bear on our circumstances, would repudiate it for ever. It is superficial on our parts to condemn them merely because we feel it wise and necessary to renounce their expedients; and it is equally superficial on the part of those who reason for their retention or revival, to assume in our objections a default of veneration and justice, and then to make the supposed existence of this a fatal vitiation of our schemes. We may mean no disrespect to the Fathers of the second, third, or any other century; and even if we did, and this were our error and crime,

the question of preserving their expedients or appointments is independent of such considerations, and remains to be determined on the ground of scriptural authority or continuous adaptation. It may, indeed, be said, that men whom we are bound to treat with deference and veneration did not act upon the adaptive principle, as we conceive it, since the appointments which grew out of the circumstances of their age were made by them with as much regard to future times as their own: their aim was to give a fixedness to the Church amidst the mutations of human affairs—to build up an edifice for all generations, which might withstand the waves, the tides, and the storms of the sea around them. Now, as far as the principle of ecclesiastical continuity is concerned they were right. Their work was to give a fixedness to religion amidst human mutability, but only by contributing those efforts which in their day were required for its preservation and transmission. And if they imagined that the particular expedients it was wisdom in them to adopt, were to grow into the necessary and unalterable institutions of all future generations, they fell into a very natural error, not peculiar to themselves, but common to men both in secular and spiritual affairs. But, surely, we ought to be able to distinguish between their claim to respect, and this error. They perhaps thought and acted with energy in the circumstances in which they were placed, they were strong men in their day, they were so earnestly occupied in making the world bow to the power of the Church, that just in proportion as they achieved success they rashly regarded it as permanent, not only in its consequences, but also in the condition it created. But be this as it may, we assume ourselves the right to deal with the Church as transmitted to us on the same principle of adaptation they adopted, without being bound to all their forms and expedients. It is scarcely necessary, we hope, to add, that we are speaking of independence in a legislative sense, and not as an encouragement to individual licentiousness and caprice.

We make these remarks to show that by the study of simplicity, in the careful application of the adaptive principle, we are not dealing with the past in a spirit of injustice and contempt, and that in many things we reject or regard nothing more than their inapplicability to a present condition. This is an *argumentum ad verecundiam*, and is intended to conciliate the prejudices of a certain class. But we should deal very imperfectly with our theme if we stopped here. There is a deeper necessity for the study of simplicity than belongs to the mere inapplicability of things. Numerous institutions and ceremonies, viewed as adaptations to the past, were wrong in principles and motives. They were sinful expedients. They have encumbered the Church with a mass of worldliness and depravity.

And where this cannot be distinctly affirmed, we have an admixture of evil and good which makes a simplifying process necessary to holiness. Simplicity must be studied as a purification. It must be regarded as a separation of the ore from the dross. Even when we are concerned with the expedients of great and holy men, we must not accept these things as bearing the stamp of perfect purity. Men thus distinguished in the history of the Church were not free from the evil influences of their age. We cannot forget that many of them erred in two most obvious principles, the sanctification of the means by the end, and hence the system of pious frauds; and also, as they were blinded by this principle, the more general one of a worldly policy, tainting imperceptibly to themselves their own spirit and conduct. Again, many of them were of an ambitious temperament, whose ambition was not sufficiently chastised by the simplicity of the Gospel. Besides, it may be doubted whether many of those around whom the Church has thrown a halo of sanctity, were the holy men it has answered the purpose of Rome to make them appear. We confess, we regard with suspicion half the saints in the calendar. We have little sympathy with the spirit Mr. Newman and Mr. Ward so anxiously inculcate of reverence to the saints—i. e., the canonised heroes of Church history, since when these men are erected into a peculiar order, as unscripturally separated from all who are "called to be saints,"* we are in danger of being bound in a slavish superstition to the practices such men originated or approved. In short, the reasons for asserting a complete independence of the great men of the Church are of the most grave and serious nature, and in many respects painful and humiliating, in relation to the cause of true holiness, past and present.

The history of that adaptive policy in the Church of which we speak, would, were it possible to go into details, clearly exhibit the warning manner in which ecclesiastical simplicity has been obscured. The system of the Church received an early and evil bias in its adaptations to Paganism. This was followed by a state of things which grew out of the barbarism that overflowed the Roman Empire, when a new course of civilisation set in throughout the regions in which the Church was principally established, requiring a new series of adaptations at a time when the ecclesiastical character was far from pure. Its condition under the feudal system included a variety of circumstances which issued in some of its greatest corruptions. These favoured the growth of the Papacy, when a thousand expedients were

* 1 Cor. i. 2.

dopted to increase the power of the clergy, to control governments, to heck the opposition of learning and philosophy, to impose upon norance, to encourage superstition, and, in short, to ensure the pre-lence of religious corruptions and an Antichristian system. The eformation was an attempt to bring the Church under the simplifying fluence of the Gospel, but was necessarily an adaptation to a transient te of things, and embarrassed by the imperfections of princes, and e evil contentions inseparable from such an event. The forms of this aptation have remained for centuries, with such alterations only as e insensibly produces in everything established; till at length, in the sent divisions and agitated state of our Church, the principle of an ptive policy becomes our most essential and practical question. such a state of things we cannot make our conduct to depend upon led distinctions between what was evil or good in former times, must practically resort in almost every case to the enquiry, what, n true Christian principles, is adapted to our present condition? n adaptive principle leads to simplicity, by requiring the cautious ction of what is inapplicable to the present times. Ecclesiastical plicity is, therefore, chiefly to be regarded as the process by which Church is disencumbered, from time to time, of the inventions of ner ages, including much that was right as well as wrong in their gin and establishment. It is pleasing to reflect, that in the case of English Church this simplicity has been carried to a point at ich, if it were possible to keep down a zeal for the restoration of tiquities, we might safely rest in peace. But, alas! the simplicity tablished in our Church has been assailed in a manner which, by lling public attention to the subject, may incontinently make its tension our most urgent need. All this, however, is matter for future liberation; and in the mean time what we wish is, to establish such nciples, and create such a tone of feeling, as may prepare us for in-table results. Our ritual, and the manner of performing it, have g exhibited so marked an opposition to the Church of Rome, that its asure of simplicity in this respect has constituted its great hold on attachment of the people. On the other hand, the point at ich it has stopped short of the less formal or more plain worship dissenting communities, has not been without its advantages. ese communities, as consisting of small bodies of men, gathered to-her under the influence of strong religious feelings, and proposing le beyond their own edification, have had little need of forms or emonies of any kind. But a Christian community, invested with the nity and importance of a National Church, possesses various and merous requirements of this nature. A high degree of decency and ler, a general uniformity in its service, and even in the mode of its

administration, and various official directions, designed to give it a hold on the respect and homage of the people in their lowest degrees of education and religion, are necessary to its efficiency in this respect; so that if the simplicity of our service in contrast to the Romish ritual on the one hand has been an advantage, its difference from the nakedness of nonconformist worship has been equally so on the other: but then it must be remembered that this simplicity has grown from time to time. A usage of simplicity has been established; and some of the great questions now to be considered are, whether the great acceptability of our Church has not been owing to this usage; and whether the formal recognition of it is not now necessary to its national acceptability and usefulness. We speak of usage in relation to present controversies, though we think that certain practices in dispute are rather to be defended by the true interpretation of the original law than referred to this source; yet, since there are other points which unquestionably belong to it, and we are now discussing general principles rather than particular practices, we confine ourselves to the question of usage in these remarks. And on this point we entertain a strong conviction, that to condemn this usage so as to oppose the simplicity to which it belongs, is to renounce the principle of adaptation in ecclesiastical matters, and create that warfare with the spirit of the age, in which we are sure to be defeated. If the designs of a Romanistic party be renounced, what is to be gained by establishing a rubrical exactness? It is no answer to say, uniformity in worship; for it is plain that this might be more easily obtained by an authorative confirmation of the usage in dispute; add to which, the consideration, that if the differences which exist arise on the side of simplicity, their removal by the restoration of ancient forms would endanger the object proposed, more than connivance could in general. If a usage grows in any institution which is plainly to be traced to its decay, its removal may be necessary to preserve and revive the institution itself; but if it should be connected with the vigour and efficiency of the institution; if there be any reason to believe that it be the means by which its efficiency is promoted—or if, in another view of the case, it arise from the influence of time on an institution, which by adapting itself to this influence secures its own permanence—any attempt to remove it must place everything in peril. There may be irregularities to correct, and there may be danger to certain principles which it may be necessary to prevent; but, to destroy the usage on this account, would be as absurd as if a physician were to give up the life of his patient because in curing an alarming disease he might stimulate other manageable disorders to which the human frame is liable. Let the usage be accepted, if possible, under

orative regulations; but, to destroy it merely because it is a usage, not a law, is a fruitless defiance of the necessity always belonging e course of human affairs. And it is also to forget that the river h works for itself a new channel, brings the same tide with it into ıew, which it had in its ancient course.

ıe history of human civilisation illustrates the course of simplicity. higher the civilisation, the greater the simplicity required. Though ometimes talk of a state of nature as a simple one, the bar- n, according to his capacity, is as far removed from simplicity ossible. And in recovering any people from barbarism it is sary to invent a thousand forms to engage their attention, and bly impress their minds. It thus happens, that society, in its : important stages, has to disencumber itself of the expedients of er years. Hence the present civilisation of Europe is distinguished mplicity in relation to the past; and every thoughtful observer, magine, is convinced that the intellectual developements and social s of the people are already in advance of a great part of their l arrangements. And this is nowhere more plainly traceable than ıe history of Christianity. We regard the Reformation as a proof ıis. Europe wearied of the burdensome forms of the Romish rch: the popular mind outgrew its tutelage. Something more more manly, and more simple, was required. And had not the med communities furnished a spiritual religion, with less of a nonial nature than had been known before, and had they not in way secured the advance of religious simplicity, religion itself d have been in danger of a scornful rejection. We have yet fully alise the change which, in this respect, the Reformation initiated, within the influence of which we are still placed. Religion had me, by the series of adaptations through which it had passed, a ion of forms; but, from the date of this event, it has been exerting ioral power in the rejection of many of these forms, and the modi- on of the remainder. Mr. Newman and his friends seem to have ed this state of the case, while many of their Anglo-catholic tors, in the manner in which they take their stand at the point of Reformation, resisting every advance of its spirit in relation to our s and practices, seem utterly regardless of the same. The Reform- , we have said, was an attempt to place the Church under the lifying power of the Gospel; and, as far as it has succeeded, it has rue Christian simplicity in a state of progress. Upon most ques- of form, we are not anxious to urge any rapid advance. We see ers before us which we fear we are as a Church unprepared to . What we are most anxious for at the present moment, is to see

the true nature of ecclesiastical simplicity generally understood, and to find it embodied in the doctrines, and honoured in the practice, of our Church, in all the integrity of our present *status*. What, therefore, we most deprecate, is a single step backward; first, as injuring this simplicity in the opinions of many of our clergy and members; and secondly, as rousing to a premature developement that strength in the nation by which it is supported, and which pervades the intellectual energies, the practical habits, and the religious tendencies of the masses. No one can foresee the results on which we shall be precipitated, if on this point we now break up our peace-establishment, and rush into the battle. We shall not only have a war among ourselves but a war with the nation—a war with the age!

We have hitherto regarded ecclesiastical simplicity under that historical and moral aspect, which belongs to it in the enquiries of every thoughtful man who wishes to obtain, as far as possible, a philosophic comprehension of the subject. But we cannot dismiss this topic without adverting to the views we have already taken of the origin and supreme power of the Gospel, to be exercised by means of the Church. The more distinctly this power is understood and acknowledged, the more content we are to see the Church its mere instrument, the more readily we shall admit a simplicity in all our forms and practices as the arbiter, and ultimately preventer, of strife. Where men put the Church in the place of the Saviour, where they make the ministrations of its services to supersede the ministration of the Gospel, the Church is invested with a false importance, and its service perverts the mind of the worshipper. Where Christ is preached as the Saviour of them that believe, and the Gospel is taught as the great means of impressing the minds of men, any degree of ecclesiastical simplicity which one age may require more than another will be ready adopted. The most general mode of apprehending the truth, that the Church is appointed to teach the religion of the New Testament, and to train men up in that life of faith which the Christian revelation requires, will place us on the side of simplicity: and the more distinctly men comprehend the simple nature of justifying faith, and the consequences of duty and holiness in the Christian life, the more anxious will they be in this respect. Be as simple as we may, there is always a danger of men trusting to the Church for their salvation, and to their own perfunctory service in it for their righteousness. To make men simple and sincere believers in Christ, is the most difficult achievement of Christianity in the world; and whenever an Evangelical Church departs from the measure of simplicity obtained, this difficulty is increased. The evangelical rule, therefore, is essentially the Christian

simplicity we are bound to study in all our ecclesiastical arrangements. We must discountenance every arrangement which tends to put the fiction of a Christian priesthood in the place of the only priesthood of Christ. We must watch against everything in our service which could possibly insinuate into the minds of our people the error, that their primary and common relation to the Church gives them the salvation promised in the Gospel, instead of placing them in a state of grace and privilege appointed for its attainment. We must struggle to save our Church from the great taint of Romanism, which, under the ambiguous designation of "sacramental" efficacy, makes the grace of God to flow from its ordinances, instead of the Gospel; though, while we oppose to this dark shadow of error the great glory of the Christian revelation, we maintain the importance of that blessing, be it called "sacramental" or not, which belongs to the devout use of all the means of grace bestowed on us in the Church. We must aim, in short, to raise the religion of the world above the Church, though not independent of its support; and to give it a superiority to that confined and grovelling character which belongs to its purely ecclesiastical form.

In this way we hope to secure some of those moral advantages for the ultimate triumphs of our religion, in regard to which the course of Providence, the duty of adaptation, and the progress of simplicity, unite for our encouragement. Men of earnest thought, and bold, aspiring genius, without bringing to the subject the antagonism of depraved habits, are reasonably disgusted with much that they see and hear of ecclesiastical religionism. In certain periods of the Church's history, such men were kept in adherence to it by the prevalence of monachism, of which it is more true than paradoxical, that, while it bound the man in the most rigid bodily service, it gave, though under fatal perversions, a larger scope to the powers of the mind, and to even the most ardent imaginations, than the Church has elsewhere allowed. It turned men of mild and loving genius into the paths trod by a Bernard; and of others, of a harder, bolder, and more speculative disposition, an Abelard serves as the type. Indeed, the whole race of schoolmen is an illustration of this truth. But this form of ecclesiastical religionism has long since passed away; and the mightiest of the generations of men are repelled by what remains, into the labours of secular professions, the toils of an unsanctified literature, the speculations of a philosophy that turns its back on Christianity, or the scornful pride of infidelity. If such men could be prevailed on to study the religion of the New Testament, the impression on their minds would be far different. What freedom of thought, what boundless elation of mind, what fervour of love, what elevation of hope

and desire, what aspirations of every faculty towards heaven, like the flame of the sacrifice rising from the altar, mark the religion of the first converts to the Gospel! Who that realises the religion of Thessalonica or Philippi, according to the epistles of St. Paul to the Churches there, does not feel how different it is from the cold and formal ecclesiasticism to which certain theories of the present day would confine us for ever? The Church in its ordinances lay at the foundation, not, indeed, of this religion, but of its profession. The Church flourished there in all its integrity and efficiency, and religion was indebted to the blessing which rested on its associations and duties, but it itself was something far superior—a gift from heaven! a descent of the Spirit on each believer! It grew, indeed, among the privileges of the Church. Its root was planted there—planted there by God Himself; but its growth and its life were not merely in the soil, a sort of fossil production; it was like the tree that aspires to the freedom of an upper growth, and draws its best nutriment from the air and sunshine of heaven. Let a true evangelicalism—and observe, we do not ask our readers to accept the term in precise accordance to any sectarian developement—let a true evangelicalism prevail over a false ecclesiasticism, let the Church be duly subordinated to the Gospel, and our religion will immediately arise from under that oppression of indifference, or covert scorn, with which it is treated by multitudes of the most accomplished minds and generous spirits of the land. We know that there are many serious and delicate considerations which surround such a suggestion. We know that learning, and intellect, and genius, and also amiability and benevolence, panting for some more lovely and benignant manifestation of Christianity than they now behold, will often oppose "the "truth," because humility must be produced before the Gospel can be loved; but we think that as long as the supreme power of the Gospel is not duly exercised by the Church, the Church being at the same time generally viewed as the exponent of Christianity, much of the dissatisfaction which prevails with our existing religionism is not utterly without excuse, nor ought to be considered invincible by the power the Almighty has appointed to cast "down imaginations, and every high "thing that exalteth itself against the knowledge of God," and to bring "into captivity every thought to the obedience of Christ." We think it wrong to give to inefficient, because erroneous, theories, the excuse of human corruption, when we know that they exclude or impair the action of an efficient agency appointed to destroy opposition. The fact is, the long series of disappointments produced by false systems, has rendered us incapable of estimating the power of success belonging to the true one.

But all reasoning of this kind will be neutralised in the minds of any, by the idea that we have now to re-establish the ecclesiastical wer of former times, as the only *power* capable of acting on the ass of ignorance and depravity which frets and festers in the heart f every community in Christendom. Yet this ignorance is no longer vourable to superstition. This depravity no longer combines a grant violation of moral duties with a slavish and cringing subjection priestly absolutism. The French Revolution broke up this state of hings for ever. An ecclesiastical theory, divorced from the superior ower of the great principle of Christianity, can never again be what t once was. Had it not been weak in itself, the present mass of norance and depravity would not have existed. And from being in-apable of preventing its growth, it has become incapable of preventing s excesses. We pass by Roman Catholic and other states, and confine ur remarks to our own, as possessing a peculiar ecclesiastical system, ombining much of the real advantages of the Church of Rome with he characteristic advantages of Protestantism. Now, the root of lmost all our disorder and inefficiency is to be found in the weakness f the first part of our system, compared with the strength of that reedom which has been generated by the other. The ecclesiastical lement is weak, and the true Protestant element, though not strong in he alliance of the two, has an independent operation in the land lmost omnipotent. It is not that we have too much Protestantism in he Church, neutralising the ancient ecclesiastical power—this does not escribe the collision in which we are placed—but that this power is ated, and proved to be weak, by those free, independent, and some-hat turbulent influences, which the triumphs of Protestantism have reated among the people. Thus the Church cannot educate the tion, and education is impeded; the Church cannot draw upon the sources of the nation, and therefore its extension is delayed; the urch cannot, at least at times, be sure of the support of the govern-nt, and therefore it is afraid to make any movement which may bring n its constitutional privileges into discussion; and, again, the Church felt itself so reduced in the recognition of its authority, that beyond mere teaching of the pulpit, it has lost all official control over blic manners, and even in the pulpit adopts a timid and temporising e. How is this weakness, this helplessness, to be superseded, so t the Church may powerfully act upon the moral and spiritual con-ion of the masses? Remember, the danger of the case, as we now t it, consists in depraved hostility to its attempts. Restore, it may be d, the old ecclesiastical system, resuscitate the Church's decayed wer, array it in its ancient glory, fence it round with ancient forms,

revive canons as well as rubrics, let there be no desuetude, nothing obsolete, no dead letter of the law, either in black or red; call up the spirits of Parker, Laud, Sancroft, and of others more popular in our history, but who would weep could they behold our present condition. Alas! upon every such proposal the people put a simple negative. What are we to do? To defy them is instant and absolute ruin. They may be wrong, they may be wicked. We are supposing the case of a depraved hostility. There may be specious reasons for their opposition, but we will believe that the one determining reason is their depravity. But this does not alter the fact. Shall we, then, dare the worst, and make a sacrifice of the Church in a hopeless conflict with this depravity, believing that God mysteriously calls us to such a duty at the present time, and that it will be better to begin our work afresh than to attempt to uphold a Church shorn of its ancient glory? Now, such reflections as these indicate, we think, the one-sided and short-sighted views, and the social and moral delusions, under which some of us are speaking and acting at the present moment. The depravity which exists in the land, becomes formidable to the system of the Church only as acting upon certain pretences, and as exasperating the social opposition which grows out of our controversies and divisions. This opposition is not created, though fomented by depravity. When we call it social, we describe its origin and nature. It belongs to the progress of society. And as such it is not so much opposition to the Church as to a system in the Church. It is resistance to the ecclesiastical element in our constitution, under the general influence of that Protestantism which forbids any retrogression from the example of the Reformation, and desires a progression of its spirit. In these circumstances the ecclesiastical power can obtain little hold on the convictions, or the hopes and fears, of the multitude. They will not be reclaimed from sin, nor act in the fear of God, simply under priestly authority. Yea, more: as long as we are in opposition to the movements of the age, they will find their excuse in this fact, both for scorn of our efforts, and hatred of religion. Our Church, therefore, as far as any imitation of the ecclesiastical power of past ages is concerned, is reduced to an almost utter hopelessness among the irreligious and abandoned in the land. But let us not be misunderstood on this point. Here we have a social movement in excess, exasperated, as we have said, by depravity, and under many perversions which every such movement temporarily involves. We have not only opposition to ecclesiastical power in such forms as should be modified and simplified, but also to any forms, because it is aggravated by opposition to the religious power itself. Yet this is a power which, as it exists in moral appeals to the judgement and conscience of

n, cannot be dealt with as the ecclesiastical may. The wisdom of
e Church, therefore, will be seen in exercising this power by all
e means it possesses, rather than by pressing an obnoxious one of its
n at every risk. The Church ought to have power in a certain
ee; but the great reason why it has lost what it had, is to be found
rtly in its nature, and partly in its perversion and abuse. Such were
e nature and exercise of power in the Romish Church, that after a
ne, society in general, and Christian men in particular, would not
erate it any longer. And from the time that this determination was
ken, it has never been possible to re-establish it in any form. Men
ve become jealous of its appearance; and the only way in which the
urch can ever become powerful is by its willing subordination to the
spel. Let the Gospel be preached in its purity and simplicity, and
ristianity will prosper in virtue of the divine purpose and promise,
d out of this prosperity the re-edification of the Church will arise.
e restored power of the Church will then differ from that for which,
r so many ages, Churchmen have struggled and fought.

Ecclesiastical *power!* What is it? What has it been? What ought to be? We know that every association of men must possess an ternal distribution of power; and hence we properly speak of the wer of Bishops, Councils, Convocations, and Synods, and even rochial ministers; but this is not the idea of ecclesiastical power so my Churchmen adore in their devoutest meditations. These things e but the complement of a power whose external relations they hope extend and confirm. And these external relations, indeed, properly wed, are the lawful objects of desire and zealous pursuit. Yet at s point error and truth are to be distinguished, and an unlawful, urped, and irresponsible power to be exchanged for one which is re-lated by law, subordinated to a religious supremacy, and whose whole ciency consists in the attainment of certain moral ends. That such istinction is real and important, must be admitted by all who can tinguish between Christianity and the Church, or between religion l its institutions. There is an original power in Christianity, which ometimes usurped and perverted by the Church. Or, Christianity ng viewed as an administration of power, it belongs to Christ alone, he only Saviour of mankind, and is exercised by Him through the pel; so that the Church in its usurpation of power tends to dethrone "One Mediator between God and man." Every usurped power is ccupied in establishing its own pretensions, that it loses its fiduciary nstrumental character, and, instead of being employed in the pursuit ertain beneficial objects, aims at nothing beyond itself. The ping tyrant of a state does not labour for the people, but for

himself. Despotism is its own end. So, when the Church loses its subordination to the Gospel, the idea of subordination as a system of means in relation to the people, is lost, and the idea of ecclesiastical power predominates. This predominance defines the usurpation of which we complain, and is not only erroneous in itself, but leads to many notions and exercises of the ecclesiastical power the most Antichristian and dangerous. Thus, if we view this power historically, we find it to consist in many impositions upon ignorance and superstition. We see it enslave the mind by a denial of the right of private judgement. We see it checking both freedom of enquiry and the expansion of intellect, as unfavourable to its claims. We see it attempting to coerce governments, and, instead of bringing them under the influence of Christianity, compelling them to a subserviency to itself as a spiritual despotism. We behold the Church endeavouring to tyrannise over others, and especially to coerce and degrade all such dissentients from itself, as are found within the sphere of its own establishment. We may trace such a power in various measures which prevent the formation of a national unity, and which tend, at least, to put ecclesiastical establishments at war with the popular will, and the legislative power of Christian nations. And pervading all these instances, we detect its original and fundamental usurpation, in making all the power of the Gospel in the salvation of men to dwell in its own institutions, variously described as Catholic unity, sacramental efficacy, or the power of the keys. The generic idea of this power is, that by rejecting a subordination to the Gospel, it becomes pre-eminently and exclusively ecclesiastical. Now, we believe that such a power is Antichristian. It is not the true power of Christ's religion. Christ's Church was never intended to possess such a power, but only to subserve the power of the Gospel. The ecclesiastical element of Christianity was never designed to issue in the establishment of an ecclesiastical dominion, or "empire," as Mr. Newman would say. And the clear conviction of this reconciles us to much in the present state of society, and our present prospects in England; and also to much in the state and prospects of other parts of Christendom, by which we might be otherwise distressed. We see no fatal opposition between the course of events, in any large view of them, and what we humbly regard as the purpose of God in Christianity. There are, we know, many shoals and rocks around us, and the sea on which we are embarked is tempestuous. We sometimes tremble at the thought of the wrecks which may happen. But we think there are strong currents set in, which tend to the fulfilment of His word whom "the winds and the sea obey." Even should a fearful storm be rising, it may but hasten the career of our vessel to its port.

We see little to discourage us in the fact, that a false species of ecclesiastical power is broken for ever, and that the complication of forces, to which we give the name of Protestantism, renders its restoration impossible.

Let us realise this fact in its true nature, and its real bearings on the cause of Christianity in the world. It marks the crisis of trial to their faith and simplicity to which English Churchmen are brought. They have always clung too much to the false idea of power. After the course the Church has run for many centuries, it is not easily renounced. We are anxious not to utter a syllable which might compromise the importance to our Christian profession and duty, of our place in the Church. But it is now of greater importance than ever to make this truth prominent; viz., that the power by which souls are saved, by which Christians are sustained in their holy life, and by which their union is to be made the happiness of the world, is to be found in the Gospel of Christ as received by faith. The Church is to bring men under the Gospel, to appeal to their minds for faith, to prompt and promote their principles by its sacraments and devotional services; and, by its public preaching, private counsel, and literature, to become the instructor of the world in the doctrines and duties of Christianity. And, thus, however important as a power, as a means to an end, it can do little more than promote the association of Christians, and extend it in the world. What more is to be done, must be done by Christians as such; that is, as men carrying their distinctive Christian principles into the common engagements of life, and the civil and political arrangements of society. The empire of truth and righteousness will be established by the individual character and conduct of Christian men, more than by the incorporated authority of any ecclesiastical institutions, or the "imperial power" of the Church.

The Church, after all, is an association, adopting certain expedients in dependance on an external power. It is analogous to other associations. If men are united together for the promotion of science, and their own improvement in its study, they do not depend on their membership, the rules by which they are bound, or the meetings they attend; but on the existence of a great body of truth, which they give the name of science, on the consequences they derive from these, and the influence thus exercised on themselves and the world. We may imagine an association of men for the promotion of public morality. In the same way they must depend on certain truths and principles, constituting a certain moral power; and all they can do is to exhibit, explain, and enforce this power by suitable means.

And on the same principle the Church is an association for the promotion of Christianity, whose members must depend upon whatever moral power Christianity is supposed to possess. And as in the first two instances the end of the association is obtained by its constitution, only mediately or instrumentally, so in the latter it possesses only a mediate or instrumental use, in relation to a power which cannot properly be said to be its own. In thus comparing a divine with human institutions, we are not trifling with the sacredness of the subject, nor overlooking the peculiarity of the Church. Our analogy regards only the principle of association, as showing how men must always work towards their object, be it intellectual or moral, or in the highest sense of what is moral, religious, and Christian. To make the peculiarity of the Church such as to take it out of the range of these analogies, on the ground that since it includes the operations of the grace and spirit of God, it ought to contradict the experience, or may be placed at variance with the natural constitution of man, is to assume a principle which we regard as fundamentally erroneous in all we are permitted to know of the divine procedure, and to which we specially object, that it sets aside the great peculiarity of the Christian revelation for the purpose of placing the power where the Almighty never meant it to reside. It is to exalt the Church by degrading the religion of Christ. We regard it, therefore, as no misfortune for Christianity and the world, that the Church has lost the power in which it long prided itself, and that its restoration is impossible. We must devoutly lament, that in the sense of a direct religious usefulness, its power is not equal to the necessities which surround us in the ignorance and depravity of the land; but even here the most trying circumstances of our condition may be sanctified to the correction of error inherited from centuries of wrong, and issue in the revival of a truly primitive simplicity, adapted to our state and prospects. Nay, we believe, that in this respect we have much to encourage us. If we look upon our condition in the light of truth, it will not appear so bad as when seen under the shadow of error. Thank God! there is much Christianity in the land. The Bible is loved and revered by the English nation. Opposition to the religious is much less than resistance to the ecclesiastical power, whose nature is so much misunderstood, and importance overrated. The Gospel spreads among us, and achieves many a triumph in the hearts of men, of which, on account of our religious divisions, we are ignorant. Let us believe that we have a common interest for the future in all its results. The Gospel shall unite us at last, however diversified for a time its triumphs are permitted to be. Only let our Church be pervaded by its power, and

it will become—already it is partially so—the centre of Christian unity for our land. Then, what are now in many instances two separate forces, will be blended in one attraction. The power of our religion will convert sinners, and their union will form a powerful, holy, and happy Church!

"I, the Lord, will hasten it in His time."

FABER'S PROVINCIAL LETTERS.

"Provincial Letters from the County Palatine of Durham, exhibiting the Nature and Tendency of the Principles put forth by the Writers of the *Tracts of the Times*, and their various Allies and Associates." By G. Stanley Faber, B.D., Master of Sherburn Hospital, and Prebendary of Salisbury. 2d edition. 2 vols. London: Painter. 1844.

A SINGULAR passage is quoted in the second volume of this work, (p. 259,) from a pamphlet, by Mr. Rathborne, of Cowes, "which," says Mr. Faber, "with familiar bad taste, analogous to the FABERISM "*exposed and refuted* of Mr. Husenbeth, he denominates—*Are the* "PUSEYITES *sincere?*" We must give it as cited in the Provincial Letters:—

"Who, my Lord, of all others," (says he, to an anonymous Romish Bishop, who clearly has no right to the compellation wherewith he would decorate him,) "are our present most violent literary opponents? "FABER, Hook, Sewell, Poole, Palmer, Pusey, Gladstone, and Percival. "More than one of these are men of the most splendid talents. EVERY "ONE of these is a Puseyite. Are we to sit down in peace while these "men bring round our country to Catholicism? Or, if we enter the "lists against these iron-fisted combatants, must we be bound to wear "velvet? My Lord, while we are deliberating what we are to do, "these men are exulting in victories which they boast they are obtain-"ing over us. Why are we not to display as much zeal, as much "courage, as much wit, as much humour, at their expense, as much "eloquence, or rather as much of all these advantages as we happen to

" possess, in defending our holy religion, as these men display with " such extraordinary power in their combats against it?"

This passage, Mr. Faber says, was to himself *personally*, " not a little " amusing." He appears decidedly tickled by the idea of *his* being a Puseyite, as well he might. " Whether the iron of my own individual " fist may qualify me, like those gentlemen with whom I am associated, " to bear the chivalrous name of Fier-a-bras, and defy all wounds " through the sovereign virtue of the incomparable balsam ascribed " to that *preux chevalier*," he pretends not to say. " But when did " that gentleman learn that I am what he calls a *Puseyite?* The joint " compliment to the several fists with which my own is so felicitously " associated, will, I fear notwithstanding the celebrated remedy of the " Knight of the Iron Arm, but poorly heal the damage done to my " *amour propre*, by this formal enrolment of ME among the disciples " of Dr. Pusey and Mr. Newman: not because Mr. Rathborne has put " me in sorry company, for *here*, I have no present ground of com- " plaint, but simply because his arrangement too clearly shows that he " is *wholly unacquainted* with my painful, though honest, Anti-tracta- " rian labours!" But, dear sir, it might be urged to Mr. Faber, *could* the author of "*Are the Puseyites Sincere*," be "wholly unacquainted " with the labours" of the first whom he enumerates? If you are *not* a Puseyite, *are you* sincere in taking Mr. Rathborne to mean you? or is this all a joke? and really no bad one. Or, on the other hand, is the questioner of Puseyite sincerity, himself sincere? or is the pamphlet all a trick? and really rather a clever one; for never was anything so much wanted, and never looked any Jesuitical by-play half so suspicious as this Romish eulogy on those stern uncompromising foes of Rome, " EVERY ONE of whom is a Puseyite." Surely, we have mystified ourselves, or Mr. Rathborne has done it, or Mr. Faber, if he be indeed an Anti-puseyite Puseyite, treading in the steps of the Puritan Jesuits of century xvi. But say, were there not more Antipholuses than one? And was there not a comedy of errors in consequence? And were there not many Fabers in the Valdensic Church? And is there not many an iron-fisted *Fier-a-bras* rejoicing in the equally stalwart name of Smith? And when in the theatre, once on a time, a cry was heard, " Mr. Smith's house is on fire," was there not some confusion? Surely, there may be a Faber who may be more readily included in a catalogue of names, "every one of whom is a Puseyite," as not having put his hand to any "painful honest Anti-tractarian " labours."

A work is quoted, called " Faber's Foreign Churches," and " Faber's " Tracts on the Church," we have more than dreamed of reading.

It may be, Mr. Frederic Faber is the one to whom Mr. Rathborne kes his bow; though Mr. Stanley Faber be perhaps the man to ke him bow. "On, Stanley, on," then, whether in jest or earnest. d, again, we profess dulness. After all, there is something very zling in it. One thing is certain: the author of the Provincial ters deserves the praise, though not the compliment; being, hout doubt, an iron-fisted foe of Rome, *and* YET no Puseyite.

This second edition of those Letters is seasonable. They appeared "The Churchman" between the beginning of 1841 and the close of 12. And the publication comprises also, in an appendix, a sequel Tract 90; and two on Prayer for the Dead—one written before first, and one after the second of the larger series.

In consequence of the original mode of publication, there is neces-ily some repetition in the way of recapitulation and resumption of ument, which, in a work intended to be read at once, might have n spared; but the occasional tedium of this drawback, is quite mpensated by the safety with which one travels over the ground; l we have in the reprint, ready at hand, what it would be far more lious to have to seek through the pages of a periodical. The rods th which the culprits have been beaten, are bound in the *fasces* of wer, ready for use again at a moment's warning.

There is, perhaps, no one point of the case at issue, on which these sterly Letters do not touch. But, as might be expected, and was ght, doctrinal questions and practices of the most vital importance re the subjects mainly discussed.

On the topics which seem most to attract, astonish, or affright and arm the vulgar, Mr. Faber's opinion is gathered but from passing lusions. Thus, upon the grand questions of stool or desk, and black white, which former ages, dying intestate, or with will inadequately tested, seem to have left us as legacies of strife: we trace his com-on-sense decision in the following remarks on young Mr. Biden, ose intention it was, before he went over to Romanism, to "restore, as much as in him lay, the ancient discipline of the Church, in his choice of the Alb, the Cope, and other Canonical Vestments." (Letter "The Times," given in full by Mr. Faber, who adds this note:) "The *particular* form of childishness here specified, he had doubtless bor-rowed from the Tractarians. These gentlemen make as much stir how a scarf ought to be worn by Deacon or by Priest, as if heaven and hell depended upon a supposed correct or incorrect adjustment of the clerical habiliments; and with their co-founder, Mr. Froude, seem to think it a matter of vital importance, that a clergyman should read prayers from a faldstool with his back to the people, rather

" than from a desk with his face to the people. What *can* the cut " and colour of the clerical vestments, which appeared to have quite " occupied Mr. Biden's energies, signify *one single rush*, provided only " they be decent, and not ridiculous? Or of *what*, even the very " *slightest*, moment is it, whether the prayers be read from a desk or a " stool, provided only the people can *hear* and *join in the Liturgy!* " A stickling for such *trifles*, as if they were some *mysterious essentials*, " will naturally produce either an abject superstition, or a profane " humour of indecent mockery." (Pr. Let. vol ii., p. 267.)

On this head, the Bishop of Exeter might be congratulated upon his last* letter to his clergy, if he had left the practice of surplice-preaching free. We cannot join in the cry with which that letter has been welcomed by some public prints, as if the crafty one were baffled, and the domineering humbled. Yet it is welcome. It evidences a superior sense, which need not have been unexpected, and, alas! should not have slept so long and risen so late—perhaps too late.

The argument of a writer in the "Quarterly," that the surplice is the garb of our Church, with which she clothes us to give utterance to her voice—the Liturgy; while the gown is our own dress, in which her canons *allow* us from her pulpits to utter sentiments for which *we only* are responsible, seems an irrefragable one: on this we are happy to be free to act. But were it otherwise, as otherwise it has been, in one or two other dioceses, it may be questioned whether it were worth while to make *this* particular a point of conscience, or rather to hold it as such. Those who *do* hold it such, of course, are bound to act on it, clergy or laity; but in making it so, or letting an opponent make it so for us; in taking our party-badge at the dictation of an opposite party, do we not commit the very sin against reason, unity, and gospel liberty which we reprobate in the other party; be they revivers or be they introducers of these prettinesses or adornments? Real points of conscience there are plenty in the battle, without wasting ammunition upon worthless outposts. Would the unreserved preaching of the only gospel, the gospel of the atonement, be less powerful from one enveloped in the Church's white vestment, than if clad in his university's more scanty and convenient black gown? Perhaps, under such circumstances it would be more so. The comparative estimate of earthly forms and heavenly truths, would appear in practical contrast. Concession in non-essentials consecrates firmness in essentials. The branches should bend, while the tree stands the blast. This point has

* Perhaps we ought not now to say his *last*, for much has been done since the above was written.

n dwelt on thus at length; because, in places, both clergy and laity, taking up *this* ground, have called forth the sneer of unbelievers and believers, who sit like the Roman populace in the amphitheatre, to us "bite and devour each other," while their voices swell the party ut, which keeps up the excitement.

nother point of more import in itself, and which circumstances e dressed in additional importance, Mr. Faber thus touches upon in and note (vol. ii. p. 296):—"Since a *propitiatory sacrifice* imports ne necessity of an *altar*, our tables of wood must be exchanged for tars of stone." . . "This is *now* the DIRECT AVOWAL. Hence matter *abstractedly* indifferent, it makes, in future, to be *concretely* bjectionable. We must not compromise Scriptural Truth for the sake f obtaining superior architectural beauty." What would the author of Provincial Letters say to the one case, where it is compromised for a ig of architectural disproportion? The case of the Round Church, Camlge, supplies an instance. It is hard that in this day a parish should be a length of time deprived of Sabbath services on such a question. The nden Society, however, profess to have delivered back the church dy for service. If, through this unfortunate mistake of theirs (not mbitter the discussion by treating it as worse), they have chosen out two existing practices in this point to follow an ineligible exception her than a well-grounded general rule, adopting the corrupt rather n the correct; and if it seem right, therefore, to take this ground withstanding the further progress of this corruption in our Church, while the matter is in abeyance to suspend the re-consecration of building, we cannot but think it had been better to have tempora- licensed it for public worship, as has been done in the new rches previous to consecration, rather than the scandal should be urred of an abandonment of liturgical duties from a cause which in case would not affect their purity. For if before the very idol and ltar the bound Christian could stand and refuse homage, and since re a moveable "honest table of wood" the genuflexions and cross-, the moppings and mowings of superstition, could be enacted; so honest-hearted, straightforward Protestant may unfalteringly con- a to the spirit of our services, though he stood beside a stone altar shion far more idolatrous, and of symbolism far more suspicious, of sentiment far more un-English and un-Christian, than has yet crept back into any corner of our country. Man is not the slave he material influences around him; or else Rome had never been ested against. If the Church of the Holy Sepulchre at Cambridge s open now, this might be shown. The responsibility of the *altar* not rest with the minister: and Protestantism without reserve is

far from likely to lose power through the surplice or the altar, in which or at which it may be better under circumstances to officiate as a faithful minister of her services.*

But, so long as doctrinal errors were not avowedly associated with these externals, such mere circumstances were of far less consequence than even now they are possessed of, in comparison with the errors themselves. The dice are loaded. It is not their own weight which makes them continually verge to an issue favourable to Rome, to win the game. What weight these trifles have *now*, is borrowed from the openly asserted sacramental sacrifice for sin, and from the authority of the Church being assumed for themselves by the usurpation of individuals numbered among her priesthood. Against the doctrinal errors of Tractarianism, therefore, and against these among them, the Provincial Letters are couched. The characteristic of these Letters is not polished and pointed wit, skilfully directed and sharply stinging humour, still less that sophistry whose poison betrays the cause which it champions, but the weight of the shock of encounter in sheer argument, overbearing both the secure and ill-omened foe.

The point proved throughout is one under various phases, that the purpose of Tractarianism—with the *motives* of Tractarians Mr. Faber professes to have nothing to do—their motives he leaves to their consciences; but their PURPOSE is to WHITEWASH THE CHURCH OF ROME, AND BLACKEN THE REFORMATION. Screened at first, the whole breadth of their battery was opened by degrees. But screened it never could have remained under the fire of the Provincial Letters.

In the opening of these Letters, the champion of Mede and the author of that text-book of prophetic interpretation, "The Sacred Calendar," stands confessed ready to maintain the right. In the second Letter, the idea of Rome being the Promised Pure Church with which Christ would be alway to the end of the world, of her being "the holy home of "Christ," is disproved in the teeth of the British Critic and Tract 83. The connexion of this idea with the labour of overthrowing the Year-Day system of interpretation is shown in the third, and Mr. Maitland's labour to that purpose frustrated. The same connection of that leading idea with the attempt to show up the Albigenses and Waldenses as an impure and unfaithful body, is drawn out: the cause of the Albigenses is advocated in the seventh, and that of the Valdenses in the

* In this instance, again, a change of circumstances has intervened between the writing and printing of these sentiments. The stone altar is pronounced unlawful. Yet, let what is written be written, lest an attempt be made to evade what cannot be set aside. For the sake of the principle let it stand.

ghth Letter; while the ninth again touches on the subject. After hat our author has written on this subject, there need be no doubt at these respected names must be at least numbered together, as witsing against the great apostacy, that of Rome. It may not be so rtain that they are separately *the* TWO *witnesses* of the Revelation. e Paulicians of Armenia are by Mr. Faber considered as "the theoloical ancestors of the Albigenses." But Mr. Elliott has considered se *Paulikians* as an Eastern line of witnesses, while he has provided ainst the evidence for them as such being deemed inconclusive, by iving the comment, that possibly the number TWO may but refer to *minimum* of witnesses necessary for condemnation by God's law. e theory of the "Day for a Year," touched upon before, is also disssed directly in the sixth Letter, against Maitland and Todd; and in ote (at p. 139,) Wagenseil's misapprehension of Sir John Marsham noticed;—with the wide difference of understanding the Hebrew *yom* mean anything else but a day—and symbolising a year by a day; a int which appears in strong light in Mr. Penn's "Mineral and Mosaal Geologies," and other works touching on the interpretation of the t chapter of Genesis. The fourth Letter takes to pieces Dr. Todd's tion, that Rome can be screened from all connexion with the fourth gdom of the prophecies of Daniel; and, in fact, that that kingdom not the Roman Empire, but that all those latter kingdoms are yet to me. It surveys, also, the interpretation of the prophecy in the rd Tract, and, agreeing with the author that St. John's Anti-Christ not the Papacy, exposes his error in vindicating that power from ng the object of other vituperative prophecies. In treating of his pression of the fact of the Roman being a persecuting Church, and erting that Christ's Church has been persecuted for 1500 years, Mr. er cites a passage from a Romish writer, Gabriele Rosetti, ("On the nti-Papal Spirit which produced the Reformation," chap. i., p. 17,) ich it will be worth while to translate:—"Every true Catholic canot do less than mourn over a most fatal mistake of the Latin Church, hich, in the persecution of others, prepared her own irreparable ruin. ost injurious were those opinions, it cannot be denied; but what ind of resolution was that of wishing to uproot them by means which endered their roots deeper and more tenacious? The Apocalypse oretold that the delegate of Satan would exercise horrible cruelty; and he Pope, to hinder himself from being considered such, exercised horible cruelty. The Apocalypse said that Babylon would be drunken ith the blood of the martyrs of Christ; and Rome, to hinder herself rom being thought such, drenched herself with large draughts from lake of Christian blood. Two millions of unhappy beings sacrificed

" to the resentment of Rome, up to about the year 1650, are enumerated " by some historians. And this was the means to falsify those who be- " lieved the Evangelist to have beheld in the spirit the sanguinary Papal " power, when he wrote '*And I saw the woman drunk with the blood* " *of the saints, and with the blood of the martyrs of Jesus.*'"—"I have " rarely met," says Mr. Faber, "with a more dry piece of sarcasm than " this." (vol. i., p. 85.)

But Mr. Faber is not yet induced to spare the Pope as antitype of the "Man of Sin," in spite of Mr. Maitland's identification of that type with "the *still future* individual Anti-Christ, who, according to " some speculatists, will be a Jew of the tribe of Dan, but who, accord- " ing to the yet more ingenious conjecture of Signor Pastorini, will be " the King of Crim Tartary." (Fab. Prov. Let. vol. i., p. 27.) This ingenious conjecture of the Signor Bishop Walmesley's reminds one of the ingenious policy of Russia, in sending refractory subjects to Siberia. The Anti-Christ, however, is the subject of Mr. Faber's fifth Letter; or, rather, the Man of Sin connected with the Anti-Christ. In the course of this, animadverting on Dr. Todd's ascription of this application of prophecy to the authority of the Waldensic interpreters, he abstracts and explains Dante's allegory of the Christian car, the Roman eagle, the Arian fox, and the Dragon of sinful and worldly wealth and power, as well as the Pontifical giant and the Ecclesiastical harlot, from canto 32 of the Purgatorio. In winding up the topic of the prophecies of Daniel, he is led to demolish Lacunza's theory, that the Babylonian and Persian were one monarchy: which Maitland endeavours to clench by a parallel with the Revolution of 1688. Mr. Faber unbinds the parallel, and finds a truer association in the Conquest; he shows, too, that the other is as strict a parallel to Alexander's victory as it is to Cyrus's. It may, perhaps, be added, that neither Cyrus, Alexander, nor William I., was without his pretext of legal succession. But, though William's claim has been considered superior to that of Harold, the success of the latter would never have been considered a Conquest, as William's was. Add to this that the limits as well as capital of the monarchy, in each case, changed.

The sixth Letter, as mentioned above, discusses the year-day question; the seventh, the charges laid against the Albigenses, and among them the assertion of their belief in the doctrine of transubstantiation, in consequence of their use of the phraseology, that a priest can "make " the body and blood of Christ," thirty-seven years before Innocent III. introduced the term now used: and not impossibly, unless their confession be interpolated, of the verb itself "transubstantiated," which, in the expression, "*as if* transubstantiated," had, it is said, been used by

phen of Autun, in the tenth century. Mr. Faber traces the bold taphor of making the body of Christ back to the time of Jerome. d it been tracked to the apostolic age, it would seem still as inex- able; for it transfers to the celebration what is true only of the titution, and to the disciple, what belongs only to the master—if, Mr. F. thinks, it is "borrowed from old ecclesiastical language as used by Tertullian". . . . . "Acceptum panem et distributum discipulis *corpus suum illud* FECIT." He having once symbolically ade the bread His body, no one else can make it so again in the same se of the words, and, to use them otherwise, is a perversion of the l ecclesiastical sense certainly—whether you take the doctrine to be e or false. For, if we vary the expression, thus, to a clear enuncia- n of a sense which *no one* gainsays—" the bread He made (a sign of) that body of His," it is plain no one else can be said to make it so, ce that were to make some one else the institutor of the symbolical e. And that this sense, denied by none, is the only sense reasonably be maintained by any, is plain, from the act to which the words ade: for that body, the hand of which distributed the bread, cannot supposed identical with the bread, which by the life of His spirit is tributed. If this be our opinion of the old ecclesiastical phraseology to the celebration, derived from the older ecclesiastical phraseology as the institution; much more intimately shall we coincide with Mr. ber's opinion as to its revival, as proposed by Mr. Froude: "The Albigenses either *used* or *protested against* the phrase, according as the *old* or *new* sense was attached to it. When the *new* sense had com- pletely supplanted the *old*, then, as in the present day, the use of the phrase would argue the most perverse and wrongheaded folly: and any Anglican clergyman, who would conceitedly employ it, would richly deserve to see his whole congregation walk out of the church and leave him alone with his glory." In the next Letter, on the Waldenses, nt admirably exposing the *suppression* and *subversion* of evidence garding them practised on the other side the question, is incidently cussed the origin of the name of Peter Waldo, or Valdo, Valdis or ldius, Valdensius or Valdensis, or le Vaudois. Into the derivation of local name, Mr. F. thinks the Latin *vallis* enters rather than the utonic *wald*, but the local name itself he holds to be *Valdis*, *Vaudra*, *Valder*, in the Cottian marches of France: and his important con- sion is that, "while Peter communicated his gentile agnomen to his *French* disciples, he himself had received it from a race of *yet earlier* Valdensis, from whom he inherited his long dormant, but never for- otten, religious opinions." (P. 198.) We may observe, that the name lf, whether a family *sirename*, or a local *surname* had been, by no

means, of rare occurrence. A Waldo was Bishop of Cumæ in 964; a Waldo, Bishop of Curia, died in 949; and an Abbot Valdo was deposed in 861.

Letter ix. treats of Mr. Palmer's "Compendious Ecclesiastical "History," who is carefully distinguished from his namesake, the writer of a certain Anti-Protestant *letter*. The historian's piety, and his principles touching justification, are commended; but a stand is made against his espousal of that side of the question adverse to the Valdenses and their precursors, which leads him to seek the *pure visible Church* within the Church of Rome. Against this succession Church of *mere individuals*, "the only point where Mr. Mede's noble *Treatise* "*on the Apostacy* is a failure," says Mr. Faber, the argument is urged very strongly; but in spite of the "troublesome question," which he puts into the mouth of the Shade of Bossuet, "*How can* "*a succession of mere individuals, who have no distinct corporate* "*capacity, save as they are joined to the Catholic Church in the unity* "*of the Prince of the Apostles, be themselves a Church in any legitimate* "*sense of the term;*" it may be confessed that there seems as much difficulty in a theory which shuts out from the prophecy of confessorship and martyrdom, that body animated by one spirit which has remained within the pale of Rome, composed of men like Savanarola for instance, as in a theory which shuts out the Church of the Vaudois. There is a certain difficulty about this topic; but the following, from Mr. Elliott's "Horæ Apocalypticæ," contains, perhaps, a satisfactory reply to the question of the resuscitated Bossuet. With regard to the Church of England, Mr. E. concludes it "to be its paramount "duty, wisdom, and even safety, to hold fast the pure and spiritual "doctrine on which it was founded at the Reformation; and to eschew "and repudiate, not the principles of direct Popery only, or even of the "modern Tractarian semi-Popery, which is but in truth that old original "apostacy revivified, to which in due time, as we have seen, and through "Satanic artifice Rome did but furnish the fitting headship, but also of "every modification of the same which may seek to make religion a thing "*ecclesiastical* rather than a thing *personal* and *spiritual*, and to interpose the Church with its priesthood, and services, and sacraments, "*between* the soul and Christ, instead of asserting it as their one grand "prerogative and office to direct the soul to Christ. Surely, it is a strange "misnomer to call this system, as with laudatory title, *High Church;* and "decry the opposite system by the intended vituperative title of *Low* "*Church*. The *true Low Churchmen* seem to me they who fashion their "beau ideal of an ecclesiastical system, simply or chiefly with reference "to an *earthly Church* and its *human* administration and administrators,

The true *High Churchmen* seem to be they, the Church of whose chief affections and thoughts is the *Jerusalem above*; its head, Christ; its home, heaven; and with this our earth as but the scene of its preparatory formation and trial, when its members, scattered everywhere through the visible Church, known to God, but often unknown to men, are, by the common principle of union with Christ, their invisible head, united with each other and with those also of the same body, that may have already passed into Paradise; that Church which St. Paul's glowing eloquence set forth to the Hebrew Christians, 'the Church of the first-born, whose names are written 'in heaven,' and, of which, in the apocalytic visions, St. John 'beheld the fortunes figured, throughout all its successive generations 'militant here on earth, even until the time of their perfected union, 'number, and blessedness in the New Jerusalem. That Church, that ''Holy Catholic Church,' as they often called it, which the early con-'fessors under Pagan Rome, and then Augustine, most strongly, and 'the confessors of the middle age under Rome Papal, confessed, and ap-'propriated as their own; and which the Churches of the Reformation, 'our own especially inclusive, (while in *charity* speaking of all not 'openly inconsistent as belonging to it,) still, distinctly set forth in 'their confessions and services—'the blessed company of all faithful "'people,' 'the members incorporate of the mystical body of Christ.' "That Church, the gathering of whose members out of an evil world, "and their nourishing, strengthening, and edification, is the great "object of all earthly and visible orthodox Churches, with all their "admirable and divinely appointed instrumentalities and means of "grace."

In these nine letters the author has thus gone over much of the ground which he had to tread before as an elucidator of prophecy. In the tenth, concluding the first volume, he treats of Mr. Froude's Remains, and the origin of the Tract School, as exhibited candidly by Mr. Perceval. From Mr. Froude's Letter, as published by Mr. Perceval, and from Mr. Keble's matured statement of principles as forwarded to the same gentleman by Mr. Newman, the primary ground of the mutual pledge of their society is laid bare; that the "ONLY way of sal-'vation is the partaking of the body and blood of Christ," in "the way expressly authorised by Him, the Holy Sacrament," on "the security BY HIM NO LESS EXPRESSLY AUTHORISED for its continuance and due application, the Apostolical Commission of the Bishops, and under them the Presbyters of the Church." The specific Tractarian Limitation of the Apostolic Succession is then discussed in a masterly manner. "The *Apostolical succession*, or *derivation from the Apostles* under some

"aspect or other, ALL, I suppose, even Quakers and Brownists, must "admit: for, if our present Christianity be *not* derived in succession from "the Apostles, it can only be a comparatively modern fabrication." (Vol. i. p. 236.) But an historical succession of evidence for the authenticity of Holy Writ would of itself have been sufficient against any such idea, although, indeed, we have far, very far, more than this. And it is against the newly revived doctrine of a Sacramental and Ministerial succession our author's "Long Range" is stupendously directed. The question naturally enough involves points on which Rome and Geneva are totally opposed—but, more oddly, points also on which Geneva and Rome are leagued against other sections of the Church: in the first instance, the way of justification; in the second, the classification of ecclesiastical orders.

But this Letter forms the appropriate close of the first, and note of preparation to the second volume, to which we must now pass. It contains a Letter on Reserve and Tract 80: one on the fourth century—and the re-discovered "*coincidence of the doctrine of*" ITS "CHURCH "CATHOLIC *with* HINTS *of Holy Scripture*," (Tract 81,) which Mr. F. calls the reciprocating system—and says, "who shall despair, so long "as we are blessed with steam and the reciprocating system?" (vol. ii, p. 68.) One on the re-appropriation of the Breviary: one on Tract 90, with a sequel in the Appendix: two on Justification: two on Appeal to Antiquity: one on the Anticipations of Rome, and one on the Results of Tractarianism already. In treating of Mr. Williams's advice to the Clergy in Tract 80, Mr. Faber cites the following as the sum of it:—"The PREVAILING NOTION of bringing forward the ATONEMENT "explicitly and prominently on all occasions, is evidently quite opposed "to what WE consider the teaching of Scripture: nor do we find any "sanction for it in the Gospels. If the Epistles of St. Paul appear to "favour it, it is only at first sight." Cursory, indeed, is the study of "the whole counsel of God" as revealed in the Scriptures, which this passage betrays in its allusion to the Gospels. How *could* the atonement be prominently brought forth in the Gospels? Unless our Lord had not only followed out the line of conduct so ingeniously ascribed to him by Lord Bolingbroke's unbelief—but had also induced all his Jewish persecutors and Gentile revilers deliberately, and with open eyes, to concur with him in the great act. It is a wonder the Tract writer did not enlighten us with the observation that he found no sanction for explicitness as to the atonement in the Proverbs of Solomon or the Book of Genesis. The sanctions that there really are in Genesis are quite as much as could reasonably have been expected in the Gospels; and yet, as usual, out of the abundance of His mercies, how much

more we have? But this comment on the citation from Tract 80 has been involuntary, as it were instinctive. It was meant but to have been stated that the writer of the "Letters" drives the Tractarian on what must needs be the meaning of the "*prevailing notion*," and there chastises him. Three Bishops are quoted in their charges similarly understanding and condemning him: first, the Bishop of Chester; last the Bishop of Gloucester; and between them the Bishop of Exeter, in the ninth year of his episcopate. It has become of importance to survey the words of this last prelate in 1839:

"I lament, and more than lament, the tendency, at least, if not the 'direct import, of some of their views on RESERVE, IN COMMUNICATING 'RELIGIOUS KNOWLEDGE, especially their venturing to recommend us 'to keep back from any who are baptised the explicit and full declara-'tion of the doctrine of the ATONEMENT. I know not how such 'RESERVE can be made consistent, not only with the general duty of 'the Christian minister to be able at all times to say with St. Paul that 'HE HAS NOT SHUNNED TO DECLARE ALL THE COUNSEL OF GOD, but 'also with the special and distinct requirement of our own Church that 'every child be taught the Catechism. For I need not remind you, that 'in the catechism this great article of our faith holds a most prominent place."

And yet it is said, nor do circumstances seem to belie the report, that his Lordship has licensed Dr. Pusey to preach in his diocese; whose views on the nature of the Eucharist are only congruous with such a purpose of that Sacrament as forms the primary principle of the Tractarian combination, a principle which leads to such results as practically *demand* the rule of this RESERVE. The utter difference between the ancient discipline or discipleship of the secret, and the doctrine of reserve as propounded by the Tractarian of No. 80, is most perspicuously handled by Mr. Faber, neither the purpose nor the practise of the two systems being any way identical. Mr. Roundell Palmer's unsubstantiated denial of the sense in which that Tract is understood, and which Lord Ashley had animadverted, is duly attended to also in the nine letter.

What our author, perhaps somewhat too often, designates as the pair buckets of the reciprocating system, one bringing down *invisible ities from Scripture*, and the other bringing up *unscripturalities far visible and palpable from the fourth century*, is examined accurately and at length. The blot as to Reserve in bringing forward the Gospel of Atonement, he shows, belongs not to the fourth century, but Tractarianism—more corrupt than even that corrupt age. He leaves its own characteristics of celibacy, monasticism, memory of saints,

and many rites and ceremonies, which the Tract School would fain return to. To the same age he also hands over the propitiation for the dead in the Eucharist, the defence of cities and countries by bones of dead martyrs, and the adoration of dead saints.

"The *first* of these particulars," says Letter xii., "may be viewed "as a wretched specimen of distorted Scripture and unauthorised super- "stition: and the *second* might be deemed merely absurd, if it did not "imply an idle belief in the potency of relics, and thence obviously lead "to an unwarrantable veneration of defunct individuals. But the *third* "is absolutely heinous: for it amounted to an impious adoration of saints "and martyrs, in beseeching them to grant what *God alone* can grant, "REPENTANCE, and HEALTH, and LONGEVITY, and PARDON, and SAFETY, "and CONTINUED PROSPERITY, and DELIVERANCE FROM DANGER, and BEFITTING HOLINESS here, and even ETERNAL HAPPINESS hereafter." (Vol. ii. p. 55.)

Each of these three points is then sufficiently substantiated; and on the first he adds—"Meanwhile, confident in Scripture, and reso- "lute in rejecting all gratuitous unscripturalities, our stubborn "English Article of the sixteenth century roundly declares, that *the* "*sacrifices of masses in which it was commonly said that the Priest did* "*offer Christ for the Quick and the Dead, were blasphemous fables and* "*dangerous deceits.* Thus fully does the Anglican Church, in the very "spirit of the detested Reformation, substantiate the true remark of Mr. "Froude's editors, that the TONE of the fourth century is so unlike the "TONE of the Protestant Sixteenth, the two being not only divergent, "but contrary, as to render it impossible for the *same* mind to sympathise "with BOTH." (Vol. ii. p. 56.)

The nail is thus clenched into its sticking-place—and hard enough it will be to draw it out: "Now, that there may be no pos- "sible mistake, though Mr. Froude's editors have not been *quite* "so precise as myself in their enumeration of the PARTICULARS "which make the tone of the fourth century so unlike that of the "sixteenth, the author of the Eighty-fifth Tract carefully informs us, on "behalf (we must conclude) of his brethren of the Tract School, that "HERE, in the theological system, to wit, of the fourth and fifth centu- "ries, we have no privilege of picking and choosing. We must take the "WHOLE in a mass, whether scriptural or unscriptural. *We must accept* "ALL, *or reject* ALL."

Want of space forbids a citation of the admirable clear-sighted comment on this pretty principle; or of the now seasonable note upon it (vol. ii, p. 61), regarding faldstools and desks; in which

e following is cited from Froude's remains. "*The daily service is a great thing : so is kneeling with your back to the people : which, by the by, seems to be striking at all the Apostolicals at once.*" "Can anything," says Mr. Faber, "be so utterly preposterous, as to put the absurd uncouthness of a clergyman's kneeling with his back to the people, on the *same* footing of GREATNESS as the daily worship of God?" h! what a Providence, that Tractarianism should thus soon have been isited, surveyed, exposed. And how has the exposure been facilitated y the publication of Hurrall Froude's Remains. How leaders of the ovement could have become editors of such burlesques upon their use is unaccountable almost. But Protestantism need not despond, eing the fulfilment of the adage—VULT PERDI, PRIUS DEMENTAT. f room permitted, we would willingly have taken a review of the many pics of importance and interest touched upon in this masterly second olume of the Letters. But we can only refer to one—Prayers for the ead, which we will willingly concede to be as it were a kind of spiri- al instinct of our nature, blunted perhaps in that state of society in hich the physical instincts are most sharpened, and smothered also y the re-action from its abuses in more intellectual and spiritual states, t still, perhaps, an instinct almost; yet even then, like many other stincts, that of self-love for instance, the more watchfully to be guarded gainst, and the more rigorously to be curbed, lest its indulgence become n abuse—which possibly it might do in other ways than that melan- oly plague which hung over the Church before the Reformation. The orking of this idea in a psychological point of view seems only con- ollable by conscience, and only amenable to God. But as far as re- ards all the aspects under which it has, perhaps, ever appeared before en, as a point of faith, an act of open worship, an avenue of self- lusion, and an instrument of priestcraft—in short, as to the *Theolo- al* question altogether—we must refer to the irrefragable arguments Mr. Faber. (Prov. Lett. vol. ii, p. 78-9, p. 91, p. 237; and Letters i. d ii. in the Appendix.)

THE SETTLEMENT BILL.

"A Bill to consolidate and amend the Laws relating to Parochial Settlement, and to the Removal of the Poor." Ordered February 17, 1845.

We are anxious, not so much to draw the attention of our readers to this Bill, as to the general principles on which it is grounded. It is a part of the Parliamentary patchwork by which the New Poor Law Bill is to be made perfect; and it shows, at least, that ministers are not prepared to consider that a final measure. Every one feels that something must be done, but the great questions are from what point to begin, and at what goal to end.

The general progress of our nation both in numbers and in intelligence, makes it absolutely necessary, that a minister's first care should be given to the state of the masses. That necessity has been, however, overlooked, and party politics have exercised their baneful influence in the government of our country. We can scarcely think of any period for half a century, when so fair an opportunity has been presented as at the present time, for examining into their condition, and preparing some general measures as a check upon the dissolute and an encouragement of the industrious. When the present Premier was at the head of a small minority of 144, the Whigs had it in their power, but they were occupied in changes of constitutional defects, and, above all, in the spoliation of the Irish Church. Besides this, they had no one leader, until Lord John Russell took that post; but by this time Sir Robert Peel had power enough to supply the ministry with occupation. There have been men whose aim has been philanthropy, and whose hearts have been fixed on objects dearer than the bubble of man's applause, such as Michael T. Sadler; and there lives one now whose praise reaches wherever the patriot and the Christian heart beats, and for him we trust there remains yet a long life of usefulness. These men have made it their aim to rescue their inferiors from temporal and spiritual misery. How have they been supported in the arduous struggle? The one has fallen a victim to his own labours, and the other has met with scoffs and taunts; and from no quarter more liberally than that in which most profession exists of friendship to the lower classes. We refer to all this, because we are aware that many persons, not being acquainted with the practical torpidity of Parliament in religious or moral questions,

are disappointed when so little is done for the great cause in question. It is a plain and an undeniable truth, that party will do much more with men than a moral motive; and why is this, except that habit has become a second nature, and we give our votes for a partisan who perpetuates the folly of declaring that pledges are unconstitutional, when his mind not only never changes its feelings, but never even discusses the reasons for change or stability. Do we hear of Lord Stanley's brilliant satire making one vote more for his party, or Peel's sound and stable eloquence? Do we find that Macauley's fragments of history make any ministerialist change his position? But we are not anxious to see such sudden changes, for they are necessarily evil; and and all we ask is a reasonable judgement on any question, even if prejudice has its way. Party spirit is an evil which we deprecate, and if any see no evil in it, we ask, how was it that so many Churchmen stood firmly by and helped on the appropriation clause? In that eventful crisis, when the fear for our Protestant establishment was widely spread, how few thought that the Church was of more importance than the interests of party, and only one went from the side of Peel to Russell, and that one was a brother of Dr. Pusey. Unless party struggles had such power, that Church would have had its Archbishops and Bishops in their ancient number. And even in our present Parliament we may see this injurious principle; for the Irish Education scheme would never have stood in defiance of the Clergy, if Conservative members had kindly remembered what their intentions were when sent by the Churchmen to protect the cause of truth. But party has its influence further than St. Stephen's—ay, even among the Non-Conformists. Have we heard one single whisper of discontent when money was voted by their friends in power for schools in which the Bible is shunned, and Scriptural education is a nullity? Ireland was of little importance; but when, some few years later, the Prime Minister, conceding the high principles of Church Education, had prepared to educate the nation, the world was to end, and clamour arose from Land's End to Berwick. The Clergy were all at once Tractarians, and Popery was a crime. The throes of party were upon them, and dreadful was the commotion. It is not too harsh to say, that with many the principle was—

Flectere si nequeo superos Acheronta movebo.

We had almost forgotten what political Dissent was, until it forced itself with its violence upon us; and painful was the consciousness that experience might before have made our own—namely, that the surrender of a principle will never satisfy an enemy who desire

more than their right, but will rather act as an incentive to future restless encroachment. The most unmoved Premier yielded, and education was thrown back by the clamours of a party, who talked about religious liberty. It has turned out to the advantage of our Church, and, having compromised no principle, it is gaining ground in spite of the check which Tractarianism has given it, by opening a door to its its enemies. Examine school statistics, and the proportion will be found tremendously in favour of our Church system; but we will not enter further upon so important a subject, as our intention was merely to show the evil of party spirit, which was in this case short-sighted, or it would have received an instalment; but it has been overruled. There was, however, one more measure of general and immense importance, which also failed by party spirit, and by this we mean the principle introduced by Lord Ashley in the Factory Bill. On the one hand, there stood the apparent interest of the factory lord, but on the other, the lives of the labourer. This is the light in which we view it, and in which we believe that every one must view it, who has carefully perused even a small part of the evidence brought forward. The miserable principles of State-expediency have spread like a leprosy, and men are deluded into that most dangerous theory that anything and everything which *seems* to prop up our country's greatness, must be maintained by all possible means. The truth is, that we should argue from certainty to uncertainty; from the laws of nature and principles of common obligation to our neighbour; and when we know that what is wrung from a defenceless class, cannot be *justly* taken, we know also that it can never maintain the honour and dignity of our country. The prevalent argument was just the reverse; for it was said, first, our manufactures are the stay of our country; and secondly, without our full hours, manufactures will fall off, but this is as enlarged a fallacy as ever was uttered in Westminster. The Bill did not pass, because expediency had more power than what seemed justice. There is also another class of Bills, which, of late years, have been by no means uncommon; we mean Bills in which no regard is had to the ancient landmarks of our constitution—such Bills which centralise everything and commissionise what is not centralised. We are much opposed to centralisation in itself, and scarcely ever remember to have seen it work well; and when it is in action, it cannot bend—nay, it will not bend—to circumstances. This theory bid fair at one time to overspread the country; but there is less danger now than in past times, although it is needful that the Clergy should be awake to any fresh attempt. The Bill before us has this noxious principle in full. Theory sounds well, and rules are useful;

anon, in particular cases and variety of circumstances, come injustice. As Aristotle tells us, the law will fail reality, and demands an equitable management, it needs but when once you make three or thirty men absolute, rules, legislate, interpret, denounce as if an error were themselves, and as if their theories were an infallible the secrets of nature. This we hold to be the great fault tion, and especially pauper legislation; and be it here at we have no sympathy with those who court popular tations of humility, or who stir up angry passions under of showing sympathy. The poor shall never cease from God has called us to our different stations, and be our lot we must bear it, and this will cut at each class, poor and tainly as the poor shall ever exist, so certainly have we onr them. We are quite aware that the supporters of severe e poor always allege necessity for their acts and declarations aim at hindering the idle from enjoying idleness, but is vay in which so desirable an end can be attained? Are hat such severity alone can distinguish the evil and the ctates of common sense, and the power of moral courage, es in this decision; and in the majority of places it is now what character every man bears. We, however, go his, and ask why the deserving, and widows, and aged, ice harshness, simply because we need a test of honesty? e our duties towards all, and have no right to wrong one ight ourselves with others. And yet it is gladdening to lergy are ever at hand as the almoners of the nation, who ween misery and suffering, allay temporal destitution, sorrows of the soul. If there were no other reason than thropy for an Established Church, it would be enough; on philanthropy, it rests on every ground of earnest own country, and our Church has the Bible for its basis, ms for its model, and a long and truthful independence ıy. But if this be so, why do our statesmen legislate as o National Clergy; and why do we seem to be fast ap- ıe time when sectaries of every name shall be treated as n superior, to our Church? The answer is brief, and is in the fact that our Church is not a sect, and therefore n machinery; that our Clergy are, in truth, not agitators. eory of our state connection has been by degrees broken ı was, we presume, that the Houses of Parliament were of our laity; whereas, now they are a strange mixture

of men of all, as well as men of no religious sentiments. The laity spoke by their voice in Parliament, and the Clergy heard, as was natural. All went on steadily, until a fact, deplorable as it is undeniable, met statesmen, that a large body of men were not members of our Church, and yet were members of one commonwealth. A fault had been committed by which the Church lost exclusive influence over men, and so it was felt to be an anomaly to maintain the theory, when it was destroyed by facts. The present Premier is not, however, unhappily with the clergy, and his ideas of clergymen seem somewhat vague and confused. We can give him credit for being a first-rate financier, for being the man of his age, but we wish he were more considerate of old theories, and less commercial in his devices. There was once a good old theory that every soul should have its pastor. and towards this Sir Robert has steadily set himself, and we believe that he has merited the thanks of his country for his plans; but we can remind the Premier that it will be of little avail that he should create parishes, if he ceases to allow these parishes to be more than imaginary lines, or districts over which the Clergymen and Poor Law Commissioners may pore alternately. The whole tendency of the manufacturing system has been to congregate masses of people, and to snatch them away from all associations but those of jennies and spindles, late hours and pay-days. There was a severing of all ties which thought them to love their Fatherland, and a recklessness which taught the labourers and their unhappy offspring that no tie was binding except the fastening of the purse-strings. The associations of smoke and toil were not able to bind men by any safe and holy ties, and the rapid growth of houses, which sprung up as fast as money was gathered for rents, struck it home to many a heart that such labour as theirs could raise at its bidding all that was necessary for life and sustenance. These hasty, ill-regulated immigrations are, we believe, unparalleled in history, and they came upon us as a strange tale, while in the reckless minds of men no thought brooded that these animate machines, who were coining our commercial greatness, had souls which demanded our first care; and what was it which brought this home with a thunder-clap to our ears, and roused the politician as well as the Christian? Was it philanthropy which entered their dwelling, and mathematical science which calculated the area of the miserable abode of filth, vice, and wretchedness? Did the cries of the Christian patriot or the voice of the Church penetrate Downing Street? The voice of the hardworked clergyman never sounds much louder than a faint whisper, but still the feelings of the clergy, expressed in the touching language of reality, have caused some attention to be given to the subject. And here we are called upon to make some mention of the Church

astoral Aid Society which, by its valuable statistics, has roused the hristian public to a knowledge of its duty. If there were no higher aims than this much might be said, and it has done undeniable good, it its labours have been incalculably blessed. It was not, however, is society which roused our lords and ladies, but it was the physical-dis-ay party who forced upon all thinking men the necessities of the case. ie displays of that miserable feeling of hostility to all superiors, which aracterised our manufacturing population, did more than any peace-l appeal, and why is this? Is it because our statesmen and ers are reckless of suffering unless they are the individual suf-dual sufferers? Can they shut their eyes to the misery of their fellow-en, unless it endangers their own prosperity? We will neither say r think so ill of them; but we will suppose that the glare of a London ason fascinates some into ignorance, and the press of party business d political displays blinds the rest. The occupants of the carriages ich profane the Sabbath in the parks, why shall they care for isery below them, or for pinching want? They live in gilded splendour, d know no pangs but, envy; and, when tired of town, condescend to bellish their country seats by their presence for a few short months, d from the Gothic or Grecian window look down upon green parks, t carefully exclude from view any signs of humanity. They see erywhere signs of peace and harmony, and perhaps among their own mediate dependents, disperse some slight portion of abundant wealth. ey know nothing of any town; they are not conscious that in some uses are congregated family upon family, and girls and boys in undis-ised confusion. There is an *infinite* distance between the rich and the or; and yet perchance our readers will smile, if we remind them that ese same poor have souls, and shall inevitably be companions of the h, in weal or woe. And what do we do for them in their misery and eligion? The Premier has confessed the necessity, has declared that mewhat should be done. Lord Ashley has demonstrated that some-at must be done, and that such vice as abounds must eat like a nker, unless cured by some radical measure. Within a year we have n several societies arise, which have in view the amelioration of the wer orders, but chiefly in the metropolis. There is "the Washhouse and Bath," "the Metropolitan Visiting and Relief Association," which mbines the two necessary principles of relieving the spiritual destitu-n and the temporal. To say that much has been done by this ciety, would be simply to lay before our readers what all who trust in d's promise would know before. It is, however, as true as radoxical to say that the more such societies are multiplied, the re they are needed, for in reality little has been hitherto known of

many parts, and all that little has been of such a character as to deter any vigorous attempt by presenting such cases as utterly hopeless. We will now merely glance at the existence of such efforts out of Parliament, and come back to our original object. What will Parliament do in this matter? This is a question as easily answered as put, and it resolves itself into one of the simplest and most absolute negatives. Church extension is at a discount in our legislature, and, indeed, the very existence of our establishment is kept as much in the back-ground as is possible. The Premier, in 1844, divides parishes into new districts, and puts a clergyman over 5,000 souls with the miserable pittance of £150; and miserable as this is, it is delightful to see a move in a right direction; but it seems that in 1845 the whole theory of parochial division is to be overturned, because the Poor-law Commissioners deem it convenient. Our 14,000 parishes are to be annihilated for all practical purposes, by holding the "*Union*" as the more eligible and constitutional theory. The kingdom is to be taught who are its dividers, and the workhouse is to be the criterion of all a man possesses. We are taught this noble and elevating principle in the 33d clause of the bill before us.

"Be it enacted, That the Poor-law Commissioners shall, as soon as may be, without any such agreement by the Guardians as is required by the said recited Act, proceed, by an order under their hands and seal, to declare every Union of parishes constituted or to be hereafter constituted under the said recited Act, a Union for the purpose of settlement, and shall specify in every such order the day, being not less than *Fourteen* Days after the date thereof, when the same shall come into force."

The whole of the preceding clauses sink into comparative insignificancy when put in contrast to this. The year 1845 is to be marked by a distinct recognition of the union system. Henceforth, when you enquire of a poor man to what parish he belongs, his answer will refer you to the Workhouse of the Union. Is there no locality which is endeared to the owner of Netherby Hall, or no parish church which holds the remains of those once dear to him, that he thus rejects all associations of the place "where the rude forefathers of the hamlet "sleep," and casts, as if to the wind, all the prejudices of birth and parentage? We can tell the right honourable baronet, that even in London, where many circumstances combine to destroy the power of such thoughts, a poor man will cling to the parish of his parentage, and will readily tell you where he has lived, without telling you to what union he is chargeable. Before we say one more word of the consequences of this measure, we will point out one practical absurdity of it. Whatever the number of Unions may be made when this Act should

become law, even so they will remain. However large they may become, it will be impossible to sever this Union into parishes, because all the poor will have a settlement in the Union, and it will be impossible to discover to which particular division they would have belonged. Now, the result of this is, that these Unions are ever to remain in all their enormous extents; and however much it may be detrimental * to both paupers and rate-payers, so it must remain. This inconvenience is clearly felt by Sir James Graham; for in the next clause we read—

"And whereas under the said recited Act it will not, after the time that any Union is declared to be united for the purpose of settlement, be lawful for any parish to be added to or taken from such Union; be it enacted, that the said Commissioners shall, in declaring such Unions for the purposes of settlement, as aforesaid, have regard to the expediency or propriety of any alteration to be made in such Union before the same is declared, and may delay the declaration of the same, or the coming in force of their order, when it is necessary to effect any such alteration."

We admit that this would have been nearer to possibility, if the Commissioners had been endowed with prescience; but as they are somewhat similar to ourselves, we presume that it will be utterly impossible for them to say in what places population will increase, so as to provide against any such contingency, and at the same time make such Unions at present a reasonable size. The law, we believe, at present, permits any Board of Guardians with the Commissioners' consent to divide into separate Unions, provided the parish calling for division has more than 20,000 inhabitants. This is the standard by which they are regulated in a measure—that is, as far as the superior judgement of the Somerset-house rulers consents. The reluctance with which they have conceded lately in the case of Kensington Union, shows that the principle is not one to which they are strongly attached, especially as Kensington has now as many guardians (18) as the whole Union previously had, when it included Hammersmith, Kensington, and Paddington. There is also a Union at the East of London, that we may take our cases from East as well as West, which has four parishes and a population of 91,078 souls. This consists of Stepney, Limehouse, Shadwell, and Wapping. By the Act, this Union must ever be maintained, unless the commissioners shall at once dissolve it. Increase of population will alter circumstances, but all is very trifling when it opposes the levelling

* That it must be detrimental is seen by an instance of which we are conscious, in which often as many as 500 cases are disposed of by Guardians in three, or, at the most, four hours!

principle of clause 33. Each poor man in this Union must henceforth consider himself as a unit in the huge number of 91,078 souls, and every parish minister must consider that he has a fourth or a twenty-fourth part of the care of each devolving on himself. But if in London, with nearly two million inhabitants, *an eighth of the whole kingdom*, confusion and disorder will arise, how much more shall it produce evil, unmitigated evil in the country! In manufacturing towns, where men have placed themselves by immigration, the feeling of locality may bind only a few; and, in consequence, this bill may be less disastrous, but the evil is greatest in country parishes, where some humble tenement, miserable may be in itself, is very dear to its occupant; where some parish church and church-yard contains his ancestry, who are as dear to the poor as to the Premier Baron of England; where there are ties which hold the stern heart in easy subjection; where a man is known by each of his neighbours, and comes under the eye of his minister; and where, in many instances, the poor have been employed by several generations of one family. The poor are not well read in the annals of chivalry, and know but little of Cressy and Poictiers, but they love their parishes, and will never be persuaded to love the union. Proved it may be, that the workhouse is a sweet and pleasant abode, and that abundance is there found—demonstrated it may be, that the poor are much better provided for in the House than out of it; but it will never come home to a poor and industrious man that he should leave the dwelling of his fathers and live among comparative strangers. If Sir Robert Peel desires a noble and peaceful people, he must cultivate, not destroy, the love of locality. If he wishes really to benefit his country, let him bring the responsibility of every rich man more prominent, and force it upon his attention, rather than put it from him. The judgement of common sense will, in a moment, show that the narrower the limits of settlement are, the more is it the *advantage* as well as the duty that the poor should be provided for by those on whom it falls. Let us take an imaginary instance, and suppose that in some one country union there are twenty parishes. If each parish had to pay for its own poor, they are more likely to find them employment than if the burden of each man was thrown upon the union; and clearly in the case supposed the proportion (if such parishes were equal) is thus—the man employed costs all; but out of employ, and paid by the joint fund of the union, costs 1-20th. Suppose the parishes are unequal, then the smaller a parish, the more profit has it by pauperising its poor. In fact, the narrower you make the responsibility, the more you decrease pauperism by making it advantageous to farmers to employ the poor, instead of paying them for nothing out of the poor rates. If only

one farmer lives in a parish, he would pay scarcely any more for the labour of the poor upon his farm than for their subsistence in the union; but these principles have been mainly thrown aside in the centralising system, and punishment of pauperism has been prepared instead of a check being put to its increase. The principle which we have laid down is by no means new, for some twelve or thirteen years since the Earl of Winchelsea introduced a bill which had for its main object the apportionment of every poor inhabitant to a particular part of the land of the parish; and an instance has come under our own observation, in which a vestry amicably divided the labourers, one among another, in a large agricultural parish. But leaving out of the question the economy of such a measure and its practical usefulness in making every farmer *fully* cultivate his land, let us regard the new bill in its bearing on the police. We remember the machine-breaking riots when Sir James Graham was in Earl Grey's ministry, and almost invariably they were committed by parties residing in the parish in which they happened. There was no organisation beyond the limits of their own parish. The poor had an idea that machinery made less manual labour necessary, and therefore wished to restore things to their original state. The inference which we draw from this is, that the peace of the country is best maintained by making organised meetings less probable. Let us do away with parish feelings and annihilate parish boundaries, and men will *unionise* themselves, and will no longer confine their minds to a few individuals, but will become, as in many cities and towns, slaves of a restless few. Make men less subject to territorial divisions, and you destroy in a measure the great love of country; and as a proof of this, see how much stronger it reigns in the heart of the countryman than in the mechanic. The home is that which consecrates this affection. Unhouse a man, and make him a wanderer, lay the map of the world before him, and you may transplant him from England to America; but while he has a home, you can calculate upon his patriotism, count him among the sturdy defenders of his country, and this *home* he will never find in the union. There are ties and associations which, by an undefined total, constitute home; and when a man and his wife and children are snatched away from each other, you may give him food and lodging, but of home you have robbed him—of all his valuable, if not valued, associations, you have left him. It is a *reality* of which you may deprive the poor man; but when he is so stripped, be not surprised if he is lost to all good, and a slave of evil passions, which tyrannise over him, because Parliament will persist in despising such things, and will divide the 14,000 parishes into 620, or an endless number of unions, as if the fiat of

commissioners were the rule of right, and Sir J. Graham' lutions the rectifiers of our country. We would recomm liament to bind closer the rich and poor, the clergy and their We would call on them to revise the whole of their latter legislat remember, that however good they may deem their principle o ing the poor rates, yet that they are not infallible, and that a li will not be an equivalent for an estranged and outraged people. ' cultivate the affections of all classes if there is an anxiou to ameliorate the physical and moral condition of the lower ord the rich pride themselves upon their birth-place, and luxuriate homes, let them try to believe that nature has given the poor s of that same love, and, instead of destroying, let them strive to it, and be grateful to God for it, as a merciful instinct which engraved in the breast of high and low. And when we con tremendous increase in our population, which in 1801 was un millions in England and Wales, and in 1841 was more tha millions, we are taught that no prudent means for our countr can with safety be neglected. It is, however, gratifying to thi up to 1831, there was "a continually diminishing mortality," in the main, indicates physical and moral improvement. (See " "Tables," sec. i. ch. 1.) We will not enter into any comp manufacturing and agricultural employment, except by qu passage from Mr. Porter's work, in which he says—" *The pr* " *of Males twenty years of age and upwards is greater in fa* " *ployed in agriculture*, than it is in the remaining classes or di (p. 54, vol. i.,) and we learn that 834,543 families are empl agriculture in 1831. There are also in England 839,220 mal twenty years, who are engaged in agricultural *labour*, which than one quarter of the whole kingdom, so that this is a cla demands consideration, even if the bill is not injurious to population. And as there are about fifteen millions more acre in the United Kingdom which are capable of cultivation, why estrange men from the soil on which they have been brought u there are Christian principles which seem to us undermined influences; and let us here guard our readers against thinking identify Christian principles with any mere stay or outworks; t are such things as helps against the corruption of our natur are parts of a social system which keep in check open vice and ness, and make immorality hide itself. There are also thing apparently trifling, are in reality inwrought parts of our practi stitution, and among these we hold the parochial system. It is of real boundaries of feeling as well as of locality, and it energi

into the man, so that it is the duty of a statesman to cultivate and honour it rather than lend himself to a levelling and reckless theory which esteems proportionate payments of poor-rates as more important than the associations of life and death. The Church of England can stand without our State connexion, nor will it be destroyed by the Settlement Bill, but still that bill strikes a secret and dangerous blow at the integrity of her parochial system. The poor, too, can exist, even if they belong to a union, and not to a parish; but something more than existence is demanded by them and their defenders. They have their rights and their feelings. They have an inter-dependence in our social system, and if they have no direct representatives, at all events it is befitting that their voice—should be heard through the instrumentality of others, and that those things, which they cherish, should be retained by every legitimate means. We need affect no familiarity with the lower orders, and one day join their pursuits, that on the next we may have a convenient excuse for forgetting their existence, and doing *nothing* practically for their advancement. The course which we should follow is one which will soothe asperities in the feelings of the oppressed, and draw towards them the compassion of the higher orders. Surely the chasm which nature and society have made between the poor and the rich is sufficiently wide without our adding to it, and it will in no sense benefit the poor that we throw across the bridge of peculiarity by which we go over to see how our brethren fare, unless we do somewhat to lessen the chasm, and cease to pretend ourselves to be the sole philanthropists. Poor must be the efforts of those who decry all others that they may exalt themselves, and mean must be their ideas who seek to make the poor their friends by making them hostile to all but themselves. We like not their monopoly of philanthropy, which ends where it commences—in *words!* It is Old England in its dignity, enlightened by the love of Christian truth, which we want, and not Young England with its fantastic phrases and empty ballads or novels, which libel the dead and slander the living. We want what is not often found, a depth of thought—we want *reality*, not foolish fiction. The country calls for thought, not verbiage; for mind, not virulence; for noble spirit, not personal hate. It asks now that this bill may lose the objectionable clauses, and henceforth that it may be swayed by a noble and large policy, rather than be cut in pieces by the principles of commercial expediency. We wish there were in her Majesty's ministry as much fearless love of what they know to be *true*, as there is in their commercial policy—a daring attempt to realise what they deem expedient. If they love the Church of their fathers, let them not diminish its rightful influence. If they love God's truth, let them maintain it in

their official capacity as well as individually. If they are the ministry of the nation as opposed to the representatives of a faction, let them reverence, cherish, and cultivate those hallowed feelings which, among our peasantry, have furnished their due supply for the defence of our land. Let them seek to raise the condition of the working classes, and *prevent* that distress which weakens our nation and destroys its energy. But, if it will not please the ministry thus to act, they must not be surprised, if men of independent mind and truly Christian philanthropy decide to act for themselves, and are not prepared to uproot every vestige of affection to their birth-place, or overthrow the ancient landmarks of their country.

POLICY TO IRELAND.

"Past and Present Policy of England towards Ireland." London: Moxon. 1845.

If rumour speaks right, the work before us comes from the pen of Mr. Greville, whose name is far more familiar to us than his acts or talent. The same source also commends to us the information that this work is decidedly intended by some in high power as "a feeler." There are, besides, several reasons which induce us to consider it as not proceeding from any mere individual, but to be expository of certain outlines of policy. Some of our readers will remember, that a relative of the Premier put forth to the country the theory of Roman Catholic Emancipation before it was announced to the world. There have been also certain acts and words of late in high quarters, which show that there is a movement which will rouse all true Protestants. Strange enough, the writer has three schemes for renovating Ireland, of which the first is the improvement of Maynooth. There is also an air of authority, and an acquaintance with certain internal springs and acts unknown to the public, which demonstrate that the writer has access to some state information. We hesitate not, therefore, to declare that this book is important, and we will fearlessly say that its importance is

neither derived from its arguments, from its facts, or the talent displayed in it, but from its object. The principles on which it is written, are plainly such as may reasonably be expected in a man who prefers the miserable suggestions of an imaginary expediency, to the undeniable dictates of reason and justice. The writer seems as utterly incapable of understanding and even using a religious argument as he is of appreciating an honourable or religious motive.

We should be sorry to accuse any man falsely, or be needlessly severe, but there are times when the mind feels insulted by a degrading appeal to it, and the mind of the person so appealing is laid bare, for clearly it applies to us what are or would be inducements to itself. The author's final appeal, and, therefore, we may presume the gist of his argument, is thus put.

"It would be difficult to prove that one single Englishman or "Scotchman has the *shadow of an interest direct or personal in the "Irish Church: it contributes nothing to his welfare in this world, or "to his chance of happiness in the next:* but every man of Great Britain "is interested in the pacification of Ireland, and in converting her "from an enemy into a friend." (P. 353.) This is a remark worthy of its object, and worthy of its writer, but unworthy of him whose heart and whose energies are set upon anything which is more valuable than filthy lucre or mere expediency. It tells us that the purse is the criterion of truth, and that quiet is the element of the coward.

Never once does he seem to think anything of religious differences except to found on them the preposterous and childish hypothesis, that a State must deem all equal. Let us hear his own words: "But it is "proper to examine *the reasons* which have been put forward for persisting "in the attempt" (*i. e.*, to support Protestantism in Ireland): "*passing "over all the polemical eloquence of Exeter Hall, the charges of idolatry, "Papal pretensions and obsolete theology, the Bull* Unam Sanctam, and "*the Bull* Unigenitus, let us look at such arguments as the most dis-"tinguished statesmen have offered in defence of the policy they main-"tain." The writer here, we need hardly say, passes over the whole question by resting on grounds entirely independent of religion. Is it a question of religion or of mere politics? Is it a point which a mere calculation can decide, or are there not principles of justice, truth, and religion, which must sway every thinking man? Against whom was the sneer of Exeter Hall polemics directed but against the Bishop of Exeter; for, in a note, we find the wonderful fact narrated, that he it was who dared to be bold enough to confront Rome with its notorious doctrines? But what, forsooth, has such a writer to do with any religious question more than mere official performance, for he who here presents

himself as the champion of Rome talks of its "*obsolete theology!*" What does he mean by accusing an infallible Church of ever having maintained doctrines which it now repudiates? But, forsooth, when a man is content to pass over the most important branches of a subject, and maligns the Church of which he is the defender, we may well recommend him to spend some few more hours on the study, and, commencing with Trent, let him go as far as the Councils of the Lateran. "Where ignorance is bliss," it might be needless to be wise; but when such ignorance concerns things which belong to our everlasting peace, it is deeply important that we should have some grounds whereon to decide. And yet this writer has become plagiarist to Sheil, and talks as if the Tweed made truth less important, and ventures to compare the difference of the Churches of England and Scotland with the Church of Rome. There is no intelligent Romanist who does not see that the cases are widely and fundamentally apart. If the Church, established in Scotland, taught fundamental error, and had "blasphemous "fables and dangerous deceits" among its dogmas, which it made men receive under pain of everlasting damnation, then the united majority of true men, as representing the State conscience, would be compelled to repudiate such an establishment; but no sensible Protestant thinks that this is the case, and therefore he decides in each instance with similar reason. He knows that it is a thing conducive to true religion to support it by State enactments, and before consenting to the Presbyterian establishment he must enquire into the general truth of its doctrines and claims. When he enquires into Popery, he will find that its principles are alike dangerous to the State, and destructive of vital Godliness. There is a yawning chasm between the Churches of Rome and England. The Romanist, and even this writer, may say that only a paper wall divides them, and our answer shall be taken from one in former times, who said that this paper-intervening wall had all the Bible written on it. We say plainly, that we have no sympathy with any man or statesman, who does his best to break down this barrier, and lessen its importance. It may be inconvenient to the Prime Minister to have religious discussions in Parliament, or exceedingly unpleasant, but no man can succeed in governing this country unless he professes to rule it on Christian principles. Time enough has been spent on worldly hatred and party divisions; the Church has been too long regardless of her own interests, and has stood by, but now she must come forward and exert a necessary influence; and if once it has been able to return men for political purposes, how much more will it command attention when its voice is heard on religious grounds, and when it rests on principles its own, its trust and inheritance!

But we need not follow our author in his account of English rule in Ireland, or refute his fallacious inferences, for it is no new thing to hear that England has wronged Ireland. Every one knows that the residents in Ireland were in general oppressors; and every one but the writer knows that the questions of religion and domination should be kept apart in this consideration. It is an incontrovertible fact that *rebellion made religion important* at the Reformation, and that religious differences never would have roused the national hate.

In a careful perusal of contemporary history, it may easily be learned what motive influenced Irish Lords, and the fidelity of the Irish peasantry to a name is clearly seen in the case of him whose rebellion Clement VIII. encouraged and commended. It was the O'Neal whom they loved, and the name more than the man. It was foolish for the Queen to identify English customs and Protestant truths, for she gave a handle to Romish priests and treacherous and bad men. In 1590, Tyrone was compelled to agree to terms, of which one was "To cause "the wearing of *English* apparel, and that none of his men wear "glibbes (or long hair)." But in all this there is no tangible reason why the Irish establishment should bear the blame. Of one matter, however, there can be no doubt, that what Essex said to Tyrone was strictly true of most of the Irish rebels in those days: "Hang thee up, "thou carest for religion as much as my horse." (Moryson, p. 168.) Love of their own customs, and hatred of their invaders, was the real cause, and not the evil commands of Papal Rome, which only fanned the flame and spread bitterness even into religion. In April 11, 1598, Tyrone came to terms, on condition that he should not surrender any who fled to him for conscience' sake. (Idem, p. 57.) If the Pope had been a wise man, he would have hesitated before he drove the Queen into extremities, for we have indisputable evidence that no enquiry was made after religious opinions (p. 36); at all events, as late as the year 1595, and even on Feb. 25, 1603, Lord Mountjoy, the Lord Deputy, wrote to the Lords of the Council in England thus: "And "whereas it pleased your Lordships in your last letter to command us "to deal moderately in the great matter of religion, I had, before the "receipt of your Lordships' letter, presumed to advise such as dealt in "it, for a time to hold a more restrained hand therein." He then speaks of recalling what had been done, and expresses himself strongly in favour of reforming ourselves. (Vol. ii., p. 279.) That no man was enquired after is also shown in the rebellion of the large towns at the death of the Queen, and this is also shown in Lord Barry's refusal to join Tyrone (Pacata Hibernia, vol. i., p. 38); but we will postpone this matter until some other time, only saying that rebellion brought in

its train every misery, and rendered the penal enactments and severities necessary in the eyes of the Irish Parliament. We may say as much as we please of Romish fidelity, but we can never disprove, even if we are bold enough to deny, that practically Popery and rebellion were synonymons in Ireland. The sin lies at the door of the Pope and his emissaries, who dared to mix up the two questions, and became the causes of Irish suffering and misery, which prevailed to an awful extent. When once religion mixed itself up in the question, it was oil poured upon the flame of discord; and if in truth Popery identifies itself with rebellion, it must be content to suffer in its assumed character. A Romish rebel is as much so as an Irish kerne, who faithfully followed his lord and fell by his side.

Doubtless, before this there had been errors in the execution of justice and in minor details; but what kind of Christian Church was that which, previous to the Reformation, "rich and flourishing, an object of "reverence" (p. 27), had left men in such brutal and barbarous ignorance? The fault is with the whole system of the Romish religion. It was, doubtless, an error in English policy, when the clamours of the Geraldines and their companions against the Irish made us refuse the rights of freedom, and the exercise of liberties, when the Irish asked it, but what had the Church to do with this? It is absurd, or worse than absurd, to fill a book with accounts of Irish oppression, and then found upon them the overthrow of our Protestant establishment. In several distinct passages, even in the book before us, we find declarations that the Church was oppressed by the oppressors of Ireland; for instance, we read—

"Authentic records show that for nearly two hundred years the Irish Protestants were more intent upon plundering the Church of its revenues, than upon assisting in the diffusion of its doctrines; nor was it without the most vigorous exertions that the Church was at last raised from the state of degradation and poverty to which spoliation had reduced it. From the earliest period after the Reformation, down to the middle of the last century, we find reiterated complaints of the penury and inefficient condition of the Irish Church, although many great and good men appeared in it, from time to time, who were sincerely desirous of exalting and purifying its character, and extending the sphere of its usefulness." (P. 335.)

The first spoliators were the Irish Protestants, and in several instances they showed no love more strong than that of appropriating Protestant revenues. We read that even in the pale for sixty miles, between Dublin and Athlone (A. D. 1600), there was no one Church. (See Moryson's History, Secretary to Lord Mountjoy, vol. i., p. 181.) We confess that the Irish Church has not made Protestants of the Romanists, but we know what hindrances it has had in all its course. Besides, if that esta-

lishment is to fall, it must be shown to neglect its duty, and to be inefficient for its purpose. It must be shown that this has been felt a grievance before it was efficient; but singular is it in the history of that Church, that Papists have only learnt what an evil it is, when it has been made a blessing. When the Church slept, they were content; but when it roused itself against all the fatal errors of Rome and the fatal danger of internal sloth, then we hear what a grievance this institution is; and with an audacity unparalleled, or with forgetfulness inexcusable, the writer before us gives in to the theory, that the ancient Church of Ireland was not Romish, but Protestant. The words are a quotation from Burke:

"From the time our ancestors took possession of it, the most able antiquaries are of opinion, and Archbishop Usher has, I think, shown, that a religion not very remote from the present Protestant persuasion, was that of the Irish before the union of that kingdom to the crown of England. If this was not directly the fact, it at least seems very probable that Papal authority was much lower in Ireland than in other countries." (P. 18.)

Now, let us turn to page 285, and we shall see the effects of a treacherous memory or deficient intellect. Our author quotes "a document of remarkable vigour and precision, which was drawn up by Mr. O'Connell himself in 1840," and we find in it "that the most afflicting beyond comparison of all the grievances which the people of Ireland sustain, is to be found in the *misappropriation* of the ecclesiastical revenues of Ireland." Again: "this is the master grievance—the most insulting injustice which Ireland sustains," &c.; "a gross and odious insult"—"a giant evil." Again: "although those revenues *were founded by their Catholic ancestors for purposes of exclusively Catholic piety, and religious purposes directly opposite to and contradictory of the tenets and practices of episcopalian Protestantism.*" In one more place he paper declares that the revenues of the Church were founded by the ame parties; and now let us hear this reprover of his brethren, this iant of ecclesiastical reform, and let us try and learn what he thinks f these plain contradictions to his previous confession. Does he give nly a general commendation, or does he sell himself entirely to the pinions of Daniel O'Connell? "This manifesto *well deserves,*" says e, "*the consideration of the people of this country. The Church case is stated as forcibly as possible,* BUT WITHOUT EXAGGERATION." P. 285.) Albeit this writer, whose principles have such loose hold on im that he contradicts his principles, for the sake of recommending, ith remarkable vigour, the sentiments of Mr. O'Connell, even sets imself up for a moralist, and tells us that justice and right are general

laws, which are not varied by circumstances. We will add, also, that *truth* does not vary with climate or country; and if he is a Protestant in reality, he must know that Popery is no more true in Ireland, than in this island; and that we are as solemnly hindered from establishing error as we are bound to "maintain truth." The author approved of Mr. O'Connell's address, but he might have learned one thing from it, of which he seems lamentably forgetful, that Romanism is "*opposite* to and *contradictory* of the *tenets* and *practices* "of Episcopalian Protestantism;" and if he had read even as much logic as he has history, he would have known that contradictories cannot be true together.

Before we enter upon the demands of the writer, let us know somewhat of his sentiments; and first the respect which a man has to the higher powers will illustrate the character of his mind. We are told that "George III., himself in a state bordering upon insanity, invoked to his "aid all the prejudices of his country;" and of this he says, that nothing can be conceived, "if it were not so lamentable, more ridiculous "and contemptible than this transaction." (P. 107.) Again: "no "fear or scruple assailed the mind of George III., except that of "violating his coronation oath." We hear that the Protestant mind was "impenetrable by reason," and that shallow sophistry was "just "sufficient to sustain the obstinacy of the sturdy bigots, who were "determined never to surrender." (P. 134.)

We presume that the Protestant mind is impenetrable by reason, so far as to be incapable of understanding a compact, for our excellent moralist has discovered that the Articles of the Union may be interpreted in any sense by the nation; that is, we presume, the nation not being accountable to man, never need fear God, who is their Judge; and when he says that the compact must be interpreted in favour of the weaker, he first *assumes* that this interpretation will benefit the weaker, and forgets that the parties who made the compact were the Irish Protestants; and that if we undo the Union, we are bound to place them as we found them. We must not ensnare them, and then betray them; but such would be an inconvenient plan for Ministers! And now let us deal with the demands, and suppose that we may surrender truth and support error in Ireland, for he tells us that Irish Romanists will never be satisfied until we give up the establishment. What shall then be required? If we refer to p. 155, we read, "*it was absurd to* "*expect that their claims would not rise with their means of enforcing* "*them*," &c. What guarantee is there? Nay, more, what reason is there for staying in Ireland with the principle? It must go on; and we wish English clergymen to look at the whole agitation in this view, if

in no other. The title-page of our Prayer-book calls us "the United "*Church* of England and Ireland," and the fate of the one half will seal the end of the other. This gentleman considers the Irish Church an anomaly, a giant evil, and he urges others on to its destruction by recalling to their mind former plunder. We have referred to and quoted his account of the Church's suffering from Irish Protestants; and it is remarkable that it is introduced with a view to lighten any tender conscience with regard to secular appropriation. "Though this "is so *sensitively* put forward, the history of the Irish Church presents "a continual series of such appropriations." When, therefore, we might have expected this indignant moralist to denounce such wrong, he says, you have known its sweets, try once more, and then all will be done, and you will have no more to spoil. The Romanists will never rest content until they are supreme and dominant. They claim to their Church, not equality, but supremacy, and they have acted consistently. Let us recall some instance in Irish history, and it will be needful only to make use of the book before us. "Fas est ab hoste doceri" in such particulars.

"For a period of twenty years," says Lord Clare, "a liberal and unwearied system of concession and conciliation has been pursued and acted on by the British government—conciliation and concession have only produced a fresh stock of grievances, and the discontents of Ireland have kept pace with her prosperity. No nation ever made such progress in agriculture and commerce, and it is a heart-breaking spectacle to every man who loves his country, to see its progress arrested by the factious folly of the people." (P. 70.)

Again: p. 97, he writes, "It is curious to compare the crouching "posture and humble tone of both laity and clergy in 1760, with the "attitude and language they afterwards assumed, when they began to "shake themselves free from the fetters of their long and debasing ser-"vitude." Now, let us readers mark well the proofs of this crouching posture. The Romanists of Ireland presented an address to George III. on his accession, in which they speak of the "repose they have so long "enjoyed," "from the clemency and the *mild* administration of his 'government.'" In the general fast of 1762, there was read in their chapels an exhortation, in which is the following: "*thankful* to our 'chief government, *whose paternal* care and pity *knows no dis-'tinction* of persons or people." They talk of raising in their minds 'a lively sense of the *lenity* and *mildness of our present most gracious 'government* .... it is our *duty*, as ministers of Jesus Christ, 'strongly to enforce the duty of a submissive, obedient, and peaceful 'character." The passage from Lord Clare's speech refers to a period

soon after this. In 1793 the elective franchise was given, and certain disabilities removed. In the same decade, Maynooth was *built* for Romanists; and in 1798 the deadly rebellion broke out. But let us pass on some few years, and recall to mind the declarations on oath, as to the good effects which would necessarily arise from Emancipation. It is attempted to defend Dr. Doyle and D. O'Connell, who gave evidence in 1825, by saying that the boon was too long delayed. Never was a bad cause worse defended, and any one who knows the mind of the people of England as Sir Robert Peel knew it when he kept his profound secret from all, lest there should be a no-popery cry (pp. 198-9), will at once confess that England would never have granted this, except as a final measure, and as one for which, and by which, Ireland was to be tranquil. "Emancipation has "failed to accomplish the good that was expected and promised from it." We will say nothing of the oath in Parliament, but recommend every one to read it carefully and thoughtfully, and judge accordingly; but it is an undeniable fact, that this Bill has failed for any purpose, except as a stepping-stone for Romish advance, for which, in itself, we do not blame the Romanist, for it is and must be their very principle. Only let it be remembered, that when this Bill had been only four months in operation, the Tipperary magistrates unanimously asked for a renewal of the Insurrection Act. This measure was called "*incomplete*," and in the next year "Repeal" was to be everything. In 1832 and 1833, the Tithe Bill, by which 25 per cent was lost to the Church, was carried, and vestry cess was abolished, and the church "*reduced*." The Coercion Bill was also necessary, and Lord Grey was "grievously disappointed." "The state of Ireland had become, and was now perhaps, *worse* than at "any former period." "The moral and religious people, as Mr. O'Con-"nell delights to call them, were perpetrating the most atrocious and "cold-blooded murders," &c. Who, then, will believe that any measure will satisfy these adherents of Rome? The unprincipled agitators keep English capital from the country, and the hatred in some parts of the English is so rancorous, that those who hazarded their property have been compelled to withdraw it. There is no country with which so much might be done; and even O'Connell has granted, in his evidence, that the system of disturbance prevented manufactures from settling, capital from coming in, and that the gentry were frightened away. (P. 160.)

If, therefore, for one moment we are evil enough to forget what is just, what is true, and take refuge in expediency, even that poor escape will exhibit its own folly. If we believe our united Church to maintain truth, we have no right to surrender one particle of its claims, and

many as were bent by the Duke and Sir Robert Peel on that Bill of
9, we will advise to peruse carefully what this champion of Sir R.
l says of them, when he regrets, that the Duke did not give them
e to swallow; for, having taken so much, they must have been ready
anything. (P. 205.) In this part of the work, there are declara-
s with regard to the conduct of Sir R. Peel and the Duke with
rge IV., which seem at once to lead us to the conclusion, that the
ter's information is authentic and private; nor is there any vague-
, but a particularity of detail, which renders any other hypothesis
robable. The difficulties and policy of the ministry are stated
explained, and the necessities and motives are made prominent.
hope our readers will ponder these hints, and we fear that from
a may be had serious cause for alarm.

he grand scheme by which the ministry have commenced their
paign is the Maynooth endowment.

he grant to Maynooth is the first and most striking recognition of the principl e
ncurrent endowment, nor could it have been stronger, if, instead of such a poor
efficient establishment as it affords, another Oxford, with its proud halls and
endowments, had been erected." (P. 312.)

ncurrent endowment is the principle which is introduced among us,
on this point Mr. Gladstone is taught how foolish he is to make
a ado about nothing; but we have a brief recommendation to our
or, which we hope he will take in good part; and it is this—that he
d read Mr. Gladstone's work, for we are convinced that he is not
ny means acquainted with it, although he quotes largely from its
ls, and we will confide the reasons to our readers: Mr. Gladstone's
is called, "*The State in its Relations with the Church,*" and in
., sec. 29, a reason is given for this peculiar word. Our author, how-
feels it needless to be accurate, and amends the reading as follows:
e Church in Connection with the State." (See p. 315.)

it, while upon the question of accuracy, we will refer to the account
ligious equality in Bavaria, which he asserts to have "discarded all
igious distinctions," (p. 253,) and declares, that Roman Catholics,
erans, and Calvinists "are declared to be on an equality with
pect to all rights." "*They have the same privileges without any*
ference," &c. (P. 233.) If the writer knows anything practically
varia, he also knows that this paper account sounds very much
than the reality, for the King of Bavaria has and is now tyran-
g over his Protestant subjects, and that there is no real equality.
an refer, for informatiom on this head, to some valuable letters in
Morning Herald," of which the second was inserted no later

than Dec. 17th, 1844; which was headed, "Persecutions of Protestants "in Bavaria." For the authenticity of the accounts, we can vouch; and of the knowledge of the writer, we will say, that no one in England is better acquainted with the subject. Theory and *practice* are very materially different, which last would disperse the very curious illustrations of the principle put forth, and reduce them to somewhat less than a unit. To return, however, to Maynooth and its priests, who are turbulent and noisy democrats.

"Possessing enormous power, they certainly are not inclined to make a beneficial use of it. The great majority of them are hot Repealers—it is they who work all the machinery of Repeal. The great meeting at Clontarf, the last of the Monster Meetings, was convened upon a requisition signed by twenty-five priests, and not by one layman." (P. 334.)

Mr. Gladstone said, that Maynooth has opened the priesthood "to a "lower and less cultivated class." (P. 252.) Inglis gave a similar account. Dr. Doyle's evidence is adduced now to show the advantage of endowing Popery, and he speaks of the priests being "under "the influence of very low people, as they necessary are when all their "relations are in the lowest state of society." (P. 178.) What, then, shall we say to the new Bill, which increases the endowment of Maynooth, and makes the door wider, and *therefore necessarily increases the evil?* If it produces facilities, it opens a wider door; and, if it opens a wider door, what class of men will be Irish priests? Daniel O'Connell has on oath said, that now nearly all the priests are lowly born, and to what race are we to descend in due time? We can scarcely think that Sir Robert Peel, after his many disappointments, dreams of satisfying Romanists in Ireland, especially when he sees the energy and readiness of Romanists in every part; but, if he really is minded, we would ask him, in what light he thinks the priesthood received the Memento from Rome, which was dated March 12, 1839, and is alluded to in the one which has been made public lately, dated October, 1844. If this has failed, and if Dr. Doyle, on oath, repudiated the principle of a Veto on Romish appointments, and if that question has already once split up the Romish party, why can we hope, by sacrificing principle, to find any better issue? The work before us closes with a *quasi* appeal to Sir Robert Peel, to which we add our counter-appeal. We know that he is a great minister as a financier; we confess that his plans are tinged with greatness; but we remind him that it is a question of religion and of God's truth. We tell him that for this our fathers have bled, and on this is built our country's honour, and we entreat him not to compromise its character or impair its efficiency. It is a laudable ambition to wish to sway the destinies of this great empire.

audable to wish for an end to all confusion and hatred, but it is laudable to buy the truth and sell it not, and no minister can who persists in a measure so fraught with danger, so contrary to principle, so utterly inexpedient in a political point of view. d has been misgoverned and fearfully wronged, but we can do nore grievous wrong than arrest the mighty work which is going cretly in her. Delay this we may, and destroy our country's , but destroy it we never can, and any fresh conciliation will be hat like Lord Wellesley's conciliatory measures in 1821. The Protestants will despise it, and the Romanists rise on it for fresh ids; and the next election will infallibly show, that, whoever the Minister may be, it will not be Sir Robert Peel. Perceval saw is with his capacious intellect and feeling heart, and, knowing was truth, his aim was to support it. The Bill of 1829 was dis- is in its effects on this country; but that had some show of right, any further concessions will seem extorted from that weakness of nity which cannot grasp or maintain a great principle.

NOTICES OF NEW PUBLICATIONS.

lies of a Young Clergyman in Times of Division. London: Seeley and Burnside. 1844.

x which casts itself upon us without a name, for its author escapes the tedious- f explaining his station, and claims our indulgence by plunging at once in ress, and starts as a young curate. The arguments are despatched in dialogue; our opinion, considerable talent is shown in the style and arrangement. We mean that there is an intricate or well-conducted plot, for this would have it of place; but a vivid interest is communicated to the argument by assigning sons. Nor is there any misrepresentation or blackening of the character of onents by the author, which is by far too common a process among religious riters, but rather the contrary; so that the feelings are not annoyed by insinu- of evil against persons whose imaginary characters have been drawn from the gs of fiction, not of reality. Of all novels, such as are called religious are of st dangerous tendency; for they confirm the favoured partisan, and embitter whose sentiments are impugned; for such are sure to think the imaginary but slanderous caricatures of reality. We will not here enter upon rules for *religious fiction*, nor will we say a word of the contradiction in terms, except en such works remind us of a "fictitious religion." The writer before us has give an impartial view of opinions when seen in practice, and to the truth of cription many can bear witness; for instance, a physician in a manufacturing introduced as saying of Tractarianism—

lepend upon it, Mr. Ellerhurst, Puseyism will not do for the lower classes. I

have had some little experience of its influence amongst my own patients; and I can assure you I find its practical working is very near akin to that of Rome. You can't get the poor man to take in these nice theological distinctions, which an accomplished divine has need of his spectacles to detect; but he can very easily take in the practical working of either system, neglect to read the Bible for himself, trust in the sacraments instead of trusting in Christ, rest in his baptismal innocence instead of seeking the renewal of the Holy Spirit—in fact, be an externalist, instead of a real Christian.'

"'I am afraid you are right,' said I, 'though I never saw it in this light before; indeed, I saw and thought very little of Puseyism until I came here. I always regarded it as an error—a great error abstractedly; but an error more likely to puzzle theologians, than strongly to influence the popular mind. I have seen some things of late which have made me alter my opinion.'"

Have not many even educated men been unable to discern this distinction without a difference, and consequently have crossed to Oscott? and, if such is the case, why dream that those less skilled in logical subtlety can see any wider distance? No, infallibly to all classes Tractarianism is the sure pioneer for Popery. The hero of our history has a very prudent uncle, who warns him against controversy, and forbodes only evil from his nephew's disposition. Kirby Peter is the name of the town in which the clerical labours commence; but, after an introduction to the characters found in the town and corporation, the patron of our reverend friend is shocked because the vicar says that he is a Calvinist and schismatic; and, having resigned his cure, he returns home to verify his uncle's timid predictions. There is something exceedingly natural in the persons introduced, and we have various opinions from various grades of life, illustrative of the effect of Tractarian teaching. Perhaps the best character in the book is that of the Rev. Austin Gregory, the vicar. His quiet, earnest, and yet restless mind, leading on others until he is led on himself, is well shown; and the character of the convert from truth to Popery is also exceedingly interesting. Whether our author has actually drawn from nature or imagination we know not, but sure we are that he has shown a deep acquaintance with the principles of either party, and we can bear testimony to the miserable state of undecided scepticism in which many young Tractarians are. Before a man can become a Romanist, he must pass through this fearful process; and that he should encounter this danger is the aim as well as result of Tractarian insinuation against our Church. It is a fearful thought that a man must unbelieve all his principles—must be an infidel practically before he can shake off his Protestantism. We shall be pardoned for giving a specimen of the style and argument of our author.

Mr. Ellerhurst is arguing with the vicar in reference to the text, "Lo, I am with "you always," &c., which the vicar believes to be decisive evidence of the indefectibility of the Church. The other claims it for the individual preacher and says—

"'If the passage, 'Lo, I am with you always,' be a witness to the authority of the Church collectively, it is not less a faithful and true witness to my individual authority. I then, in virtue of this promise, have, as you say, a guarantee against the encroachments of error. I have a right to preserve to myself the prerogative of determining what is and what is not repugnant to Scripture. It belongs to me to step in between man's conscience and the revealed will of heaven—to bind and to loose. Mine, then, becomes that unambiguous teaching, which my congregation disobey at their peril; hearing me, they 'hear the Church;' neglecting my sentence, they become as heathen men and publicans.'"

The vicar will have it that this is a joke, but he is undeceived by the following:

"'I am quite in earnest, Mr. Gregory, I assure you. The command to go and evangelise all nations, and, by parity of reasoning, the promise connected with it, was certainly understood by the Apostles as referring to themselves individually. Why, if they had thought its fulfilment depended upon their going forth collectively, we should not hear of St. James in Jerusalem, St. Thomas in the East, St. Paul in Rome; they would assuredly have gone forth in a body—they would have preached the word in companies, if they regarded their authority as at an end the instant they got out of each other's sight.'"

The ever-ready fallacy of the indefinite name of Church, also, is simply and yet forcibly assailed:

"'Why, really, it is no uncommon thing to hear people talk about the Church in these days, as though by the word 'Church' they actually meant a person—a sort of mysterious indefinite person—to whom they supposed the privileges as well as the responsibilities of Christianity to be entrusted. Thus they allow the Church to reason for them—to decide for them; they tell us they are content to receive their religion from the Church—to believe as she believes, and thus, under the imposing name of 'the Church,' they make over their sacred birth-right as human beings—their reason and their conscience—to what? To a set of men—fallible, erring men like themselves, whom, by regarding them only in their united capacity, they have contrived to invest with the mysterious attribute of infallibility.'"

The common Tractarian question, "Where am I to fix the wire-drawn distinction between the Fathers as theological authorities, and the Fathers as witnesses to the authority of theological truth?" is thus satisfactorily answered:

"'I see all the difference in the world between receiving one writer as a credible witness to the genuineness and authenticity of another, and making him the mouthpiece (as it were) of that other; so that I am not to understand one of his statements without the explanation of his sagacious contemporary. Why, really, you talk as though the writings of the New Testament were an unintelligible mystery from beginning to end; and the writings of the early Greek Fathers (for to them alone can be ascribed the merit of anything like contemporaneous testimony) were the most plain, luminous expositions of everything hard to be understood, that it is possible to set one's eyes upon; and I appeal to you now—or to any one who has the slightest acquaintance with the subject—whether this be the case? I do assure you, Mr. Gregory, that if I had to argue with an intelligent sceptic, the very last thing I should think of doing, would be to give him the Fathers as theological authorities, though I should most certainly give him the Fathers as witnesses to the authority of theological truth—or, in plain words, to the credibility of the New Testament; which two offices are perfectly distinct. No, no; we will take the Fathers as credible historians, if you will—as sincere Christians, if you will; but we cannot promise always to take them as sound—much less, infallible theologians.'"

The answer which we always give is in the simple fact that we can credit Thucydides and Herodotus, Tacitus or Cæsar, without becoming pagans or adoring their idols. The Tractarian curate throws out a sneer as to the physician's want of *humility*, and the answer is—

"'I should think, Mr. Potter, that if you or I mean to descend into the dark regions of antiquity, we had better just remember to take the lamp of common sense with us, and take care that it is not put out by the damps and vapours that we meet with, so that we cannot distinguish one thing from another, but mistake those authors for

landmarks of instruction, who are, in fact, beacons of warning. Remember—though, for the matter of that, I respect antiquity, catholic antiquity, as much as you or any man in being—antiquity is, in itself, no sure guarantee against error; we must try to use our discrimination.' "

Every one, whose acquaintance with Tractarian fallacy is of even the slightest character, will at once recognise its description in the following:

" 'Why, Mr. Gregory,' said Walmsley, 'you have jostled us about most famously in this argument. You began, if you remember, with cautioning Mr. Ellerhurst against using his private judgement too freely, and sent him to Catholic tradition for help; and when he contended that that might be corrupted, you sent him back to the Bible for proofs that the thing was impossible; and then, as I thought, it became a question between your two private judgements, which way the texts you brought forward were to be understood. And because Mr. Ellerhurst could not understand them in your way, you sent him back to the Fathers to set him right; and now you are sending me to the Bible and the Prayer-book. And so we are all agreed; for the Prayer-book tells me I need not receive anything as an article of faith which has not the express warrant of Holy Scripture; and the Bible tells me to *prove* all things, and hold fast that which is good; and that is quite as wide a range as I can desire for my private judgement.' "

We leave our author with feelings of regret; but cannot help saying that it is a valuable, interesting, and instructive work; and, we hope, will be the means of opening the eyes of many to the miserable fallacies which weary us, as well by their indescribable weakness as their oft repetition.

Echoes of Mind. By C. Wharton Mann and Charles H. Hitchings. No. I: Poems. London: Mitchell. 1844.

This simple little *brochure* contains poems, by two kindred spirits, of superior stamp. So marked is the talent pervading them in respect of fancy, feeling, expression, and versification, that it is to be hoped the authors will be led to follow out their plan, which is to offer "sometimes a play—sometimes a poem—and, possibly, at some distant period, a collection of essays." For such a series nothing could be happier than the title they have chosen; vague as they allow it is, it is peculiarly suited to the contents of this number: and may each succeeding echo awakened be as clear a reflex of the melody and harmony of these two minds on those of many a reader. "The Grave of the Old Man," by C. H. H., is an apologue of original character. An old man dies in desolation, and is buried unmourned. There seems a ban upon the grave. No flowers spring there. The metre here changes with great musical taste to what follows:—

" The sweet birds are singing,
The church bells are ringing—
A maiden is passing home's threshold for aye—
Her mother has kissed her,
Her father has blessed her,
And the arms of her sister
A thousand times pressed her,
Yet nought can she say;
Though church bells are ringing,
And maidens are bringing
The brightest of bright flowers to strew in her way.

" The sweet birds are singing,
The church bells are ringing,
The bride and her lover are happy for aye—
Her mother hath kissed her,
Her father hath blessed her,
And the arms of her sister
A thousand times pressed her,
Yet nought doth she say.
Her sad tears are starting,
Of grief at the parting
From those she had loved for many a day.

" They passed from the church-door—why tarries she
So long by the grave 'neath the old yew tree?
'Tis the flowerless grave—in her earliest years
She had loved it the best in that churchyard old:
But never till now had the dew of her tears
Fallen on that mound of churchyard mould."

Spring-time again; and there *are* flowers on that grave. The conclusion or application of the apologue we will leave to the work itself. " The Night of Agony," by the same writer, is a picture of exquisite feeling in a natural situation, expressed in the simplest words that passion ever prompts, and the most natural music that poetry can clothe them: picturesque, touching, and tragical; and withal so condensed that not a line, nor scarcely a word, could be spared. With many of these same characteristics, " Claribel," by C. W. M., yet contrasts strongly with the other in form, in the character of its pathos, and the species of its interest. But it has also the rare merit of seizing accurately, and at once, on those marked outlines, which in this case tell a long tale of passion, sin, suffering, and duty, in the compass of two little pages. Of a totally different order is " The Spirit of the Ice," by the same, in which one utterly unhappy, wandering through the winter, invokes " The Spirit of the Ice " to freeze her into rest. He appears:

" Oh! if thou canst still my breast
To a cold and pulseless rest;
If my heart no more may feel
Human woe or human weal;
If thou canst from anguish shield me,
Spirit, to thy might I yield me."

Such is her request; and in accordance is the answer, which concludes—

" Soulless, changeless, shall be thy lot:
Hasten, maiden; I linger not."

This poetic imagination, as it is not alien from human sympathies, so neither is it devoid of instruction for mortality. For in the early spring following, a voice has been heard—

" Mourning for her, who with aching breast
Had sought of the cold Ice-fiend for rest;
Who, weary of earth, in her madness had given
For a joyless rest all her hopes of heaven."

But space and time command us to hurry to a close. The concluding sonnet, "Ye who would know how I would enter Heaven," is not worthy of the series. It wants the depth of thought and solidity of judgement which even poetry should have when rising to such topics. Yet it does not preclude the hope that these may be ripened before the "distant period" when the "collection of essays" appears. But neither does the expression of this opinion preclude an admiring acquiescence in the sentiment of the same writer's stanzas, entitled "The Unloved Philosophy." The feelings of youth and the experience of maturity are alike necessary for the wisdom of age. One Creator has made bud, blossom, and fruit; and the first is necessary for the last.

Self-inspection. By the Rev. Denis Kelly, M. A., Minister of Trinity Church, Saint Bride's. London: Edwards & Hughes. 1845.

We have before had the satisfaction to speak highly of Mr. Kelly's "Sabbath Evening Readings," and the work before us is of a similar tone and excellence. There is practical excellence in what our author writes, and it cannot fail to be of great utility, for its style abounds in affectionate simplicity which makes it applicable to every class. It would be invidious to mention any one point in which Mr. Kelly has best exposed the natural tendencies of our corrupt nature, but we can say in reference to each head that there are signs of a deep acquaintance with it, and it is clear that out of the abundance of the heart the mouth speaketh. We are never allowed to forget on whom we depend for mercy, and that all which is good must spring from that love which passeth knowledge. The great defect of similar works, meant to be popular, is avoided in these treatises, and the key-stone of self-inspection is carefully looked to. We will lay before our readers a specimen, not by selection, but as suitable to our purpose:

"Wearing the Crucifix—Glorying in the Cross.—When Christianity became the religion of the State, the despised emblem of the cross was assumed as the badge of Christendom: the mightiest nations were no longer ashamed to wear it. On the contrary, it was gloried in. It was erected on 'the high places of the earth.' But, as the natural tendency of man is ever to substitute the form for the reality, soon did that cross begin to be worn as an amulet, or charm, and become the occasion of gross idolatory. It was emblazoned on the floating banners of chivalry. It hung, 'in jewels of silver and jewels of gold,' from the breasts of the noble and illustrious. It glittered in the assemblies of the gay and the fashionable. This was, indeed, a change! This looked like a glorying in the cross! But it was only the semblance of it. It is not the ostentatious display of the emblem, which is glorying in the cross of Christ; for never was this kind of glorifying so rife, as when the doctrines, of which it was meant to be the emblem, were most dishonoured. It is not that emblem, glittering in jewels, pendent from the breast that is beating with the love of the world and vanity, which shows real attachment to the cross, or 'glorying in it.' We may even venture to draw the inference from our own ordinary modes of thinking and feeling. Arguing from them, we should say, it is not in this way devoted love and attachment for any object shows itself. The image of the loved and honoured object is not ostentatiously exhibited to the gaze of the world; it is rather concealed; so that even when that bosom, on which it hung, has ceased to beat, as has often happened on the gory battle-field itself—that image, or semblance, has, amidst life's last ebbings, been found glued, as it were, to the bosom where its loved and honoured prototype was enshrined, by the life-stream flowing from the mortal wound." (Pp. 151—153.

Again: we find the contrary is described as follows:—

"Neither is it by the ostentatious display of the badge, we show that we glory in the cross. The thoughts connected with it lie too deep for *show*. That cross is associated in the Christian's mind with treasured recollections, too dear for it to be thus vaunted in the eye of the world. It is not by this outward display of the cross he shows he 'glories in it.' No: he proves it differently. He shows it, the Apostle showed it, by his love and zeal for the purity of Gospel truth; by the jealous vigilance with which he guards against every attempt to adulterate its purity, or to mar its simplicity. He shows he glories in it, by the care with which he abstains from mixing any foreign ingredient with the only ground of a sinner's hope of acceptance with God; or from attempting to eke out, with human merit, the spotless robe of the righteousness of Christ his Saviour. He glories in it, by open profession, by a fearless avowal of his sentiments; by being always 'ready to give a reason for the hope that is in him;' and, by resisting those temptations and inducements, so numerous in a world like this, where the religion of the cross is so unpopular, to disguise or even to soften his sentiments and views of doctrine." (Pp. 153, 154.)

Thus it is that the true character of the Gospel is maintained throughout, nor is there any foolish and idle distinction made between what is doctrinal and what is practical, for all teaching which is the Gospel must be made practical, and will be so always while the teacher has a single eye to God's glory. We earnestly recommend the work to our readers.

Modern English Gothic Architecture. By George Wightwick. London: John Weale. 1845.

The paper before us is written for the purpose of inciting the architectural world not to be contented with imitating the works of art which our ancestors have produced; but the author considers, that we should endeavour to carry out the same principles which actuated them by ornamenting the useful, instead of trying (as the Camdenist would have it) to make the ornamental useful.

In accordance with this view, Mr. W. proposes to dispense with the use of isolated columns in the interior of our churches, "the pillared aisles and extreme longitudinal extent of the old churches being so hostile to the free sight and hearing of our modern congregations, that no excuse of mere architectural effect will reconcile them to the Protestant worshipper. Let the English church be rendered as gorgeous and picturesque as it may be, it must still be regarded in the light of an *Auditorium*; and must also be completely a *Spectatory*, that the worshippers may distinctly see all that comes within the range of their perfect hearing."

He illustrates this by a diagram, in which he places in juxtaposition with his own plan that of St. Mary Redcliffe, (a fair specimen of the old arrangement) showing the ratio of accommodation in point of number to be as 10 to 8; nearly one half the entire area in the old church being "excluded in the rear of the pillars from the sight of the pulpit, and therefore in degree from the voice of the preacher."

Our author disposes of the Camden Society's assertion, that "Utilitarianists cannot be good architects," in the following words:—"How did it act in respect to the old Gothic architects, who were not less remarkable for their regard to sheer economic utility, than for the exquisite art with which they decorated, without concealing, all their constructive details, and produced impressive effects by those arrangements which were positively necessary to their ceremonies?" * * * *

" 'Utilitarianism' may possibly be censured, and justly, as too often signifying " a vulgar regard for mere physical usefulness, which the uninformed designer " will exhibit in a tasteless and clumsy manner; but the 'utilitarianism' of a " true architect is purely the determination (while he is arranging his plan, and de- " vising its construction) of doing nothing without a positive or symbolising purpose, " and thereby legitimising the free employment of as much splendour as may be con- " sistent with the integrity of his building as a truth-telling whole."

The latter part of this paper is taken up with the description of a design for a Protestant cathedral, illustrated by plan, elevations, and section.

We agree in preferring the cruciform plan as the one best adapted to the purpose intended, without any reference, however, to symbolism, of which we have heard so much of late, and to so little purpose. In fact, we think that all our churches should be built with an ultimate view, if necessary, of adding transepts, in order that church accommodation may keep pace with the growing population. There is one part of the general arrangements to which we decidedly object; viz., the unnecessary obstruction of a gallery for the organ, which may be more conveniently placed on the ground. This has lately been done at St. Mary's, Bury St. Edmund's, not only without detriment, but with advantage to the tone of the instrument.

We cannot, however, sympathise with Mr. W. in his apparent predilection for what we think must ever be looked upon as the debased style of Gothic architecture. We give a decided preference to the "decorated," which, in addition to its presenting a bolder outline, is far superior in point of construction, on account of the high pitch of the roof, &c.; but this paper is worthy of perusal, especially by those more immediately concerned in these matters. We hope it will lead to a more extensive acquaintance with the subject in general, which is sadly obscured by intemperate party-zeal. The power of the author is the best guarantee that the subject is well treated; but our readers are well aware that in architecture *quot homines, tot sententiæ*. Perhaps it is to the real advantage of sound taste that thus it should be. At all events, architects are somewhat more than journeymen masons, and somewhat more than the machines by whose agency, under *angels'* guidance, Mr. Paley, secretary to the Camden Society, has discovered that ancient cathedrals were raised.

The Christian Ministry considered in a Threefold Aspect. An Ordination Sermon, preached in Farnham Castle, Dec. 15, 1844, by the Rev. C. E. Kennaway, Vicar of Campden, Gloster, and Perpetual Curate of Trinity Chapel, Brighton. London: Rivington.

We need hardly say that this is a very valuable and practical sermon, occupied on the essentials of the Christian Ministry.

The Doctrine of a Threefold Justification. A Sermon on Romans iii. 24, by the Rev. F. Dusautoy, formerly Fellow of Queen's College, Cambridge. London: Nisbet: Seeley. 1845.

A very valuable exponent of simple views of God's mercy in justifying, which assigns faith its due place as the instrumental cause only, and works the evidential consequence.

CORRESPONDENCE.*

JUSTIFICATION BY FAITH.

To the Editors of the Christian's Monthly Magazine.

GENTLEMEN,

THE doctrine of justification by faith only, as Mr. Faber observes justly, is the doctrine not merely of Luther, but of the Fathers and Apostles. It is also as fundamental as it is true; it is a wholesome doctrine, and very full of comfort. The *ideas*, indeed, of faith *and* works are essentially contradictory and antagonistic. If it be of Grace, it is no more of works. It is by faith *only*, if it be by faith at all. Attribute *anything* to works, and you attribute everything. Do you, however, attribute something to works, *whenever* you contemplate a work as "generally necessary" for the sake of the blessing to which faith looks? This seems to be a prevalent idea—I fear even that it is Mr. Faber's; but it is a wholly groundless one, and as such is repudiated by our Theologians. A "work of faith," is *faith* working: it is not a work superadded to faith; it is the principle in operation; and, however necessarily intervening under ordinary circumstances, for the sake of accomplishing faith's object, leaves the benefit to which it is thus instrumental, a benefit still, which is attributable to faith, and to faith *only*. Thus, Hooker (Answer to Christian Letter): "Remission of Sins is Grace, because it is God's own free gift; faith, which 'qualifieth our minds to receive it, is also grace, because it is an effect of the 'Gracious Spirit in us. We are therefore justified by faith without works, by grace 'without merit. Neither is it as Bellarmine imagineth, a thing impossible that we should attribute any justifying grace to sacraments, except we first renounce the doctrine of justification by faith only." To the imputation of Christ's death for remission of sins, we teach faith alone necessary; wherein it is not our meaning to separate thereby faith from any other quality or duty which God requireth to be matched therewith; but from faith to seclude in justification the fellowship of worth through *precedent* works." Thus, also, Field (Appendix, c. 11): "Stapleton saith that a threefold fraud of the Protestants is to be avoided: . . . . the third fraud to wit, that this remission of sin is obtained by faith only, without all those means that are necessary to attain the same, is but his own imagination; for, howsoever faith only apprehend this remission, yet other things necessarily concur as fitting us to the receiving of the same." He had said before of the allegation, that we "make our justification to consist in the sole remission of sins by faith—that the sacraments confer nothing to our justification—that this is untrue, for (we) preach no such thing; but that repentance and baptism are necessarily required in them that are to be *first* justified." With regard to Mr. Faber's quotations from Augustine, it just as if the Father had said, a holy and religious life proceeds *from* the favour of

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* The Editors wish it to be understood that they are not responsible for the opinions expressed in this department of the Magazine.

God, and does not meritoriously lead to it; but that "other things besides faith "(agreeably to Field's sentiment) necessarily concur as fitting us to the receiving "of remission of sin" in the opinion of Augustine, is abundantly evident from all his writings. For instance, "justificatio in hâc vitâ secundum tria illa confertur "primò lavacro regenerationis quo remittuntur cuncta peccata, deinde congressione "tum vitiis quorum reatu absoluti sumus, tertio dum nostra exauditur oratio qui "dicimus; dimitte nobis debita nostra." (Contra Julian. Pelagianum, lib. ii. sec. 3.)

A. B.

ANCIENT CEREMONIES AND SUPERSTITIONS.

No. XI.

To the Editors of the Christian's Monthly Magazine and Review.

GENTLEMEN,

I PROCEED, in the present letter, to the consideration of the growth of certain superstitions, during the latter half of the fifth century. At this period some rules were established necessary for ecclesiastical order; and among these may be included the regulation of *fasting*. While a certain degree of liberty of conscience was allowed, at the same time rules were fixed and established for promoting uniformity in practice, and on the ground of expediency. Among these may be reckoned the Lent Fast, the Ember Days, and the Rogation Days. The last were added in a time of national judgement, calling for deep humiliation. It is, however, beside the design of these letters to touch on such subjects, as our Church has seen fit to adopt; and I therefore pass on at once to practices which she condemns.

38. When speaking of the superstitions which arose in the fourth century, I alluded to some advances towards "*the Invocation of Saints.*" Though this subject received no formal sanction from the Church, nor was confirmed by any Council held during this period; yet there were many individuals who did not hesitate publicly to avow their belief in the prevalency of the intercession of departed Saints and Martyrs. And this heresy so advanced, about the same time, that even the relics of the Martyrs were regarded with a superstitious reverence. The body of St. Chrysostom was brought to Constantinople, by the Emperor Theodosius, who is said to have worshipped it, and to have implored of the dead Saint forgiveness for the sins of his forefathers. (Niceph., lib. 14, cap. 43; and lib. 15, cap. 18.)

That this superstition received no countenance from the heads of the Church, appears evident from the ancient Liturgies and Litanies in use about this period;

there is nothing in them which can be said to approach to "the Invocation of
nts." It is true, indeed, that, a patriarch of Antioch, (who was condemned by
fth Œcumenical Council for holding the Eutychian heresy,) did succeed in intro-
g, for a time, into the Litany, a prayer for the intercession of some saint or
; but the commemoration of the virtues of Martyrs was not generally con-
l into Invocation, until some time subsequently. And this heresy had a place
Liturgy of the Greek Church, more than a century ere it was received by the
Church. It was not until the commencement of the seventh century that
d any authentic account of its ecclesiastical recognition by the latter.

About this period, also, there was an approach towards the denial of the
o the laity; inasmuch as soaked or dipped bread was used under certain circum-
es. It is true that this was adopted by some at a much earlier period; since we
it condemned by Julius, Bishop of Rome, about the middle of the fourth
ry. It was not, however, until the middle of the fifth century that a sect arose
bjected to the use of wine, and of every other spirituous liquor. To these
totallers" must be ascribed the origin of communicating in one kind only. It
ar, however, from being generally received; since we find this superstition con-
ed by Pope Leo; and also by his successor, Pope Gelasius, towards the close
e fifth century. (Leo. Sermon. quod 4.) The Romanist practice, therefore,
nying the cup, must clearly be ascribed to a later period; though in the
entury we may discern the seed and germ of that superstition.

ving now, sir, arrived at the close of the fifth century, I must subscribe myself
e present,

Your faithful servant,

Δόκιμος.

1. 21, 1845.

MISCELLANEA.

SPIRITUAL WANTS OF THE METROPOLIS.

ay before our readers the following very valuable statistics, as to
piritual destitution in the metropolis, gathered together by the
polis Churches Fund Society:

ight years have elapsed since the Bishop of London put forth pro-
s for raising a fund to be applied to the building and endowment
ditional churches in the metropolis.

"For the ready, and in very many instances abundant and almost unprecedented, liberality with which that appeal was answered, thanksgiving is due to Him from whom all just and charitable works proceed. The subscriptions which have been received for the general objects of the appeal amount to no less a sum than £179,855. A separate fund was not long afterwards formed for the erection and endowment of ten additional churches, with parsonage houses and schools, in the single parish of Bethnal-green, containing more than 70,000 inhabitants. The contributions to this fund amount to £60,000; so that, altogether, a sum of £238,855 has been subscribed, for the purpose of supplying, in some degree, the spiritual destitution of this vast metropolis.

"Provision has thus been made for the erection of 55 new churches, 39 of which are completed, 6 are in course of erection, and 10 will be proceeded with as soon as the sites are duly conveyed. These churches will contain, altogether, about 62,700 persons, and will, therefore, afford the means of attending Divine worship to 125,400. This, however, is still a very inadequate supply when compared with the actual wants of the metropolis, even as they existed at the time when the first appeal was made eight years ago—even then there would remain 213,000 wholly unprovided with church-room; but the population of the parishes within the bills of mortality has continued to increase at the rate of about 30,000 per annum, and, consequently, there are at this moment some hundreds of thousands of souls to be added to the number of those who are in need of such provision.

"Upon the wealthier classes of the community the claims of the 'Metropolis Churches Fund' are peculiarly strong. It must not be forgotten, that the want which it aims to supply is in a great measure occasioned by the large influx of population, caused by those whose duties or pleasures bring them to London. And, again, viewing the metropolis as the centre of commerce, in which landed proprietors, merchants, tradesmen, and others are drawing immense wealth from the increased number of inhabitants, as well as from the labour of those operatives and artisans who constitute the bulk of the population, it will scarcely be denied that a strong claim is established for liberal support to a plan, the object of which is to provide for the spiritual wants of our poorer brethren. These considerations are specially urged, because, liberal as the contributions in general instances have been, it must not be concealed that the fund has hitherto been raised chiefly by large donations from a few, and that many, from whose station, and wealth, and responsibilities, much might fairly be expected, have not yet put their hand to this good work."

PARISH.	Population.	Ch. Accommodation exclusive of New Church.	Name of New Church.	Cost of Site.	Cost of Building.	Patron.	Grant from the Metropolis Churches Fund.	Population of District attached.	Number accommodated in New Ch.	Number of Clergy.	Number of Services weekly.	Schools.	Number of Children.
				£	£								
Camberwell	55,586	1,700	St. Mary, Magd.	Gift	4,090	Vicar of Camberwell	1,000	3,000	1,080	2	2 Sunday	Two	104
Ditto	..	..	St. Paul's ..	Gift	7,000	Ditto	2,000	2,500	700	1	2 Sunday		
Chelsea, Upper ..	14,000	1,450	St. Saviour's ..	300	5,400	Rector of Chelsea	2,575	4,000	1,198	3	3 Sunday	Sunday and Infant	108
Ditto	..	..	St. Jude's ..	480	3,500	Ditto	1,050	3,670	850	2	2 Sunday	Sun. & daily	93
Hackney	37,771	3,000	St. James's ..	Gift	5,597	Rector of Hackney	1,500	1,500	1,200	1	2 Sunday 1 daily	Infant	75
Ditto	..	..	St. Philip's ..	Gift	5,301	Ditto	1,500	..	1,200	2	2 Sunday, 1 Wed., Fri., Snts. days	Infant	70
Islington	55,690	9,000	St. James's ..	Gift	5,890	Vicar of Islington	1,000	4,700	1,084	1	2 Sunday, 1 week	Sunday and Infant	229
Ditto	..	..	All Saints ..	250	4,256	Minister of Trin. Ch.	1,500	7,000	1,100	1	2 Sunday	Ditto	158
Ditto	..	..	St. Stephen ..	400	4,302	Vicar of Islington	1,000	4,100	892	2	3 Sunday, 1 Wed.	Boys & Girls	300
Kensington	29,000	2,700	St. John's ..	Gift	8,500	Vicar of Kensington	500	4,000	1,440	2	2 Sunday, 1 Wed., Fri., Saints' days		

Lambeth	115,188	5,800	Trinity ..	Gift	4,147	Rector of Lambeth	2,000	6,000	1,070	1	2 Sunday	Sunday	100
Ditto	..	..	St. Michael's ..	Gift	4,000	Ditto	2,000	No dist.	1,210	1	2 Sunday	Sunday	105
Ditto	..	..	All Saints ..	2,585	6,468	Ditto	2,000	8,000	1,480	1	2 Sunday		
Limehouse	19,000	1,500	St. James's ..	*3,012	5,729	Bishop of London	8,941	8,215	1,040	2	3 Sunday, 1 Wed.	Sunday and Infant	561
Pall	25,100	2,000	St. James's ..	Gift	10,000	Ditto	8,000	10,000	1,500	2	3 Sun., Wed., Fri., S. days	Boys & Girls	624
Rotherhithe ..	13,917	1,600	Trinity ..	..	..	Rector of Rotherhi.	2,200	3,000	1,000	1	2 Sunday, 1 week	Girls and Infant	199
Ditto	..	..	All Saints ..	Gift	4,008	Ditto	2,300	3,500	1,002	1	2 Sunday, 1 monthly	Sunday	100
Shoreditch ..	83,400	1,200	St. James's ..	1,800	5,597	Bishop of London	7,397	10,643	1,234	2	3 Sunday, 1 daily	Boys & Girls	285
Ditto	..	..	Christ Church ..	Gift	4,245	Ditto	4,245	10,000	1,054	2	3 Sunday, 2 daily	Boys & Girls	352
Stepney	60,000	3,338	St. Peter's ..	375	5,694	Brasenose Col. Oxf.	6,069	7,000	1,400	2	3 Sunday, 1 daily	Boys, Girls, Inft., Sun.	480
Ditto	..	..	St. Thomas's ..	Gift	6,408	Ditto	6,408	8,000	1,100	2	3 Sun., Wed., Thur., Fri., Holidays	Boys, Girls, & Infant	610
Ditto	..	..	All Saint's	700	5,400	Bishop of London	6,100		1,111	2	2 Sun., Wed., Thur., Fri.		
Ditto	..	..	Trinity ..	..	6,630	Brasenose College	7,500	4,500	1,213	1	3 Sun., Sts. days	Day, Girls; Sun., Boys & Girls	100
St. Bride's, Fleet-st.	7,194	2,500	Trinity ..	Gift	4,398	Bishop of London	1,000	1,600	1,100	1	2 Sunday	Infant	104
St. George's, Hanover-square ..	66,500	7,200	St. Paul's ..	3,000	15,000	Ditto	500	12,000	1,700	3	3 Sun. Sts. days, and 2 daily	Boys, Girls, & 2 Infant	Not open.
St. George's, Southwark	46,640	1,200	St. Mary's ..	1,260	4,627	Rector of St. George	2,760	8,000	1,200	2	2 Sunday, 1 Thursday	To be built	
St. Luke's ..													

St. Margaret's, Westminster	*30,250*	*1,500*	*Christ Church* ..	*Gift*	*8,600*	Rector of St. Marg.	500	8,500	1,550	2	3 Sunday, 2 daily			
St. Pancras	*130,000*	*12,200*	*Christ Church* ..	*Gift*	*8,000*	*Bishop of London*	*1,000*	*12,000*	*1,700*	*4*	3 Sun., Holy-days, Wed. Fri. 2 daily	Boys, Girls, Infant and Sunday	750	
Ditto	..	..	All Saints ..	1,687	6,500	Ditto	1,500	7,000	1,280	2	3 Sunday, 1 Wed., Th., Fri., S. days	Boys & Girls	296	
Whitechapel ..	35,000	2,000	St. Mark's ..	700	5,758	Brasenose College	6,358	12,000	1,000	2	3 Sunday, 1 week,	Boys, Girls, Infant and Sunday	600	
Extra Parochial ..	..	..	St. Thomas, Charterhouse ..	Gift	7,602	Bishop of London	7,602	7,500	1,016	1	2 Sun., Prs. Wed. Fri.	Sunday	250	
Ditto	..	..	Kensal-green ..	..	3,100	Ditto	500							
Bethnal-green ..	70,000	3,700	St. Peter's ..	550	*6,515	‡Ditto	1,000	6,000	1,130	1	3 Sunday, 2 daily	Boys & Girls	121	
Ditto ..	..	..	St. Andrew's ..	232	5,436	Ditto	1,000	6,000	1,006	2	2 Sunday, 1 Wed., Snts. days	Boys, Girls, Infant and Sunday	415	
Ditto	..	..	St. Philip's ..	643	5,422	Ditto	1,000	10,000	1,112	2	3 Sunday, 1 Wed. Fri.			
Ditto	..	..	St. James the Less	500	*6,407	Ditto	1,000	9,500	1,143	2	2 Sunday			
Ditto	..	..	St. James the Gt.†	1,050	*7,069	Ditto	1,000	6,000	1,000	1	3 Sunday, 1 day., 2 Wed. Friday	Boys, Girls, and Infant	415	
Ditto	..	..	St. Bartholomew	399	5,157	Ditto	1,000	6,000	950	1	2 Sunday	Boys, Girls, and Infant		
Ditto	..	..	St. John's Chapel	..	704	Ditto	704	8,000	800	1	2 Sunday	To be built		
Ditto	..	..	St. Thomas's ..	Gift	To be built	Ditto	1,000	7,000	1,050	1	..	Boys, Girls, and Infant	415	
Ditto	..	..	St. Simon Zelotes'	..	Ditto	Ditto	1,000	7,000	1,100	1	..	To be built		
Ditto	..	..	St. Matthias' ..	650	Ditto	Ditto	1,000	10,000	1,100	1	..	To be built		
Ditto		..	St. Jude's ..	1,997	Ditto	Ditto	1,000	8,000	1,100	1				

Hackney, South ..	..	..	St. John ..	..	To be rebuilt	D. Tyssen, Esq.	1,000	..	..	..	..	..	..
Hackney	..	..	..	..	To be b.	Rector of Hackney	1,500	..	..	..	..	..	..
Islington.													
St. John's, Hollo-way	..	..	..	..	Ditto	Incumbent of St. John's	1,000	..	..	..	..	..	..
Kensington ..	..	..	St. James ..	..	Ditto	Vicar of Kensington	1,550	..	..	..	..	..	..
Marylebone.													
All Soul's ..	..	..	St. Andrew ..	..	Ditto	Rector of All Souls	2,000	..	..	..	..	..	..
St. John's Wood	..	..	..	..	Ditto	Rector of Christ Ch.	1,000	..	..	..	..	..	..
St. Giles	..	..	..	..	Ditto	Rector of St. Giles's	2,250	..	..	..	..	..	..
St. Pancras, Cam-den-town ..	..	..	..	..	Ditto	Vicar of St. Pancras	1,000	..	..	..	..	..	..
St. Peter's, Eaton-square. ..	..	..	St. Michael's ..	..	Ditto	Marquis of West-minster	500	..	..	..	..	..	..
Southwark ..	..	..	..	..	Ditto	Rector of St. George	1,000	..	..	..	..	..	..
Whitechapel ..	..	..	..	..	Ditto	Rector of Whitech.	1,000	..	..	..	..	..	..
	944,236	67,438	55	24,440	220,917		127,019	266,428	48,716	70	95 Sunday 16 daily	68 Schools.	8,799

* This cost includes the Parsonage-house. † Built at the cost of a "Brother and Sister."

‡ The patronage of these churches is vested in the Bishop of the Diocese by reason of an exchange of valuable Preferment in Essex with Brasenose College, Oxford.

There are six Churches in progress of erection, to which grants have been made, and sites for seven more have been obtained.

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THE

HRISTIAN'S MONTHLY MAGAZINE.

SCHOOL SERMONS.—DR. MOBERLY.

Sermons preached at Winchester College, by G. Moberly, D.C.L., Head Master of Winchester College, and late Fellow and Tutor of Balliol College, Oxford." London: Rivingtons. 1844.

ERE any additional arguments needed to support the position which maintained in speaking of Dr. Wordsworth's Educational Discourses—., that it is high time we turned from our almost exclusively polecal aspect, to see how we may best train the youth of our land in und and well-grounded principles, so as to prepare a seed to serve e Lord—such arguments would be found in the developements of the ews of our leading statesmen, recently set forth in the face of an tonished country. We, of course, allude to the debates upon the crease of the grant to the Romish College at Maynooth. And we may fely appeal to the theories put forth by the prominent men of almost parties for a testimony to the unsoundness of the religious education therto communicated in our public schools. Truly, if Sir R. Peel and s colleagues, if Lord John Russell and the chief Whig statesmen, may taken as fair specimens of the Protestantism turned out from the hools of England, we need not hesitate to ascribe to it the negative chacter with which it was taunted by Mr. Gladstone. There was scarcely ingle word dropped by the supporters of this most iniquitous grant, hich could lead us to suppose for a moment that the speakers had ever ard of such things as the distinctive doctrines of most Protestant mmunions, doctrines not only *distinctive*, but in the opinion of those o hold them *essential*, in all ordinary cases, to salvation. Such a mentable lack of theological knowledge, even of the lowest kind, as

was displayed in the English House of Commons during the nights of that memorable debate, was hardly expected even by those who best knew the deadening effects of incessant occupation and mere party politics, upon the religious sympathies and feelings of men. Facts which could have been elicited from a boy at one of our national schools, seemed perfectly new and strange to the leading statesmen of this enlightened country in this enlightened era. Surely, there must be something vitally wrong in the system of education which has produced ignorance and indifference so sad as that manifested during the debate of which we are speaking. Surely, we are bound in this our day to take good heed to our ways, to keep a watchful and a jealous eye over the arrangements and the tuition, especially where religion is concerned, of those large schools from which our statesmen, our lawyers, our landlords, our gentry, and, most important of all, our clergy, receive their first and freshest and most enduring impressions of religious truth. It has been with no invidious purpose of exciting ill feeling towards an individual, that we not long since pointed out what we believed to be the capital errors of the teaching of the late Head Master of Harrow. No one, who has the least knowledge of boys, of their peculiar openness to temptation, and the peculiar temptations to which they are necessarily subjected in the fiery ordeal of a public education, can doubt that it requires some great and living principle, some power carrying with it evidences of its life and activity, capable of imparting a spiritual vigour to the soul of the most youthful, and yet able to satisfy and fill the expanding heart and intellect of the most advanced pupil, in order to check the evil influences of a public school, and to mould the flexible tempers and dispositions of the young. Such a principle, such a living and life-giving motive, is not to be found in a mere ecclesiastical system. Grant that system to be in itself perfect, to be the best adapted for the needs of human nature, to be suited to the minds and capacities of boys, to be traceable to the earliest, even quite to the Apostolic times, to bear on it the mark and sanction of Christ Himself, it can yet never be assumed, without doing violence to the plain word of Scripture, to be the living power of the Gospel. The method, then, pursued by Dr. Wordsworth for teaching the principles of Christianity, and making them take root in the heart and bear fruit in the life, by submitting the minds of the young to the details of the ecclesiastical system of the Church of England, is not the way to secure the good object had in view. It may produce good members of society, firm churchmen, practically honest men, but it cannot of itself fill the heart with that love of Christ, that trust in His power and His goodness, without which all else is "as sounding brass or a tinkling cymbal." There is in the human heart, and

t least in the hearts of the young, a multitude of stormy passions, r within reach of the means of gratification, and ever claiming to be tified. There is a power, too, implanted by God Himself, forbidding e unlawful supply of their demands, protesting against it when given, t yet too weak without other aid to enforce its claims on their atten- n. "To will is present with us," but, in the midst of so many se- cers, within and without us, "how to perform we find not." The culiar effect of the fall upon our hearts appears to have been this— t it threw into confusion, and disturbed from its balance, the due nterpoise of passion and principle, of appetite and conscience. nceforth, the soul, which should have rested on God, on the things the higher and invisible world, was drawn with irresistible force to e lower regions of this present scene. The appetites were set loose m their restrictions, and their incessant cry of "Give, give," became t too successful. Conscience retained, indeed, all her queenly rights, t in a great measure lost her power. Throneless and crownless, she od raising an ineffectual protest against the usurping passions. We re reduced under the dominion of the senses, which clave more and re to the dust, and dragged down even our better feelings and aspi- ions. The intellectual powers themselves, which would appear to e a natural tendency to rise from the ground, followed the bent their companions, and wasted their energies upon earth, and the ngs of earth. And while the objects of sense with which we are so ntifully surrounded demanded and obtained attention on all sides d at all times, while our eyes and our attention were on the stretch m birth to death in order to catch all the impressions which visible ngs had power to make on them, there seemed to be no energy in our iritual life, to give it strength and arm it against the multitude of its mies. Where, then, was to be sought the resolution of the problem? e will had lost its power, and most frequently was enlisted on the e of the flesh. There was no might in ourselves to save ourselves, drive us from our grovelling tendencies, to raise us from the earth to ich we clung. Earth had no voice to call us to ourselves; all its usand tongues spoke to the senses, and enlisted them on the side of l. True, there was a conscience in the soul averse to all this, but yet rerless and often asleep and careless. There needed, then, something waken this weak and slumbering power, if it might be, into new life l activity. That something, the Gospel assures us, is faith, the ory that overcometh the world. And that same Gospel unites with on in proclaiming that no other power, however much it may pre- l to, can fulfil the same office as faith.

We have been led to dwell thus prematurely, as it would seem, upon

what we believe to be the groundwork of Christian preaching in schools or elsewhere, because we have found this mos groundwork sadly wanting in the sermons which stand at tl the present article. We believe that Dr. Moberly and Dr. Wc though in different modes, have been leading astray the yout of this nation, as far as it has been placed in their power to perverting it from the simple truth as it is in Jesus. They ha them, we doubt not, been actuated by the best motives, have ea felt the awful responsibility of their office, and have striven short of it; but they have each of them failed, because they h to human inventions and human prejudices, when they sh listened to the Word of God alone. We confess to feeling s pathy, however, with the system of the Master of Winchester. ecclesiolatry and ecclesiology of Dr. Wordsworth were so evide quate, so entirely uncalculated to effect the object of evangelisi public school or any other body whatsoever, that we wonder th ledged acuteness of the teacher did not lead him to perceive ciency, and his integrity lead him to reject it: and we would that even yet he may renounce the dry and dusty tomes from has derived his marrowless theology, in order to draw pure water from the fountains of everlasting truth. Dr. Mober other hand, has marked with a clear insight the peculiar ev to meet and to counteract. He has studied and deeply entere characters of the young, with all their wondrous capacities f evil. He has perceived the danger of that downward career often marks the path of the youthful pupil, when, with inno for his guide, he comes from a beloved home to meet the pol the taint almost inseparable from a school, and brings with h swept and garnished, too often to become the dwelling-place spirit and his train. We do not quite follow the preacher in says in the annexed passage; but we are sure that he must ha well the dangers and temptations, and the fearful defilement and soul and spirit, to which those committed to his charge w in order to be able to portray them so faithfully.

"Now, this consideration, important as it is to all, is to you, my bre than usually important. For impurities of thought and imagination he lightly received in youth, leave a hue and tint upon the mind which mar much remorse of later years doth hardly remove. A leprous defilement the soul from these things, which it is not in the power of the soul it No; even though it loathes its burden, and is ready for any sacrifice in ord it off, yet no convulsive efforts, hardly long years and habits of purity, wi restore it to its child-like spirit of holy thoughts! No; even the very

thinks are beset with impurity: its very repentance is encumbered with foulness. Almost the best hope for a mind thus tainted in youth is, that it shall meekly, and with tears, bear up against its load: that it shall mark its sincerity and zeal of sorrow by making many sacrifices, that it shall work on in chains, that it shall *look* for small comfort, and guard itself against the confidence of complete cure, (for how can it look for cure, where a moment's relaxation of the stern self-government of thought undoes the work of years?) and trust that God who once sealed it and made it His own in baptism, and since hath not ceased (in despite of many and most offending sins) to quicken it to feel the wish, and in some degree to work the work of repentance, may yet accept His own half-ruined creature, defiled though he be and miserable, and wash his robes once more in the blood of the Lamb, and renew him in body and soul for a holier service in heaven. You, my brethren, are not like this—God forbid! But you are young, and know not half the mischief and misery of things like these; and there will hardly cease to be among so many, some whose coarser minds will endanger the introduction, and some whose weak ones will threaten the prevalence, of such words or imaginations among you." (Pp. 180—182.)

And so again, who cannot recall his own school-days, with all the strifes and bickerings which so often made them unhappy, when he listens to the preacher thus dwelling on the sin of retaining anger against an adversary?

"Think, if you could see, as God sees, the whole interior life and progress of our small community, if you could see exposed before your eyes at a glance the whole state of hearts, the whole mutual treatment and feeling which has taken place among you in these last months, think what a spectacle would be laid before you! If you could register the secret spite, the cutting sarcasms, the imputations, the unkind names, the blows, the vexations, the swellings of secret wrath, the wantonness of superior strength—all the endless and innumerable breaches of the spirit of the sixth commandment which have taken place since we last assembled within these walls,—how much you would learn to prize the blessed means of peace provided in the Holy Communion, and trust that in the recent offertory God had accepted your gifts as the gifts of those who were in charity with their brethren! O, then, agree with your adversaries quickly, whiles you are yet in the way with them. Agree with those who may never see you, whom you may never see in the flesh again!

"How should it be that Christian youths, baptised into the body of Christ, taught herein of the great privilege of membership and brotherhood which they all share in common, many of them received again and again to the altar of God, and sharing the most sacred communion with the Church and Christ, how can it be that they should harbour and retain so much of unkind feeling as still makes much of your inner life unhappy, as throws a painful shade and gloom over the days of many, whose age and spirits more naturally fit them for cheerfulness and hope, as makes it necessary to urge thus strongly and repeatedly upon you the lessons of Christian brotherhood and love? How can it be that we should still hear and know of wanton injuries, secret hatefulness, long-hoarded vengeances, and other such unchristian doings, even here, and among those who at least know their Christian estate and duty?

"Nay, let us think and lay to heart our Lord's lesson on the sixth commandment. He who never exaggerated, who never spake one word which was not replete with sanctity and truth, has spoken in no soft terms of guilt, such as I would that we

might hope unknown, or even uncommon, amongst ourselves. He has denounced as murder, the very feeling of causeless anger, and much more than the mere feeling, its expression in words of reviling—how much more in injurious, spiteful, unforgiving deeds.

"Agree, then, ye who in these last months have found yourselves in the position of adversaries of your brethren; agree with them quickly, for now you are in the way with them." (Pp. 287—289.)

Knowing, then, as Dr. Moberly evidently did, the dangers with which he had to cope, that they were no less in the boy than in the man—nay, more than this, that as the child is father of the man, so the habits and principles acquired in youth are often stereotyped on the mind, so as to be afterwards immoveable—he was bound to use all the means and appliances in his power, which Holy Scripture had placed in his way to mould the mind aright, and thus avert the threatened danger.

The manner in which it is proposed by the Master of Winchester to meet more directly and more successfully the evils of which he entertains so wholesome a dread, is developed in a great measure in the preface to these sermons. He there suggests confirmation as "the strength "of boyhood," in a passage containing so much true wisdom, (though we fear erroneously applied and carried out,) that we cannot do better than quote it entire.

"As Baptism to infants, so is Confirmation to boys. The limit between infancy and boyhood, difficult perhaps to strike in the abstract, is practically struck by sending boys from their homes, and from immediate parental training to school. At this point the ordinary average of parents feel themselves unable to conduct the education of their children further. The boy has outgrown the instruction of his mother, and his father is too much occupied, or hardly competent, to undertake the full labour of giving him all the care and training he needs. It is also desirable that young boys should by this time begin to be weaned, by degrees, from the soft love and habits of their homes, and learn to take their places among their contemporaries. At this point, then, they pass, and, I apprehend, should always pass, as far as it is practicable, under the education of the clergy. In the higher orders of life they commonly do so. In the lower it may perhaps not be impossible that by degrees they may come to be instructed to persons who, by the diaconate, or lower clerical orders, or at least by having received the episcopal license to teach, may be regarded as forming part of the general clerical body, and, as such, properly trained and fitted to become Church teachers. Wherever children of this age are not taught by clergy, there they should surely be occasionally visited by the parochial Clergyman; and, if they were regarded as catechumens, he would at once feel that they were really his charge, and that, however well and religiously trained by their immediate schoolmaster, as his deputy, they should still look to him as the person who, under the Church, was ultimately to testify to their several fitness for Confirmation.

"Here, then, at the point at which boys are removed from home to school, might begin the preparation for Confirmation. From this moment they might be classed as catechumens.

"It would be, I think, a great step gained, if we thus identified, in some degree, the practical arrangements of our common life with the recognised Church system. A great number of unexpected consequences of no slight importance and benefit would ensue: some of course, and immediately, and some by degrees and more slowly. The studies of the boys would imperceptibly, but quite necessarily, be modified to suit the change. Religious instruction must inevitably be more given, and equally inevitably must be given practically, as well as theoretically. There would be, besides the lessons, whatever they might be, addresses of some kind or other to the conscience; the first helps to manly examination and control of self. The boys must also inevitably come to regard themselves (at least, wherever the system was executed with any faithfulness) in a new light: not, as they often do now, as those who have nothing to do with religious matters or obligations, but as persons under preparation for a very sacred rite. Our schools would by degrees come to know of only two classes of boys, the communicants and the catechumens.

"One consequeuce of any considerable alteration, of the kind which I have mentioned, would no doubt be the administering of Confirmation at a somewhat earlier age than it has been latterly administered among us. The present practice is different in different dioceses, but generally, I believe, the age of candidates is not fixed lower than fifteen years old, while in some dioceses it is put off to sixteen. This minimum age, regarded in connexion with the triennial Confirmations, shows that the candidates for Confirmation usually range from fifteen to nineteen years old. But is not, if I may venture to speak so, is not this late time of Confirmation part of the system, above mentioned, under which Confirmation and other sacred Church rites are made *remedial*, rather than *strengthening?* And when it is remembered, too, that the preparation for Confirmation is commonly the occupation, not of years, but of a month or two at the most, is it not to be feared that its actual remedial influence must be very small? What is to become of children from eight to fifteen? Are they not, if Confirmation be so long delayed, and so hastily prepared for, in danger of being left to contract habits of negligence and sin, which Confirmation when it comes will only very slightly check? Let it be remembered, too, that the ceremony of Confirmation is a very short one; a few words and it is over. The faith, even of earnest young people, is, I think, somewhat tried by finding it so short and small. They have so short preparation, and slide back so easily into common thoughts, and find the old ways of living so ready to their minds, that this remedial Confirmation is apt to be soon forgotten. With the careless, sin, being as it were already at full gallop, hardly checks its pace at Confirmation for a day or two.

"Should not Confirmation, then, be brought into the very forefront of the youthful battle? Should not it, being as it is a special means of grace and the gifts of the Holy Ghost, be set to meet the dangers which belong to the youthful age? Should not the measures of youthful strength be made to correspond more nearly with the times of youthful hazard? Do we not rather show want of faith in the efficacy of God's ordinances, when we are afraid of trusting them in the midst of the very dangers which they were designed to counteract?" (Preface, pp. xv. to xx.)

There can be no doubt that confirmation, if rightly considered, and duly prepared for, would be under God in a great degree the strength of boyhood, and that the preparation for it, thus made a real portion of early education instead of being huddled into the corner and scraps of

time left free from more attractive pursuits, would supply the master with a clear object to keep in view in his religious instruction, and would impart to that much-neglected but all-important portion of real education, a lively interest, both for teacher and taught, hitherto but too little known. But here our agreement with Dr. Moberly stops. He declares clearly enough the corruption to which our nature is liable, though he does not appear to appreciate clearly the corruption which already burdens it. He knows and can describe eloquently the fearful character of vice, its slow yet sure advances on the unwary and unwatchful, and its final and inevitable triumph if not checked in time. He depicts clearly and in no doubtful tone the temptations of youth, its levities and folly, its want of patient thought, its impatience of the experience of those who have gone before. He warns his pupils against the danger of underrating the sins to which they are especially liable, arming them beforehand against those subtle tempters who "smile at "tales of youthful sin—of sin it may be of the most deadly and dis- "honouring kind; and think little or nothing of them—if, indeed, "they do not actually regard them as signs of spirit and promising "tokens of worthy manhood."

On the other hand, he has not taught his hearers to entertain light views of the purity and holiness to which they are called. The saints in light, the angels doing God's will in heaven, the perfection of the most Holy Himself, are the models which he has held up to their gaze and bidden them imitate. So far all is well. It is much to know our danger, and the sin into which we have so fatal a tendency to fall: it is necessary, too, to know the height which we have to attain, the amount of holiness which is expected of us by Him who will come to be our judge. But this is not all. Between the state in which we are and in which our corrupt natures tend to keep us, and the state in which we should be and in which we must be found if we would be safe and happy at the last, between these two states there is a great gulf fixed. How, then, is this gulf to be bridged over and passed? Or again, to put the same truth in another—perhaps more appropriate form, we find ourselves as it were in a paralysis of soul, unable to make any effort of ourselves to grasp the good which we see, and avoid the evil under which we groan. We know that we must arise and grasp that good, and throw off that evil, if we would not be for ever lost. Who shall call that helpless, paralysed spirit to new life and energy, and who shall give it power to hear and obey? To this question, so important in all its bearings, so essential in our estimate of the truth or falsehood of any doctrinal scheme, Dr. Moberly gives one answer, the Bible gives another. Undoubtedly God's Word points to Christ, and to

ist alone, as the author of everlasting life, and bids us fix our eyes rest our hopes on Him alone. *He* is pointed out to us, as "the ay, the Truth, and the Life; no man cometh to the Father but by Him." is the righteousness which we in vain seek for in ourselves, in ch we may stand blameless and scatheless in the great day of unt. Nor does God's Word merely hold up to us Jesus Christ as only name given under heaven whereby men may be saved, without he same time telling us how we may apprehend Him, and appro- te to our soul's health the merits of his atonement. It is by faith Christ that we apprehend Him and are apprehended of Him. The that we live, we live by the faith of the Son of God, who gave self for us. This is the Bible answer to the great question, how l should be just, and yet the justifier of the sinner; how man with fficient holiness of his own, and no excuse for not attaining it, may stand unhurt amidst the fires of the judgement. Faith in Christ, d abroad in the heart by the Holy Ghost, gives power to the paralysed grovelling soul to hear and obey the call of the Redeemer. Dead respasses and sin though it be, the God that bids it come forth, self gives it life and power to come, and looses the grave-clothes impeded its free motions. We hear in the Gospel much of Christ Christ's work in our hearts, nothing of our own merits and rvings. Even the great Apostle, who, if any might by his blameless energetic service of his God have challenged the gift of eternal as the reward of his late toils, boasted not in his own righteous- s. Though he could recall nothing against himself, so pure to an eyes had been his walk and conversation, yet he knew himself e "not thereby justified," because He that was to judge him was Lord, who read the inmost thoughts and secrets of the soul. Though was in labours more abundant, yet he knew how much he owed to Lord who bought him, and how little, with all his work and painful he had been able to pay back. And therefore he prayed that he ht be found in Christ, not having his own righteousness, but the teousness of his Lord and Saviour. The law by which he knew he t be judged, if he would not put on Christ by faith, was to his spi- al sense so pure and holy, that he shrunk from even the faintest m that he could be tested by it, and found other than wanting. so, however, thinks Dr. Moberly. If we may judge from the ons before us, he estimates the work of the Redeemer but lightly, ghtly that he does not dwell on it in one of these discourses. We ot doubt for a moment that he knows and feels how much he and of us are indebted to that work of infinite mercy which Christ ught for us upon the cross, how utterly lost and hopeless were our

condition if it had not been performed for us; but he seems to regard it as a work, once done, with which thenceforth the Christian had nothing to do but to acknowledge now and then in set terms of gratitude. As to the necessity of being found in Christ by the power of a living faith, he rarely if ever dwells upon it, but makes the absence of gross sin and the presence of a kindly and loving disposition, in a great measure, the test of preparedness for death. Witness the following passage, in which he speaks to his pupils of the recent death of one of their number, and engrafts upon it a warning to themselves:

"We have each of us our stewardship. Even the youngest among us has his plain and undoubted course of duty which he owes to God. God placed each one of us in that state of life in which He pleased. He gave us our work to do. He gave us His blessed baptism, and thereby He gave us the gift of His Holy Ghost to sanctify and assist us in performing our work in life: the young, that they might be innocent, and pure, and diligent, and docile, and obedient; the old, that they might be industrious, contented, holy, and full of all good works.

"But if young or old fall short of their appointed work, if they take their ease, or do their duty negligently, what are they doing but departing from the truth, abiding not in the truth, swerving dangerously from the truth, the high and direct and sacred law of holy, practical truth?

"And here, my brethren, I should conclude, but that I cannot let this day pass over without making one word of reference to the melancholy and most sudden event which has within these few days cast a gloom over our society. I cannot believe that the sudden departure of one so well known, so recently strong and hopeful amongst us, can have failed to strike a chill into the heart of everyone who hears me. For himself, as far as I could know and judge, I believe him to have been an innocent, a cheerful, a kindly hearted boy; one who has never given pain or distress to parents or to masters; one who (as far as we can venture to speak) had not lived otherwise than according to those baptismal vows, the full force and meaning of which he was even now learning, and which within a few weeks he was publicly and in the face of the Church to ratify in holy confirmation. It is cause for much thankfulness that the blow has fallen where there is so much matter of sacred comfort; and that we have not the terrible aggravation of misconduct and hardened youthful sin to add to the natural grief of parents bereaved, and sorrowing friends.

"But for you—for you who sat on the same form with him in this chapel, who belonged to the same class with him in the shool, who were preparing with him for the same confirmation,—how can his sudden call fail to set you on a heartier and more awful obedience? I do not prize the mere chill of feeling, the mere shock of half-selfish sorrow that comes on the heart when we first hear of such an event. This soon passes off. This alone is worth nothing, perhaps less than nothing.

"No; feel it in your duty; feel it in your obedience; feel it in your diligence; feel it in your next Sunday's communion; feel it in your confirmation; feel it in your purity; feel it in your holy words; feel it in your prayers. Do not omit—no, not one among you—do not omit to pray God to give you grace to lay to heart this act of His merciful and righteous judgement, that you may be holier, and obey Him better in the state of life to which He has been pleased to call you. Bless Him, in that by

sparing *you*, He has given you time to obey more perfectly and to repent more fully; and pray that you may not mis-spend those additional years, or months, or weeks, or whatever it be, in returning to former evil, or in fresh imperfection of duty, but that by His grace you may be enabled now, and in all your lives, to do His holy truth.

"And may God of His great mercy grant that all who now hear me, young and old,—that all of us together,—baptised alike, taught alike, sacredly fed alike, hoping alike,—may alike reach our everlasting inheritance, alike enter into that blessed kingdom of which we are all joint-heirs in Christ!" (Pp. 320—323.)

Now, this passage appears to us to exemplify in a remarkable degree the error of which we speak. The whole stress of hope is laid by Dr. Moberly on the blameless life, the innocence, the cheerfulness, the kindheartedness of the departed. There is not one word of the blessed Saviour—apparently there had not been an enquiry as to whether he died in reliance on the merits of his Saviour, or trusting merely and vaguely to that innocence which could never avail to save him. The whole warning to the survivors is, not that they should let the awful removal of their play-fellow lead their thoughts to Christ, who loved the young, and would fain make them His, who stretches out His arms to them, and would gladly embrace them and uphold them and shelter them from the storms and trials of life—none of this. Keep yourselves pure: be diligent in your task: remember your baptism: remember your confirmation, and then you will receive a blessed inheritance, you will come to that "kingdom of which we are joint-heirs in Christ." Surely, there is some strange omission here. Surely, we cannot reign with Christ, we cannot die in Christ, if we have not lived in Him, if we have not lived by a conscious faith in His strong sacrifice. Of what avail could have been the incarnation of the Blessed Son of God, His sufferings and death upon the cross, if they were merely to serve us for words wherewith to embellish a sentence or round a period? Surely, there is some moral meaning in the sacrifice of Christ for the sins of the world far deeper than any which Dr. Moberly and his school have elicited from it. It will be, we suppose, needless to identify Dr. Moberly with the extreme Tractarian party of Messrs. Newman and Ward, with which he has been so eager during the late controversy to identify himself. But had he not published his adherence, in all except the most extreme violence, to the opinions of Mr. Ward, as expressed in his "Ideal of "the Christian Church," it might have been discovered in all its most essential points in the sermons before us. The one capital error which has led Mr. Ward astray, and involved him in the labyrinth of a theology to all intents Romish, is to be found in all its unconcealed nakedness in these discourses of his friend and late fellow-collegian. There is the same inability to grasp what has been styled the low church or even-

gelical view—that is, as we firmly believe, the only Christian view—of the great doctrine of Justification by Faith in Christ's blood. The stumbling-block which this truth appears to have presented to Mr. Ward is this—that he cannot see its moral power, he cannot conceive how it can make a man holier or wiser unto salvation, and therefore he cannot imagine how it can proceed from a God who has bidden His creatures be holy even as He Himself is holy. And, truly, if Mr. Ward be right, if there be no moral efficacy in the doctrine, then it is hard to understand how it can proceed from the word of a merciful God, who thus would be *willing* to save us, and yet bidding us lean upon a broken reed. But, surely, Mr. Ward is not right. Surely, the apparent meaning of the whole Word of God, that which gives it its only connexion and consistency, which stands written almost in every line, cannot be all a fatal delusion leading us away from practical holiness to an unsubstantial theory. Surely, that doctrine which has supported prophets and apostles in the hour of danger, and difficulty, and death, which even in these latest times is buoying up many a humble disciple of Christ in the midst of pain and affliction, which is bringing down the high thoughts of the proud into the subjection of the Gospel, cannot be all a cunningly devised fable, having no ground or reality. It cannot, surely, be that there is no truth, nor soundness, nor might in that doctrine which shook the Church of Rome to its centre, which alone, without human aid, has checked its advancing career, and won back from its sway the most hopeful portions of the world, and which has given those countries who uphold it a superiority, intellectual and moral, over their Romish neighbours, which even their adversaries are compelled to acknowledge. Yet of this doctrine it is that Mr. Ward asserts that it has no moral power, while Dr. Moberly carefully avoids all mention of it. The same error has ruined the theology of both, and has made them read the Scriptures by the light of their own vain imaginations. They have thought of faith as a mere intellectual assent to certain doctrines propounded for man's reception. Their minds have dwelt on creeds and formularies accepted by whole Churches merely as forms, defended by learned doctors and fathers by means of the uncongenial weapons of hard logic and scholastic quibbles; and they have confounded this dry and profitless belief with that faith which not alone can move mountains, but which can bend the soul to Him who can and will save it. Certainly, such a faith as this which they dream of cannot save a man, cannot work in him holiness or a desire for holiness. But, surely, when salvation seemed so clearly allotted in the Gospel to the believer, when faith was spoken of so unhesitatingly as the victory that overcometh the world, when that faith was found defined as the substance of things

oped for, the evidence of things not seen, not as holiness, not as obe-ience, not as prayer, not as watchfulness, but as the realisation of the nvisible, which alone would wean us from the temporal and visible,— urely, with such evidence against him, it did not become Dr. Moberly o fritter away, without sound and cogent argument, a consensus of all cripture apparently so plain and simple. Yet let us hear to what he ould reduce the faith which justifies the sinner. The passage occurs n a sermon on the Canaanitish woman who importuned the Saviour for ercy.

"III. Observe, thirdly, that this poor woman's reiterated prayers are by our Lord alled *faith*. She came, she cried, she cried after them, she came and worshipped im with prayers, she acknowledged her vileness, and yet did not cease from praying; nd when at last her answer came, it came in these remarkable terms: 'O woman, reat is thy *faith*!' Great is the faith which prays, which prays without ceasing, hich crieth night and day unto the Lord: nevertheless, when the Son of Man meth, shall He find such faith upon the earth!

"Faith, as far as it is merely an inward principle, is a mysterious and unsearchable ing. It is, it may be, the humble aspect of souls to God—the frame of being in hich dutiful created things stand towards their Maker; it is, it may be, a heavenly ue, as it were, of souls, whereby those which the Spirit of God occupieth, are forth-ith partakers of the divine nature; but, according to the simple words of sacred rit, it is bound up with common homely duties and feelings, such as are wanted in ur daily course of life and conduct. In the poor Samaritan leper, gratitude is called ith;—in the woman which was a sinner, love and tears are called faith;—in the ther of the demoniac boy, even the painful conscience of imperfect belief receives e blessing due to faith;—in the poor woman in the press and throng that streamed wards the house of Jairus, her anxious, humble, superstitious search for bodily cure faith;—in the poor Canaanitish woman of the coasts of Tyre and Sidon, her fer-nt and undiscouraged prayers are great faith.

"Surely, there is much comfort and blessing here for simple hearts. Instead of rching for inward sensations on which we may repose our comfortable hopes of eptance; instead of cherishing and cultivating *sentiments* only (which, alas! are apt to perish under such unnatural culture, and leave a mere shadow of words ind them), we are hereby taught to know, that the sphere of common duty is the ere also of secret spiritual growth; and if we are grateful as the Samaritan, ng as the poor sinful woman, conscious to tears of our imperfect belief as the cted father, as earnest of cure as the woman with the bloody issue, as unremitting rayers as the poor Canaanite, the Lord will give us, too, the praise and the blessing reat faith, and will say unto us, 'Be it unto you even as ye will.'" (Pp. 119—121.)

It can scarcely be doubted, we think, by any sound English Church-an, that Dr. Moberly is a more dangerous enemy to the truth than r. Ward. For, although both of them maintain the same fallacious sition, that faith has no energy or activity, but, being merely a cold d dead assent to certain formal truths, can have, as such, no jus-ying efficacy; yet Mr. Ward's open and undisguised hostility to the

Protestant doctrine of Justification will hardly prove so injurious as the undermining influence of Dr. Moberly's covert assault. It will scarcely be necessary, in this Magazine, to expose to our readers the manifold fallacies of the passage just quoted. One or two points, however, we may briefly notice. And, first, that this woman's prayers are *not* called faith by our Lord. The language of our Saviour, which followed upon her humble perseverance, was simply this: "O, woman! great is thy "faith; be it unto thee even as thou wilt." Her unremitting, persevering prayers—her lowliness and self-abasement—her endurance of every rebuff—that is, in a word, her confidence in the Messiah—were by Him called faith. It is not that prayer is faith, or that love is faith, or that humility is faith; but these are all the fruit and natural offspring of faith, which it must produce if it exist. But as well might we call the root the same with the trunk, the branches, or the fruit, as call prayer and faith identical. And, surely, such a mode of reasoning, such a perversion of the words and meaning of our Saviour, merely for the sake of maintaining a theory, are worthy of our heaviest reprobation. The truth is, that Dr. Moberly, and all who share his views, have made up their minds, more or less openly, to oppose, and, if it may be, destroy the doctrine of Justification by Faith: for they justly consider it as identical with the Protestantism they detest—as the corner-stone that system which hinders the progress of their ecclesiastical march. They are for Rome, sooner or later; it is with the whole party, more or less, a question of time. All their sympathies lie with the Vatican. There they find priestly authority magnified, the Sacraments unduly exalted, and their whole efficacy made to reside in human consecration; there the Church assumes the majesty of Christ, and even yet pants again to set her feet on the necks of princes. There, with whatever form of words, salvation is made to rest with man, with his penances and humiliations, his righteousness and works of love. There, too, they can speak of faith and Christ's merits, and the atoning sacrifice on Calvary; but all that they have to say about them is unreal and unsubstantial. It is only when they come to talk of obedience, and duty, and homage to our Holy Mother, the Church, and self-sacrifice in *her* service, that they begin to grow eloquent, and their words to assume a tangible shape and direction. For it is gratifying to human pride to work out its own salvation, and claim its reward; it is gratifying to human ambition to dispense the blessings and curses of God, and to be deemed powerful to open or shut at pleasure the kingdom of heaven. And a system which ascribes all power, both in the salvation of the soul, and the government of the Church, to God, manifest in the flesh, at once our King, and Priest, and Prophet, can have no charms for

se who look on faith as the maintenance of a dry and dusty creed, justification as a shadowy unreality, and who regard man's counsel l man's labour as, after all, the only sober truths that exist. They w that man can arrive at a certain degree of holiness and self-denial: y care not for motives so much as effects, for the inward condition he heart so much as the outward aspect of the character. They get that God searches out the soul and tries the reins; and, therefore, y have little thought of or care for a power which professes to touch influence the inmost thoughts. They see that faith is spoken of in ost every page of the New Covenant, but they have not learned to rehend its nature, and they are filled with prejudice against the ption of the scriptural doctrine respecting it, and, therefore, with m, naturally enough, faith becomes a "mysterious and unsearchable ing," or "it may be, a heavenly hue, as it were, of souls," or, in , anything but what it is, a firm and realising trust and confidence od's mercy through Christ.

Having thus summarily disposed of faith as a saving efficacy by virtue Christ's death and sufferings, Dr. Moberly is, of course, driven to about for some substitute, and this he is soon enabled to find in tism. Now, we know that baptism is only efficacious in as far as it ceived in faith. There is no mere *opus operatum* in the Christian gion. Not so thinks the Master of Winchester. Baptism being as ordinance in man's hands, and being in its administration, in order e worth anything, confined according to his theory to the ministers the *Catholic*, i. e., the Apostolically descended Church, he is willing llow to it, as being more at man's disposal, the efficacy which he ld deny to faith, which is alone and solely the gift of God. Now, God id that we should write or speak lightly of the blessings of Holy tism, but we dare not put it in a place in which Scripture has not ed it, by substituting its power for Christ's merits, and identifying n all occasions with the highest gifts of the Holy Spirit. With Dr. erly, however, it is all in all. Every page speaks of baptism, and e Christ is set aside practically in his teaching, Christ's Church and ist's ordinances, i. e., all that is in the power of human instrumen- y, are exalted as all-sufficient. For instance, in a sermon on con- ing Christ before men, after asking what will avail to save the young n pollution, and denying that power most justly to filial affection, ignorance of sin, and habits of early purity, he ascribes such a ht not to faith as an instrument, not to Christ as an Almighty iour, who has promised salvation to all that trust in Him, but to tism. With this passage, as a sort of sum of the theory of these nons, and as an evidence of the possibility of preaching *of* Christ

without preaching Christ, we will conclude our extracts from Dr. Moberly's discourses:

"No: there is safety in none of these things, nor in any like them. There is safety only in the blessed Baptismal gift of the Holy Spirit of God: in the spiritual life which, implanted in Christian hearts at the sacred fountain of regeneration, liveth in them with more or less health, with greater or smaller growth, until it either loses itself in immortality and bliss, as a stream flowing into the ocean, or (which God forbid in any of *us!*) it gradually pines and fails, till it dies, without a resurrection, and leaves us in the blackness of darkness for ever and ever. It is in this inward life alone, strengthened and nurtured by early Christian training, and now strong enough, in that nurture, to bear transplantation into a keener air and more trying soil, that a boy can meet and resist, and conquer the endless and searching, though petty, difficulties which assail and try them. The prayers and earnest supplications of his friends at home will help him; the faithful admonitions of those to whose care he is entrusted will warn him; but it is in his own secret and inward spiritual life, in its growth and healthiness, that he must conquer.

"And I have seen, and watched, and witnessed in many hearts entrusted to my care and charge in this place, the conflict. Very many boys have come to this place under circumstances such as I have described. They have mingled in the society which they have found here; have heard with their ears, and seen with their eyes, such things as were said and done around them. For the first few weeks, it may be, for the first half-year, the effects of early habit, and more youthful training, generally remain; and as long as the ways of school are new, and its manners and habits irksome, so long, unless there has been some great fault in the earlier education, the influence of early lessons is generally felt, and the boys seem to promise well in character and industry. But meanwhile, the assaults of the tempter have not been few or feeble. The prevalent laxity of manners and diligence has enticed him. The desire of standing well with his neighbours, and the fear of their dislike, have shaken him. The opposition, open or secret, to any very earnest obedience, has fretted him. The unreal and perverse moral notions afloat among his companions have half puzzled and half beguiled him. The trial has begun. Satan has begun to wind his meshes round his feet, and there is danger lest the net be soon too close and strong for ordinary escape.

"It is here, then, that I have seen, not unfrequently, while many have fallen aside, more or less completely, to swell the ranks of thoughtlessness, and by degrees of sin, and to render obedience and holiness more difficult to their brethren, that I have seen some live on in the strength of their spiritual life, bear the troubles and inconveniences of a real Christian profession, desire to fulfil, by all holiness of living, by all duty, obedience, and purity, their Baptismal Covenant, and, amid the trials which prove too strong and searching for many, witness a good *confession*. Then it is that the Spirit of God is gaining more and more possession of their heart, that they grow in spiritual vitality, and that God is glorified in their bringing forth good fruit.

"Oh! blessed spectacle of early piety! which even the thoughtless at last admire, and the evil cease after a-while from vexing; which gladdens with the deepest joy that human hearts can feel, the heart of parents; which bids teachers and masters hope, amid much discouragement, that if they could but occupy with full energy and

more earnest faith and prayer the immense field which lies before them for cultivation, the Holy Spirit of God might so bless them, that at last such piety should become, not the exception, but the rule; and the places which are now the scenes of trial, danger, and to many of falling, be the scenes of mutual encouragement of goodness, of universal strengthening of holiness and grace!

"Nor is there—I speak with much consideration and deliberateness—any *real* or necessary impediment to prevent such improvement, even unto perfection. Far, indeed, as we are from it, there is, I am earnestly convinced, no invincible obstacle whatever in the way of it. Could *we* only, as we earnestly desire your Christian growth and holiness, with greater skill, and influence, and energy, and faith, cultivate and cherish it;—would *you* only, as in your secret hearts you feel you ought, and as in private conversation are not ashamed to acknowledge it, try in good truth, with faithful and continual prayers, to do your duty to God and man, in the station to which you are called; would only the more earnest and religious among you do all that comes to your hand to do, by encouraging the younger to keep themselves holy and undefiled, to discourage and put down unholiness of word and deed, to uphold the *truth* in opposition to the wretched perversion of morals that often passes for honour and good faith among you,—we should soon see other things, and hear other things, than now often wound our eyes and ears. Have we improved? are habits of word and deed better than they were? are prayers more recognised and commoner among us? Oh! that instead of boasting and comforting ourselves in our improvement, we would humble ourselves as we ought, to think how those who have so far acknowledged their Christian obligations, and so far confessed that they ought and that they desire to lead Christian lives, how they, I say, can acquiesce in this imperfect, half, or not half improvement, and make no real effort to cleanse still further their society from evils, the existence of which they well know, and knowing allow, and allowing are guilty of!" (Pp. 83—88.)

We need not point out how much beauty and how much truth are to be found in this passage, but as little need we show how the beauty has been disfigured, and the truth stripped of its due proportions. In a word, Dr. Moberly has determined on the rejection of the great Protestant doctrine of Justification by Faith alone—the corner-stone of our Church's foundation, her warrant for separation from Rome; and, therefore, his theology is false and maimed, his preaching must be false and practically unsuccessful.

Nor let him say that such a doctrine is without foundation in the creeds of the Church from which he teaches, and even if true, is too high for or unsuited to the capacities, or temptations, or dangers of school-boys. The first objection has lately been raised by Mr. Ward in a recent pamphlet, and has been adopted with acclamation by his party. He asks where in the creeds we find any mention of the atonement. And this, he adds, "is still more striking in the Athanasian creed: 'Whosoever will be saved, before all things it is necessary—' what? That he renounce trust in his own merits? that he close with the Gospel offer? that he believe himself freely pardoned by the atone-

" ment? Such would be *your* answer," (Mr. Ward is addressing the evangelical party) " you must acknowledge; but widely different is the " Prayer-book's answer—' *that he hold the Catholic faith.*' And in " all the detailed exposition of Christian mysteries which follows, the " atonement receives only a passing allusion. Ask yourselves fairly the " question. Can any religious service be less edifying to you than the " Athanasian creed?"

We cannot do better, in answer to this most transparent plea, than quote from Mr. Goulburn's excellent pamphlet in reply to Mr. Ward: he says, " The party whom Mr. Ward addresses hold, it is true, that " the work of mediation, accomplished by the different steps in our " Lord's life which are reckoned up in the creed, is the central truth of " Christianity. All those articles which respect our blessed Lord, have " an immediate bearing upon that work of mediation, if they are not " distinct steps in it. . . . We acknowledge His crucifixion and " death, whereby he hath purchased our pardon—his resurrection, " whereby God the Father declares His acceptance of the work, His ascen- " sion and session, which enable him to plead for us the merits of His " blood and righteousness; finally His return, at which the work of His " mediation having been accomplished, He will give up the kingdom to " God, even the Father. In a word, the articles of belief which respect " our blessed Lord might be summed up thus: ' I believe in the media- " ' tion of Jesus Christ, and in every fact and event necessary to render " ' that mediation effectual.' ' I believe,' i. e., of course, not historically " (with the devil's faith), but really and influentially ' in all these facts " ' and events.' A person so believing is justified; yes, certainly, and " his justification itself is a distinct article of faith; for he has to profess " his belief in the ' Remission of sins.' "

The answer, that even if true it is unsuited to the capacity of the young, is equally fallacious. If it be a necessary doctrine, it is necessary for all, young and old. If it be true that there is none other name given whereby we may be saved, but that of Jesus, surely it can be withheld from none. And if it could be proved, which it cannot be, to be beyond the understanding of boys, we can quote to Dr. Moberly one whom *he* will allow to be an authority—the author of "The Christian year." Speaking of the Catechism—another subject it is true, but the argument holds equally good with all admitted Christian truth—he says,

" Oh, say not, dream not, heavenly notes
To childish ears are vain;
That the young mind at random floats,
And cannot reach the strain.

" Dim or unheard the words may fall,
And yet the heaven-taught mind
May learn the sacred air, and all
The harmony unwind.

And again, in conclusion, we repeat that the special inculcation of this doctrine is, if possible, more a duty now than ever. It is long since we met Romanism face to face in this country—so long that we are forgetting the blessings of our deliverance, and underrating the many and essential grounds of our separation. God forbid that those who train the youth of this land, who are to fill its high places, should neglect to teach them the corner-stone of our faith, our only safeguard against the return of that Anti-christian delusion which once held rule among us. If we read aught of the signs of the times, Satan is gathering together his armies for one last effort. Popery and infidelity, inseparable associates, are raising their heads anew, and threatening to overwhelm us. The false spirit of priestcraft, perverting our own Church, is lending a helping hand: and state expediency is not behind-hand in its encouragement. Heartily do we wish peace and prosperity to Ireland: gladly would we make sacrifice of money, of privileges, of whatever we could with a safe conscience, to pacify it. But rather would we see the storm gather and burst over our devoted country, rather would we see her who is the Queen of nations seated in the dust, than do any the slightest act which might discourage or tend to silence the witness of Protestant truth. In the spirit of Protestantism, alone, under God, is our safety. It is not a negative spirit, but a truly positive one: for it asserts, in spite of all heretical opposition, that we are justified by faith alone, by faith in the merits and atonement of Jesus Christ. Round this banner we may all gather, and we shall triumph. Depressed, discouraged, persecuted we may be, but it is God's truth which we defend, and the truth shall make us free and victorious here and in heaven.

SYDNEY SMITH'S FRAGMENT ON THE ROMISH CHURCH IN IRELAND.

"A Fragment on the Irish Roman Catholic Church." By the late Rev. Sydney Smith. Third Edition. London: Longman and Co. 1845.

A MORE pitiable effusion never came from the pen of any writer—a more lamentable memento was never left behind by any man of talent and mind; and yet, forsooth, some reckless friend has recovered it from the mass of his papers, that he might prove that his friend's "*last* as well as "his earliest efforts were exerted for the promotion of religious freedom." Save me from my friends, would Sydney Smith's spirit say, if it were conscious of things that pass on earth. And certainly since we entered upon our editorial labours we have never had a more painful duty. "Our facetious friend" has passed from time to *eternity*, and we would have left his ashes in peace, unless his friends had made him speak with his wonted frivolity and folly.

The past should have been past, and we would have thought that an age had sobered and solemnised the man. The scurrilous folly penned against the living prelates of our Church, and the *charitable* assumptions that the Bishops were aiming at the total subjugation of the Church, should have passed with the coffin to the grave. The theory, miserable as vain, that a Church should abound in poverty and in wealth, that its clergy might be poor, and yet that rich men without family, and poor men with family, might be *enticed* to serve God, just as men put into a lottery with a hope of drawing a prize—this theory we would have passed over in solemn and expressive silence, but a reckless friend has made Sydney Smith posthumous, has put him in our hands, and deal with *his* we must. We believe that most of our readers will agree, that when a man is in earnest he can never be flippant or sarcastic. It was dauntless energy which made Luther's power; it was Luther's heart which spoke, and it reached the hearts of men. Mr. Sewell says truly, in his "Horæ Platonicæ," "Irony rarely Co-exists with the highest intensity of feeling." (p. 55.)

Earnestness was not Sydney Smith's characteristic; his life was *unreal;* he was a clergyman in office, and an Edinburgh Reviewer in practice; a canon of St. Paul's, and a lampooner of his diocesan; a dignified clergyman, whose quotations from scripture were mainly a

ofanation of it; and if it be said, that to his door many sayings have en laid, of which he has no right to bear the burden, we are com-lled to enquire what sort of a clergyman he must be in the eyes of n, to attribute to whom irreverence was as common and natural an act eating a daily meal. The late writer tells us that he had no passion for acred emptinessor pious vacuity;" and we believe that he was almost capable of believing any one in earnest; it was beyond his compre-nsion that a religious motive should reasonably guide a man's life or ay his whole judgement. The vortex of politics absorbed him, or the linburgh garret subtilised his mind so far, that any principle was yond his maintenance. No wonder that his former friends, when his ind was less vigorous, accused him of deserting his principles; for they entified the man with his manner, because, like all mannerists, he had deficiency in the common principles which are the heirloom of man, d the effect of his writings was too dashing to be lasting, and too inted to be effectual in establishing a system which might outlive its omulgator. It was Sydney Smith, the brilliant, the witty, and the castic, if we say no more; doubtless the man was brilliant, and the inciples were in the shade; the light was so brilliant that it dazzled, it did not destroy, the vision of that which was more real. It is ite possible that a man may read much, but extensive reading widely ffers from deep reading; this we are sure was Sydney Smith's case, d besides he was a speculatist as much in the science of politics as in nnsylvanian shares; he was restless and sought an investment among drab-coloured friends, upon the same principle as he would have ecked the Irish Church; and even in his masterly philippic on repu-tion, his great anger roused itself because some poor curate and his e might suffer, not because the Canon of St. Paul was wronged; think that he was as much of an admiral as of a divine, and have y little doubt that he would sing with Pope that mischievously ound couplet—

> "For modes of faith let graceless bigots fight,
> His can't be wrong whose life is in the right."

The life is an index, but a buoy may exist without any anchor, although erally it points out the anchor. However, we will not moralise over grave, or critically discuss the life; we cannot weep over the dead, cry, "The chariots of Israel and horsemen thereof." We can some-es give our astonishment without admiration, and often give admi-on without respect; to be respected, it is said, a man must first pect himself, and our cold northern nature has no inherent love of remists, so that under these two heads, when we repudiate, we are

free; but also in the discussion of every subject there is a correlative style; for the foolish permits the flippant, the solemn demands the grave.

> ——— tristia moestum
> Vultum verba decent; iratum, plena minarum;
> Ludentem, lasciva: severum, seria dicta.

Do our readers doubt *quorsum hæc—tendant*, let them read the following extract:

"I have always compared the Protestant Church in Ireland (and I believe my friend Thomas Moore stole the simile from me) to the institution of butchers' shops in all the villages of our Indian empire. 'We *will* have a butcher's shop in every village, and you, Hindoos, shall pay for it. We know that many of you do not eat meat at all, and that the sight of beef-steaks is particularly offensive to you; but still, a stray European may pass through your village, and want a steak or a chop: the shop shall be established; and you shall pay for it.' This is English legislation for Ireland!!! There is no abuse like it in all Europe, in all Asia, in all the discovered parts of Africa, and in all we have heard of Timbuctoo." (P. 30.)

We think our rule applies clearly in the case before us, but all the world knows that Sydney Smith must write in his individual capacity; his ordination vow did not change him; his seat at St. Paul's did not alter his mind: why not, then, select subjects more adapted to such a pen? He that fraternises with the author of Thomas Little's poems is well adapted to assail his Church and calumniate his brethren, but let that pass; if he wrote, he did not publish. The pen wrote a comparison of shambles and churches, and meat with immortal souls, but before it was published, the soul had fled beyond trifling, and the frail tenement of that soul had become corruption. We cannot read or quote this posthumous production but with pity, and we search throughout in vain for some acknowledgement of the Deity, some honour paid to truth, or some general principles of religion or morality. If we are just to this production, we are severe, for its contents are its condemnation, its existence is its shame. In its first page this clerical writer profanes his Bible, and talks of empty Protestant churches, as if numbers were a criterion of truth. Page 2 narrates a current tale, which, if true, proves nothing, and, if false, symbolises with its company. Page 3, this late and reverend champion declares that he would rather turn soldier himself than allow repeal! But did he mean it? some one who never read any similar strain will enquire, and will almost answer for himself, that it is the pen, a mere flash in the pan, a cap on an unloaded gun. Page 4 congratulates O'Connell on his technical escape, and, saying that "of his guilt no one doubts," concludes by calling him "My dear "Daniel," and ushers in page 5 by commending this "*guilty*" man

re honorable than he thinks himself, applauds his patriotism and nse ; and in the next page we read—

am with you heart and soul in my detestation of all injustice done to Ireland. priests shall be fed and paid, the liberties of your Church be scrupulously d, and in civil affairs the most even justice be preserved between Catholic and tant." (P. 12.)

then proceeds to say that all valuable laws in Ireland have come England, and that the country is gradually improving. *Erin-go-*, is commended as a substitute for *Erin-go-bragh*. It matters little befalls Ireland, if they have good laws, says the pamphlet, and in spite of this proposes to pay the priests, and speaks of the niences of ready money. "There will be some opposition at first" salary, but "the Roman Catholic priest could not refuse to draw alary from the state without incurring the indignation of his flock." hen we ask for a guarantee, we find the following anticipation :

course, in talking of a government payment to the Catholic priest, I mean it be done with the utmost fairness and good faith ; no attempt to gain patronage, ake use of the Pope as a stalking-horse for playing tricks. *Leave the pa- exactly as you find it* ; and take the greatest possible care that the Catholic ave no reason to suspect you in this particular ; do it like gentlemen, without g and prevarication, or leave it alone altogether." (P. 15.)

re the patronage exactly as you find it, and touch not these ultra- ne clergy, lest they turn again and rend you. But whence shall wn the fund for this endowment of an *unwilling* priesthood ? ource so ready and self-offering as the Protestant establishment ? cordingly a few, very few lines more, bring us the following :

emoluments of those livings in which there are few or no Protestants, ought, death of the present incumbents, to be appropriated in part to the uses of ominant religion, or some arrangements made for superseding *such utterly inisters immediately*, securing to them the emoluments they possess. any *honest* man say, that in parishes (as is the case frequently in Ireland) ng 3000 or 4000 Catholics and 40 or 50 Protestants, *there is the smallest f the majority being converted ? Are not the Catholics* (except in the North d, where the great mass are Presbyterians) *gaining everywhere on the Pro- ? The tithes were originally possessed by the Catholic Church of Ireland. shilling of them is now devoted to that purpose.*" (Pp. 15, 16.)

nearest approach to theology in this production is found in the to an honest man ; and if we may appeal to the same class of for a reason very different, we will produce

fifth Article of the Union of Great Britain and Ireland, 39 & 40 Geo. III.,

c. 67.—That the Church of England and Ireland as now by law established, be united into one Protestant Episcopal Church, to be called the United Church of England and Ireland, and that the doctrine, worship, discipline, and government of the said United Church shall be, and shall remain in full force for ever, as the same are now by law established for the Church of England, and that the continuance and preservation of the said United Church, as the Established Church of England and Ireland, shall be deemed and taken to be an essential and fundamental part of the Union, and that in like manner the doctrine, worship, discipline, and government of the Church of Scotland shall remain and be preserved as the same are now established by law, and by the Acts for the Union of the two Kingdoms of England and Scotland."

Here, then, is a compact between the Irish Protestant Parliament and the British nation, which never can be made less binding except both parties consent, which is clearly impossible until the Union is repealed and the question brought to that issue. "Can any *honest* man say" that the Irish Church can be touched for so profane a purpose, or are the deeds of nations to become like Pennsylvanian bonds, mere waste paper except for the delusion of the unwary and unsuspecting? Facts shall, however, speak for themselves; and we will enquire by what right this admirer of Protestantism can think that Popery is to endure for ever. He might have admired Protestantism, but no evidence of Christian faith in the power of truth against falsehood is manifested in this question. It may be less remarkable when Sir Robert declares it in the House; but when one who has solemnly pronounced certain dogmas to be "blasphemous fables and dangerous "deceits," exhibits his belief in their eternal prevalence, when a clergyman of our Church at once consigns so many millions to papal slavery, and that for ever, it causes a shudder at the fatal stoicism and apathy which fills to the brim a professedly Christian heart. It may be well for some to count the workings of Providence by the "smallest chance," but we will confide in our cause which is the truth, and therefore the cause of God Himself. It is utterly impossible, then, to crouch down in the silence of despair, and forget under whose banner we have pledged ourselves to fight manfully. With regard, however, to the progress of Romanism, it is directly the reverse of the insinuation of the late author, for *Romanism is everywhere decreasing:* in the West, what accounts have we of Achill! and is there no Dingle, or are there no priests who have cast away the bitter bondage of the Papacy, and live in the liberty wherewith Christ hath made them free? Very many priests have come over, and very many more are ready to come over, and profess the pure faith of St. Patrick. We might instance many a place in which Romanism totters to its base, but why should we? for the spurious liberalism of certain parties teaches them to deride all who have less faithlessness than themselves, and it would

apital crime in their ideas to learn anything as to the state of Ire-
om any religious source, and therefore they are content to hear from
friends as Thomas Moore and Daniel O'Connell. Sydney Smith
o better read in the ancient history of Ireland than in its modern
, and accordingly he identifies the Catholic Church with Popery.
e not careful to repeat our arguments on this head, but of one
we are solemnly convinced—that only supreme ignorance or wilful
could have penned remarks similar to the last words of the above
ion. The outside of affairs is not their essence, and it was
y Smith's failing to confound his divinations with reality. He
ht, however, that until "the monstrous abuses of the Protestant
rch in that country are rectified, there will always be Daniels, and
will always come out of their dens more powerful and more
lar than when you cast them in." We leave the comparison and
ofanation of scripture, for it was a part of his unfortunate nature,
t us search for an argument of some pretence, for hitherto none
ave occurred in our ramble.
r will come, and Ireland will be dangerous, but what reason is there
lieving that Ireland would be more faithful than before, since conci-
has in *every* instance acted with an adverse effect on that country?
ce but one instance of salutary results of the conciliatory system,
e will stay to investigate it, but at present every one maintains that
ation is a mere speculation on the possibility of gratitude from Irish
ists. Nor do we think the argument which flings insult on the loy-
Irish Protestants one whit more powerful. Irish Protestants have
een loyal, and ever will be; and sure we are that they have been
re loyal because they were permitted to be unjust, than Sydney
a radical because he had no hope of the mitre. Perhaps he
) more in earnest than when he spoke of O'Connell as having no
"to tease Satan by driblets, but to earn eternal torments by
nading eight million Irish and twelve million Britons no longer
ry and sell oats and salt meat, but to butcher each other in God's
e to extermination." Here, however, is the plain question intro-
by accident, which is, whether or no we are to have friendly inter-
with Ireland. Disguise it as we may, the great question is on
erms Irish Romanists will repudiate their innate hatred of us, and,
l of stabbing us as Sassenach, treat us as Christians. Priestcraft
aynooth may place it on other grounds, and embitter everything
gious hate, and over the murderer and his victim demand that
charitable to their crimes, but all rests in their own hands, and
pital can be theirs, everything but our Church and God's truth.
ney can only have by embracing it and repudiating Romanism.

Honesty, decency, truth, all combine in defence of the Fifth Article of the Union. Sydney Smith asks our nation to become Pennsylvanians to their country and their God. And he urges us by the example of the Premier, which is often repeated. We have no confidence in the Premier; and if we had, we can never sacrifice the maintenance of God's truth to a mere futile expediency. They who have principles must try at least to act them out, and not lose the substance while they are grasping at the shadow. It may appear to the Premier expedient, but the vast majority of the nation know it to be unjust. Indeed, the fact that a man of such liberalising sentiments has confidence in Peel, is sufficient to show that we have none. It is utterly impossible that two parties so diametrically opposed should rely on one man, and therefore if his opponents love his acts it is because he acts with them and for them, and certainly not for his Church. Sir Robert is now giving an instalment of Sydney Smith's demands, so much for consistency and honesty, but at what time the whole payment will be made for the purpose of bribing priestly cupidity, and establishing a spiritual police, time with its brazen mask of expediency can only show. Let our readers remember, what would once have seemed a monstrous impossibility, that it is Sydney Smith and Sir Robert Peel, Sir Robert Peel and Sydney Smith, *arcades ambo*, or both radicals. Our reverend divine next suggests the £400,000 per annum from the bishops and Sir Robert Inglis, and from all who pay public money, as also to have immediate relations with the Pope, to send the Duke of Devonshire at once with nine chaplains and several tons of Protestant theology. But these are thrown in by the way, and it remains for us to have the great argument last, which is *inconvenience!* Priests exact dues in an arbitrary manner. This is lamentable; let us pay them. Altercations of such holy men with their flocks is unseemly; let us protestantise it.

"The priest and his flock are continually coming into collision on pecuniary matters. Twice a year the holy man collects confession money under the denomination of Christmas and Easter offerings. He selects in every neighbourhood one or two houses in which he holds stations of confession. Very disagreeable scenes take place when additional money is demanded, or when additional time for payment is craved. The first thing done when there is a question of marrying a couple is, to make a *bargain* about the marriage money. The wary minister watches the palpitations, puts on a shilling for every sigh, and two-pence on every tear, and maddens the impetuosity of the young lovers up to a pound sterling. The remuneration prescribed by the diocesan statutes, is never thought of for a moment; the priest makes as hard a bargain as he can, and the bed the poor peasants are to lie upon is sold, to make their concubinage lawful;—but every one present at the marriage is to contribute;—the minister, after begging and entreating some time to little purpose, gets into a violent rage, abuses and is abused;—and in this way is celebrated one of the sacraments of

the Catholic Church!—*The same scenes of altercation and abuse take place when gossip money is refused at baptisms; but the most painful scenes take place at extreme unction, a ceremony to which the common people in Ireland attach the utmost importance.* 'Pay me beforehand—this is not enough—I insist upon more, I know you 'can afford it, I insist upon a larger fee!'—and all this before the dying man, who feels he has not an hour to live! *and believes that salvation depends on the timely application of this sacred grease.*" (Pp. 22, 23.)

"I maintain that it is shocking and wicked to leave the religious guides of six millions of people in such a state of destitution!" (P. 23.)

"There is a universal scramble," says Sydney Smith, and this is to be prevented by our making up a parcel of money for each disputant, to the end that the priest may not rob the curate, nor the curate fleece the starving people! The priesthood must be paid to be decent! We are also indulged with a description of a fanatic in the following extract:

"There is only one man in the *Cabinet who objects from reasons purely fanatical, because the Pope is the Scarlet Lady, or the Seventh Vial, or the Little Horn.* All the rest are entirely of opinion that it *ought* to be done—that it is the one thing needful; but they are afraid of bishops and county meetings, newspapers, and pamphlets, and reviews; all fair enough objects of apprehension, but they must be met, and encountered, and put down." (P. 24.)

There is some foresight in the work, some prophecy of weakness which, if sad, is at least instructive. We, who condemn Popery as Antichrist, are content to be called fanatics, for religion calls us to bear a stigma under its banner. It would have doubtless given the writer much pleasure to find by the sight of his eyes that the one cabinet fanatic is fanatic no longer, but has approached to the *ultima thule* of liberal placidity, has denounced Protestantism, and exalted Popery to a level with his own Church; and yet perchance this happy feeling would be slightly marred by the inevitable consequence which befalls that fallen man, that no one respects his character and follows his guidance, that the Cabinet despise him, that his country denounce him.

To assail our bishops was too pleasant an amusement to be omitted in Sydney Smith's *last* production, and we read as follows:

"If I were a Bishop, living beautifully in a state of serene plenitude, I don't think I could endure the thought of so many honest, pious, and laborious clergymen of another faith placed in such disgraceful circumstances! I could not get into my carriage with jelly-springs, or see my two courses every day, without remembering the soggy and the bacon of *some poor old Catholic Bishop, ten times as laborious,* and with much more, perhaps, of theological learning than myself, often distressed for a few pounds! and burdened with duties utterly disproportioned to his age and

strength. I think, if the extreme comfort of my own condition did not extinguish a feeling for others, I should sharply commiserate such a Church, and attempt wi ardour and perseverance to apply the proper remedy." (P. 25.)

There is another document which our pamphleteer has left behin and one of more practical effect than this production, which has be proved in Doctors' Commons, and we will venture to say, that as r gards "extreme comfort," Sydney Smith died far richer than ninete bishops out of twenty in England or Ireland. The personal estate most Churchmen is far below £80,000, and few among them have lucrative landed property as the Guildhall Coffee-house, with ma units, comprising an extended *et cetera*. He that knows the duties, a expenses, and labours of our bishops, and then talks of "serene pl "tude," and contrasts them unfavourably, either for learning or labo with the Irish intruders, either speaks in ignorance, and is an unc guised and careless libeller, or speaks in wilful falsehood, and incurs shocking charge, which we will not care to mention. The late Canon St. Paul's passed from the bishops to the deans, and supposes t practical inconvenience of paying Dr. Hodgson by fees. Both t instance and the adducer of it have gone to their last account, and t opinions and words in no way affect either, except as a *memento mo* for neither would have been reckoned, when the tract was penn among the dying. Sydney Smith was, however, unable to be sole on any subject, and as he had spoken of the man who believes his soc salvation to depend on sacred grease, so his instance is of an ima nary tailor, surnamed Place, sending for Dr. Hodgson to "oil" hi Thank God, we have no such altercations in Protestant England, t the priest and people live in harmony, with few untoward exceptio We are not a country from which instances can be drawn illustrativ the deadly workings of priestly error and Romish practice. But are soon recalled from the dean to the bishops, yet not a word of r canons, so that we may presume that the assailant was no bad specim of a leveller, who levels all down to himself, and exhibits no mor anxiety to go one step further. "What a blessing to this countr says our patriot, "would a real bishop be." His duties are descri as to reconcile contending sects, "to abate the hatred of Protestants "the Roman Catholics."

"Scarcely any bishop is sufficiently a man of the world to deal with fanat *The way is not to reason with them, but to ask them to dinner.* They are arr against logic and remonstrance, but they are puzzled in a labyrinth of wines, disarm by facilities and concessions, introduced to a new world, come away thinking mor hot and cold, and dry and sweet, than of Newman, Keble, and Pusey. So moulde

away Hannibal's army at Capua! So the primitive and perpendicular prig of Puseyism is softened into practical wisdom, and coaxed into common sense! Providence gives us Generals, and Admirals, and Chancellors of the Exchequer; but I never remember in my time a real Bishop." (P. 27.)

Theological differences dispersing under claret, the Bible and encourager for every sect under champagne! Oh for one spark of reality, one drop of sober sense from such a pen, one single—if only one—specimen of earnest search for reality. The rest of the pamphlet enters upon the question of Romish dislike for endowments, and recommends a course of squeezing and pressing, that the priests may be made less violent against it. The conclusion is of the same calibre, and a Protestant Canon discusses in what way priests can exercise a sound influence over their flocks. But we have done. We have adduced every hint of prospective success which is contained in the effusion before us. We have shunned nothing, and may well enquire whether these are the arguments by which constituents are induced to allow, and Ministers to propose, the endowment of priests who will teach specific error? If such a measure as the payment of Romish priests is carried at any future time it will wreck the ministry which proposes it, and, if persisted in, will wreck the liberties and glories of our country. The arguments which we have noticed are much talked of, for they require no thought. The simplest intellect, which can never think, much less make others think, is delighted at wit, and retails it in every clique. When men are unable to argue, they jeer, and no man of mind can live on in such a course without being at last taught that a Merry Andrew and a clown are mere pastimes, and occupy but the interlude; therefore, to make them the staple commodity, whether we discuss the interests of truth and religion, or falsehood and infidelity, is but to destroy the faculties which God has given for a larger purpose, and to debase the man into the baboon. The day will come when all will be solemnity, and may God grant, in His infinite mercy, that our hearts and lives may be previously attuned to that harmony.

SPAIN IN 1845.

"Revelations of Spain in 1845." By an English Resident. London: Colburn.

THERE are few countries of deeper if not practical interest, to the politician or theologian, at the present moment, than Spain. It has of late years been the arena of political strife, steeped in blood, and productive of evils of every class, in their turn producing the same. The question is solved for ever as to forcing free institutions upon a fickle and slavish people. And it matters very little whether the inhabitants are the slaves of ignorance or of passion; each equally incapacitates men for the possession of the rights of civilised men. The Revolution of France—which stained the block with the blood of a Bourbon, and cast the foul stain, never to be effaced, on the Republican party of thirst for defenceless woman's blood, as well as man's—was followed by the restoration of the same weak family; and this not by their own deeds, but simply because Republican passion overstepped all bounds, and lost itself in the infinite capacity of French vanity; and, having commuted its freedom into the veriest absolutism, fertilised Europe with blood, and demonstrated that a nation of exasperated libertines knew no bounds, either of decency or of fear; and thus France, led on by an endless rapacity, necessitated others to teach it some portion of those evils which itself had, with a fiendish exultation, caused to its more peaceful neighbours. The incapacity of Charles the Tenth has also raised over France the banner of liberty, but the reality of despotism; and so in Spain, when that vestige of feudal times, the Salic Law, was, by an artful and weak monarch, repealed in order to seat Isabella the Second on the throne of Ferdinand, the nation vainly thought that, having escaped one remnant of the past, it was in a moment free. The fact that Donna Isabel reigned, and not Don Carlos, caused to vibrate with electric effect the system of Spanish politics. Don Carlos enjoyed his happy presence in strife and hate; and the pious counsellor, whose brow was enriched with the episcopal insignia of Leon, added what might yet be deficient in the catalogue of crime and civil discord. These were days of horror for Spain, when that evil man made a toy of the flattered vanity of the Basque provinces, and both parties played a faithless game, of which each piece stood for many immortal souls. We hear of horrors, and shudder at the names of Cabrera and Nogueras; and, per-

haps, the mind exults in that daring which planned, and the policy which executed, not one, but many marches from north to south, and from south to north, from Pampeluna to Cadiz, from Barcelona to the confines of Portugal. Spain was wallowing in her own blood. God was reminding her persecuting ecclesiastics that His broken Law and excluded Word must be avenged, and that if they could exclude what they call heresy, yet in superstition is the fruitful germ of spurious liberalism and even stalking infidelity. It behoves the politician to remember that the dictatorship of the military tyrant Narvaez is the natural result of premature privileges to an unprepared people, and it behoves the student of these times to recall to his stern gaze the various facts which concentrate themselves in this one—that Spain has ever been the nurseling of Popery, and the garden of Romish doctrines and practice. It was the most Popish country, and it is the most turbulent. It was the spot in which the Romish hierarchy received the highest emoluments, and exercised the most unchecked dominion; and it has been stripped of its wealth, spoiled of its power, and rifled of all that it holds dearest. It was the domicile of the Inquisition, and yet, within a few years from this, the high altars of its capital have been stained with the blood of its priests, and its prelates have been exiles from its shores. Spain was the mother and nurse of Ignatius Loyola, the purveyor of Jesuitism, the focus of superstition, the land of nuns and monks, so that everywhere a monastery was wont to cast its evil shadow, and closed portals typified a sealed truth and persecuted gospel. But what is it now? The land overflows with wrong and robbery in a more revolting shape than before; it is the land of brigands and thieves; its guardians are its spoilers, its soldiers are its enemies. There is scarcely a corner which wants its tale of blood; every step you set, you tread upon a history of woe. In a few months its army has been doubled, its guards disarmed, its municipalities destroyed. Her ministers have, like mushrooms, sprung up in a night and been plucked up in the day. French gold has made Spain's sworn defenders its armed destroyers. Indolence, indecision on his own part, and venal conspiracy on his opponent's side, made Espartero a suppliant to England, and an exile from Spain. Lopez retired from prudence, and Olozaga by a foul conspiracy gave up his power after one short week's experience. Gonzales de Bravo, fit champion of Young Spain, next grasped the reins, and, having a father who had robbed the Treasury, he knew none so adapted to be his own under secretary. Madrid has now her spectacle, for Narvaez, having bought the splendid equipage of the late English ambassador, rides along in it, scarred with many a ball meant for his head, each of which sadly disappointed many a beating heart in its ill success. The

Romish Church is now, as it ever should be, under the wing of a tyrant soldier, and claims that justice at the hands of the sword which it never will obtain by its own influence.

We feel that our readers, whose Christian patience has often been sorely tried by some Romanising insinuation against the glorious Reformation, would fain enquire of Oscott and of Littlemore whether any Protestant country has ever exhibited a spectacle so awfully appalling. Where is its religion? where are its priests? where the crucifix and the cross? Is it the Bible which has spread such anarchy, and Protestantism which has made their followers so ignorant and debased? Or, perhaps, we may enquire to what end has the archbishoprick of Toledo, next to the Papacy in wealth, been so long exhibiting itself in that noble cathedral? The spirit of Hildebrand is defunct, its energy is spent, and its power become a nullity.

"The magnificent church of Santa Maria del Mar has just undergone a most infamous violation. The clergy had improperly interfered in the elections, venturing to dictate and daring to deforce consciences, and the infuriated mob rushed to the parish church, dragged along the floor the figure of their crucified Saviour, shot at the image of the Virgin, and cut off the heads of all the saints!" (P. 355.)

But did we say that Hildebrand's spirit was defunct? If so, we retract, for it lives in the priests of Rome, and specimens not a few may be seen of the lion rampant, as when we read—

"So late as the Barcelona revolt of November, 1842, a Carlist priest attached to the principal church called the populace to arms. He gave a vigorous bound from the earth, descended firmly on the ground again, and awoke the thunders of the great bell—it was the peal of revolt for the city! The tower, as it rolled forth the portentous summons of rebellion, was shaken by the hands of an ecclesiastic who, but an hour before, had elevated the host; and he who within brief intervals had sent up prayers to the God of peace, flung blood-tainted incense to the fiend of war!

"The more factious Carlist clergy, animated by the late approximation to Absolutist views of government, has plucked up a violent spirit in various parts of the country, and boldly preached stiff doctrine with regard to the confiscated tithes, which the government, observe, has not appropriated, but caused their most burdensome payment to cease. All parties concerned, they aver, are under a strict obligation of restitution *in integrum* for the nine years past, and until this restitution is made no confessor can absolve them, even *in articulo mortis!* So that all are damned together, with the consoling reflection that no one is worse than his neighbour. The assertion is historically false. Pope Urban gave to the Kings of Castile the tithes of all the lands which they might conquer from the Moors—one of the most remarkable facts in civil or ecclesiastical history. Let these men be cautious how they unbridle their zeal, and madden a slumbering populace. It is but ten years since the friars of Madrid were butchered in scores at their altars." (Pp. 354, 5.)

As with the priest so with the people, for when the priest hurries on the deadly strife which launches mortals into immortality, the laity will equal the clergy; and where the blood of innocence stained every stone, there, as on the seemliest throne, sits the commission of rebellion against earthly power.

"The Junta of Defence held its sittings in a vault of the suppressed Holy Office; and in this carnival of wild abandonment, scoffing at their heavenly King as well as at their earthly rulers, the mad Patulea dragged a crucifix in derision, with a cord round its neck! To avoid the imputation of unilateral ruffianism, Narvaez's artilleros from Montjuich, on the Queen's birthday, to do it especial honour, fired a royal salute, *with ball*, against her Barcelonese subjects!" (P. 204.)

The seat of the Inquisition has occupants who feel as much love for a priest as a policeman. The country of priestcraft lies desolate, and yet no foreign sword, no heretic invader, no Protestant principles, no Reformation has confounded it. Its own self and its Romish system have confronted one another; and images, "dressed dolls," and saint-worship, have been pronounced a solemn juggle—a deliberate outrage to a nation's sense. Priests will not give religion; people will not swallow any form of irreligion but the wildness of southern folly, and infidel or unthinking enthusiasm. Priests refuse them the kernel; and what matters it to them, if they are only to have the shell, whether it be the outside, deadly, green covering of the walnut, the ready-made system of infidelity, or the crabbed and irregular framework of a professing yet infidel Church? Each must be torn off before the nut can be found, and each shall assuredly be destroyed in the fulness of time. England will bear contrast, in its ultra-Protestantism, with any Romish land or any infidel land; but Rome may learn one infallible lesson—that wherever she hides truth by putting her own fatal errors between the nation and the true God, there superstition will beget infidelity, as surely as in France, Spain, and Italy. There is a striking change since Popes had boldness enough to dictate to the lordly Castilians by what king their throne should be occupied. There is a marked difference between the time in which the fulmination of excommunication cast a lurid glare of evil eyes on Spain and the present times, when, for nine years, the nation has sat recklessly under the same ban; and the feeble successor of traditional despotism, the representative of a *temporal spirituality* and *irreligious religion*, has not power enough to make its exercise produce even hatred, but the whispered anathema has called for the simple derision. The seal of Trent has not sealed man's heart; and he that claims such power is deemed by sensible men as an animate representative of a practical lie. In a Romish sense the keys of Peter will neither bind nor loose. The Church is an exhibition of

fallibility. Papal presumption is contradicted; and now the State is the sun, and the Church shines by reflection only, except in Protestant lands, where her spiritual claims are recognised. There is, however, retribution in this life, and nations, as well as individuals, have pay-days. Blood has run like water, and blood shall run like water. It has poured down every channel, and every man in Spain has his memories of deeds which stimulate by example and incite by revenge.

"Retribution strangely follows in this life the trifler with the lives of his fellow-men; and when the tiger of the Peninsula is let loose he tears his victim to pieces. Though the fumes of blood cast a film over the eyes of despots, which hides from them the end that awaits them, an end as cruel as their lives had been—the finger of an avenging Providence—not less certainly writes their doom in invisible ink upon the palace wall.

"The Conde de Espana was a wholesale murderer, and was slain by his own people; Moreno, the political butcher of Malaga, was himself assassinated in the end; Quesada, the trampler of the Madrid populace beneath his horses' hoofs, was torn by that populace asunder, and his mutilated fingers stirred a convivial bowl for the Nacionales who slew him; the Governor of Cadiz, in 1830, was assassinated for his severities, in the street; Elio, Captain General of Valencia, was the executioner of his political adversaries, and perished on the scaffold. The contemporary annals of Portugal furnish similar instances; for within ten years, Gomez Freire, an unpopular minister, was shot in the streets of Lisbon, and Telles Jordao, the inhuman persecutor of the Constitutionalist prisoners in the Tower of St. Julian, was torn in pieces and as frightfully mutilated as Quesada was in Madrid. This is the true mirror for ministers in the Peninsula—the awful lesson which 'must give them pause' in the midst of their riot of power and barbarous instincts. '*No hay boda sin tornaboda*,' says a significant Spanish proverb—'There is no wedding but there is a day after it!'

"During this profligate interregnum of suspended laws and constitution, the ablest and most upright Progresista statesmen of Spain, Cortina, Cantero, and Madoz, were thrown into dungeons without a shadow of a charge against them; and Lopez, the premier and coadjutor of Narvaez three months before, was forced to hide himself, lest he, likewise, should be dragged by his late colleague to a dungeon, upon the convenient allegation that he was a conspirator: when, after a four months' saturnalia of despotism, the Constitution was nominally restored, these outraged members of the National Congress were coolly told that there was no charge against them, and let loose from prison, where their detention for one hour was a portentous public crime.

"During the same period all journals were suppressed which would not load their columns with base adulation of the Government; and the liberty of the press was buried in the same grave with the strangled liberties of Spain. The Constitution was trodden down in the dust; the rights of the people were curiously violated in every minute particular—in taxation, in the municipal franchise, in the return of the provincial deputations, in the composition of the national militia, in the conditions of military enlistment.

"Each succeeding hour, in point of departure from the fundamental compact,

and subsisting laws, was marked by a still more atrocious violation. Happy they who dwell in lands where such things are impossible! Six men armed with portfolios legislated in all respects in contempt of the Córtes; both Senate and Congress had a seal on their lips, and the press had no voice but of fulsome flattery.

"The Minister silenced all his opponents, then paid some venal rogue to praise him. 'Order reigned at Warsaw.' A perfect system of espionage was introduced to strengthen and secure this virtuous administration, and a *cabinet noir* established in the post-office, where every suspected letter was opened with such little ceremony that, instead of re-sealing and forwarding the violated correspondence, the reckless empleados too frequently threw the letters into the fire, or flung them aside as waste paper; to such depths of infamy, under Bravo and Narvaez, was the noble Spanish character degraded.

"When the latter had completed his experiments *in corpore vili*, and found how much subdued Spaniards would bear, he resolved to try his hand at the work of direct government, and flung away Bravo like a squeezed orange. With *El Heraldo* were likewise thrown into the basket the bulk of his colleagues, Don Luis Mayans being alone retained as Minister of Grace and Justice." (Pp. 225—227.)

Romanism and monarchy, the monarchy and Rome, were often coupled, but it only holds good when Rome can be the monarchy—when slavery can fasten closer the chains which corrupt irreligion has riveted on men's minds. Let us see the ease of a Pronunciamiento from our author, and remember that these are direct denunciations of the powers that be, and necessarily lead to bloodshed and death.

"The recipe for a Spanish Pronunciamiénto is very simple. Buy over three or four officers and a dozen sergeants of a regiment. Give twenty dollars to each officer, and a four-dollar-piece to each of the sergeants; give a *peseta* to a blind news-hawker, and a well-invented tale of political rascality of any kind; distribute a score of rusty guns and pistols among as many *mauvais sujets*; appoint a particular hour for an explosion, and the thing is almost as infallibly accomplished as the recent blowing up of the Shakspeare Cliff at Dover.

'Dispose your *mauvais sujets* by twos and threes in any one of the public places or squares. These are the *nuclei* of groups, which are sure speedily to form around them; let your blackguards and ringleaders fire some blank cartridge in the air, throw in (if you will) the ringing of a church-bell or two, and the breaking of a few obnoxious windows,

"'To make the gruel thick and slab.'

This unwonted noise arouses the soldiers in their barracks, the sergeants speedily 'insurrectionise' their battalions, the pre-paid officers are curiously on the spot—by accident—to sanction the sergeants' doings in the name of the higher powers; vivas are uttered, the streets are paraded, 'the new system is enthroned,' and the Pronunciamiénto is already '*un fait accompli!*'

'The Asonada, or tumultuous assemblage of the people, is chiefly to be dreaded by the authorities as the preliminary to an *émeute*, or overt acts of violence, known as the Alboroto. In no part, even of the south of Europe, are wilder ges-

ticulations, more rapid movements, or a greater vivacity of speech and glances, met with than in Spain. All the Moorish blood that circles in their veins—and the southern Spaniards are still half Moors—is then in rapid motion; and the wild 'algazara,' or uproar of human voices, which rose from their ancestors in war (sometimes in peace), is witnessed in perfection.

"Maddened orators leap to every elevated point, or are raised upon the shoulders of their less fluent brethren, and the excitement thus obtains a voice, a centre, and a direction. Words of fury and revenge are poured forth like lava on the multitude—fury and revenge, which take the names of justice, right, and liberty: the leash of conventional respect or fear, that binds the passions of the crowd, is gradually loosened and loosened, until at last it is let slip, and the terrible 'muera!' or, Death to the tyrant! bursts from a hundred voices. There is a standing law at Seville, which requires all proprietors of cafés and drinking-houses to shut their doors and expel all their inmates when an Asonada occurs in the streets, the object being to prevent the formation of a *point d'appui*.

"I met an aged man in Barcelona, whose grey hairs gave added force to his eloquent denunciations against civil strife. He had indeed a right to raise his voice. On the 24th September, 1843, his son was tied by the Patulea, then in possession of the fort of Atarazanas, to a rope which descended from the national flag-post, and left swinging above, as if in mockery of the opposite fort of Montjuich, occupied by the Government troops; and there did the wretch remain thus horribly suspended, until a cannon-ball from the castle struck him right in the centre of the body, which it fairly divided—releasing him in death! His only crime was to be a prisoner, suspected of the intention to desert, and, perhaps, to turn informer. But that venerable grey-haired man attested that there never was a better son.

"The peninsular alborotador or agitator is no despicable coward, who mouths his big defiance and shrinks from the actual contest, or sets on a crowd of dupes to desert them in their need. No, by my *santiguada!* he takes the field instantly, and is in arms at the first scent of an imaginary grievance. There are no cold temperaments in Spain. When the alborotador is caught, he is instantly shot; and if there be fame in being a leader here, there is likewise danger. Rebels and rats receive similar treatment. When Riera was taken, he claimed his life under the terms on the faith of which his band laid down their arms. Nevertheless, the authorities shot him—because he was an alborotador, and ticketed 'dangerous!'" (Pp. 251—253.)

And the rapidity and universality of these doings were well shown in the fall of Espartero, who was a few short months previously the popular Dictator and renowned Duke of Victory; but we will give it in the words of our author:

"It requires little to decide the Peninsular reformer to rush to the public square and make a new revolution. At times, he is so quick about it that *he forgets to put on his shoes;* a fact surprising to our Northern natures, but familiar to all who have witnessed an alboroto in Madrid, Barcelona, or Seville. A dozen *vivas*, the beat of a drum, three steps in advance—it is done! But this supposes a previous preparation of the minds of the multitude—and the multitude was now prepared.

Espartero's power was completely undermined; his hold on the popular sympathies, lost: right or wrong, he was individually and strongly opposed to the majority in parliament. The people does not fine-draw, the people is no sophist, the people understands not subtle political distinctions. It saw the broad and striking fact, that Espartero sought to govern in opposition to the wishes of their representatives, and it rose against a dictator. It is easy to talk of French gold and of conspiracies in Paris, but you cannot bribe a nation. The conspiracy was a-foot—the gold was sent—the army was corrupted, but the people judged and acted for themselves; the municipalities declared against the Regent on what they deemed sufficient grounds; and, absurdly as his offences were exaggerated by the prism of political passion, it would be still more absurd to suppose that every city and town, every village and hamlet, in Spain, pronounced against the idol of three years previous without substantial reasons, or at the beck of France. The Germanada, or Holy League of Cities, was the only antecedent parallel in history; and if that League was overcome and Spain reduced, it was by the genius of Charles V.

"The flame leaped from town to town; the torch was borne with terrible speed—a speed that appalled the Regent's heart and froze him at Albacéte. He remained in La Mancha too long; he went forth from Madrid too late. The Pronunciamiénto was a Gorgon that turned him to stone; perplexing intelligence rushed in from every side—he stood in cataleptic trance. The cry that went forth from Reus (which two queens afterwards visited because it was the first to plant the standard of rebellion) was caught up by turbulent Barcelona; it awoke the congenial spirit of Catalan rebellion; it reverberated along the Pyrenees; it passed over that proud and liberty-loving Arragon which Ferdinand annexed to Castile, and over that Navarre which he conquered; from Zaragoza—unshaken after forty assaults by the French in the war of independence—to Pamplona, rising like a fortress over the banks of Arga. It strode from Toledo to Talavera, from Talavera to Badajos and Ciudad Rodrigo, on the confines of Portugal. It passed from Estremadura, where Charles V. died, to Valladolid, where Philip II. was reared, and Ferdinand and Isabella received the nuptial blessing. It penetrated to Logrono, to Soria, and to Léon, and resounded through the scholastic cloisters of Salamanca. It ascended the rugged mountains of Liebana; it woke the echoes of the forests of Asturias, where the Moor could never penetrate, and where the noble Gothic race remained for eight centuries unconquered; arousing wild Galicia and savage Finisterre, where the legions were dismayed by the vast extent of ocean, and on their return to Rome declared that they saw the sun sink in the western waters with terrible noise and majesty.

"Granada, too, had its pronunciamiéntos, and its conflicts between milicianos and soldiery. The national flag was hoisted on the red battlements of the Alhambra; the fiery torrent blazed over peaceful Andalucía. The kingdom of Iliberia felt the epidemic frenzy, and arose with an enthusiasm only short of Barcelona and Valencia. From the dragon's-blood orange-grounds of Murcia, it passed to the lemon-groves of Almunecar; from the pomegranate huertas of sunny Malaga, to the garden-plain of Córdova; it flitted over the Elysian Fields of the ancients; it flew from the banks of the Guadalquivir, where Roderick lost the battle that won Spain for the Saracens, to the massive walls of Tarifa, where the first Saracen landed; it crossed the Southern Straits to Ceuta, and, bounding backward,

avoided the European Pillar of Hercules, where a Northern rider bestrides the couchant lion: but it entered San Roque, which Spanish jealousy to this day records as the '*civitas Calpensis*,' and careered in triumph over the Campo of Gibraltar.

"The standard of Castile waved at the same moment in rebellion from the summit of the magnificent Giralda of Seville and on the towers of the Alhambra—first planted there by Ferdinand the Holy when he wrested Seville from the Moors, and by Isabella the Catholic when she expelled them from Granada. Revolutionary juntas imitated in their mad enthusiasm the most impressive acts of ancient kings, and the thunderbolts of a blind fanaticism were hurled at the devoted Regent's head. The chiefs of the municipality, the civil and military functionaries, were gathered together beneath the majestic roof of the cathedral of Seville, and in front of the golden altar the Canon Capáro swore them on the cross to die, if needful, in defence of the city, but never to surrender; while prayers were addressed in a hundred churches to the Virgin Lady of Anguish for the triumph of the national cause. To show what enthusiasm will accomplish: when in the middle of the bombardment three convents were burning, struck by Van Halen's shells, the nuns rushed forth into the streets, 'Virgins of the Lord,' as they were styled in the municipal proclamations, and, calling on the inhabitants by the name of brothers, said they were prepared to endure all, so the tyrant Espartero was not suffered to enter. 'The tyrant Espartero!' Such is the force of words. What knew these nuns of party politics—what of the secrets of party intrigue? But the torrent of words had carried them away with the rest of their countrymen—the vertigo had reached their cloisters.

"Narvaez and Concha, Pezuela and O'Donnel, lost no time, upon their arrival in the South-eastern ports from France, by connivance of its government, but at once proceeded with extraordinary energy to carry into operation their preconcerted design. One placed himself at the head of the revolution in Castile, another proceeded to raise Andalucía, a third repaired to Navarre, while Narvaez himself, the master-spirit of the enterprise, set out with a handful of troops from Valencia, and, raising the siege of Teruel, struck the first blow and gained the first success, which here, as ever, was half the battle; while the Regent remained for weeks in unaccountable apathy at Albacéte. Every hour of unworthy delay was recorded in pronunciamiéntos and desertion. Fresh troops repaired to Narvaez's triumphant standard; he marched into Arragon, extended the revolt through that kingdom, and was joined by all but its capital. The Regent, benumbed and paralysed, still lay at Albacéte! Narvaez, who shone with the very qualities which Espartero wanted, unhesitatingly marched on Madrid, effected his junction with Aspiroz, encountered the united troops of Seoane and Zurbano at Torrejon, fought the memorable but bloodless battle in which bullets were exchanged for dishonouring embraces, and entered the metropolis of Spain.

"Meanwhile Serrano and Mazarredo held possession of Barcelona and the Catalan territory: the Regent, roused at last into action, united his troops to those of Van Halen, and proceeded to lay siege to Seville. Open as this extensive city was before them, with its low and serrated Moorish wall, Van Halen's batteries were entirely inadequate to its reduction; and motives of humanity, with probably a consciousness that the die was cast against him, withheld the Regent from taking it by assault. Meanwhile the news of the capture of Madrid spread

with the accustomed rapidity of events of the first magnitude, like widening circles on the ocean. It reached Zaragoza, and Zaragoza (the last city but one that remained faithful) pronounced against the Regent; it reached Seville and struck him as with palsy. He retired on Alcalá, he passed through Utrera, he fled through Xerez, at every step deserted by fresh sections of his troops; he reached Port St. Mary's, hotly pursued by Concha and his men, embarked in a small fishing-boat, was taken on board the Spanish steamer *Betis*, and carried across the bay to her Britannic Majesty's ship *Malabar*, lying before Cadiz, which city the last in Spain where he retained a party) pronounced against him as he was taken on board, and sailed, a broken man, for England." (Pp. 6—12.)

The first Pronunciamento was on the 23d of May, and on the 30th of June he embarked at Cadiz, and was soon after repulsed at Lisbon and received in England. There is a somewhat of romance in the history of this man, which may interest our readers, but he is not a hero after our heart. As a soldier he is extremely slow and cautious, and, perhaps, owes his last fall mainly to the rapidity of his opponents. When opposed to the Carlist forces, with considerably superior numbers, the eyes of Europe were fixed on him, some in astonishment and dismay at his procrastination, and others in exultation at what they deemed his cowardice. Gomez more than once led his troops from Biscay to Seville, and his companion Cabrera repeated the exploit at a time when the Christinite forces were vastly superior in numbers, and when every town was in their possession. There is no doubt that Don Carlos had generals first in Guerrilla warfare, but, like all bad men, he never was faithful to a friend, and he is now an exile, regretted by none, except those who wish for the most extreme tyranny and Papal superstition. To return, however, to Espartero, whose name signifies a maker of mats or baskets:

"It was in New Spain that Espartero first became known to fame. There, while as yet holding no high military rank, his *bonhomie* and soldierly frankness made him very popular amongst his brother officers; and, by dint of good sense and fair dealing, he obtained an influence amongst them which he never subsequently lost.

"Gambling has at all times been very prevalent in Spanish America, and Espartero's love of society made him naturally enough participate in the common passion. With such difficulty are habits, once firmly engrafted, eradicated from our nature, that Espartero, since his elevation to the Regency, had been frequently known to spend whole days at cards, to the serious neglect of public affairs and of the inveterate intrigues of his opponents; sitting up in bed, when indisposed, with two or three cushions behind his back, and playing unintermittingly at écarté, with a limited number of friends seated by the side of his bed.

"Even while he lingered so fatally at Albacete, in the midst of growing treasons and fresh pronunciamiéntos, he indulged this dangerous passion to the absorption

of his inadequate energies; and, perhaps, were he not a card-player, Espartero might still be regent of Spain. Having once generously given to General Canterac his own time to pay him the sum of 30,000 dollars, which Espartero had won from him in one sitting, and insisted upon waiving his right to an immediate settlement, Canterac in his gratitude narrated the circumstance to his brother officers, who, pleased with the occurrence, instantly raised Espartero to a popularity which formed the foundation of his future power.

"He had the reputation amongst his early compeers of 'a sterling fellow who 'will befriend you to the knife.' The battle of Ayacucho followed, which lost for Spain the empire of Peru, and the epithet of '*Ayacuchos*' was affixed to the Royalist officers as a *sobriquet* of derision, and afterwards clung to them when the incident was almost forgotten. When the stirring events in the history of the South American republics caused their return to Europe, a vow of mutual assistance and support in the furtherance of each other's worldly fortunes, was sworn by Espartero and his military companions in the vessel which carried them home. From that day forth they were known to each other as '*Los Ayacuchos*.'" (Pp. 320—321.)

In pursuance of this compact, he refused to dismiss Linage, as Lopez demanded, and, in consequence, fell from his power.

Mr. Borrow, in his "Bible in Spain," gives a graphic description of the Revolution of the Granja, and we are constrained in this place to refer to it, as it exhibits the Queen-Mother in the prominent point of her conduct, but one as infamous for a Queen as disgraceful to the country in which such an outrage of decency has been so long endured. What wonder if the daughter is taught to soil her tongue with falsehood, by a mother whose sin is as known and acknowledged as the existence of her family!

"The Granja, or Grange, is a royal country seat, situated amongst pine-forests, on the other side of the Guadarama hills, about twelve leagues distant from Madrid. To this place the Queen Regent Christina had retired, in order to be aloof from the discontent of the capital, and to enjoy rural air and amusements in this celebrated retreat—a monument of the taste and magnificence of the first Bourbon who ascended the throne of Spain. She was not, however, permitted to remain long in tranquillity; her own guards were disaffected, and more inclined to the principles of the constitution of 1823 than to those of absolute monarchy, which the moderados were attempting to revive again in the government of Spain. Early one morning, a party of these soldiers, headed by a certain Sergeant Garcia, entered her apartment, and proposed that she should subscribe her hand to this constitution, and swear solemnly to abide by it. Christina, however, who was a woman of considerable spirit, refused to comply with this proposal, and ordered them to withdraw. A scene of violence and tumult ensued, but, the regent still continuing firm, the soldiers at length led her down to one of the courts of the palace, where stood her well-known paramour, Munos, bound and blind-folded. 'Swear to the constitution, you she-rogue,' vociferated the swarthy sergeant. 'Never!' said the spirited daughter of the Neapolitan Bourbons. 'Then your

:go shall die!' replied the sergeant. 'Ho! ho! my lads; get ready your
is, and send four bullets through the fellow's brain.' Munos was forthwith
o the wall, and compelled to kneel down, the soldiers levelled their muskets,
nother moment would have consigned the unfortunate wight to eternity,
Christina, forgetting everything but the feelings of her woman's heart, sud-
started forward with a shriek, exclaiming, 'Hold, hold! I sign, I sign!'
ow's Bible in Spain, ch. xiv. p. 83.)

This was the glorious day of Quesada's existence—his glorious and last day.
it the day of his glory, for he certainly never before appeared under such
ant circumstances, and he never lived to see another sun set. No action of
onqueror or hero on record, is to be compared with this closing scene of the
f Quesada, for who, by his single desperate courage and impetuosity, ever
e stopped a revolution in full course? Quesada did: he stopped the revolu-
it Madrid for one entire day, and brought back the uproarious and hostile
of a huge city to perfect order and quiet. His burst into the Puerta del Sol
the most tremendous and successful piece of daring ever witnessed. I
red so much the spirit of the 'brute bull' that I frequently, during his wild
, shouted, 'Viva Quesada!' for I wished him well." (Ibid, p. 86.)

his was the crisis in which Quesada, with two officers, charged and
ed a Spanish mob, and rode fearlessly in the midst of danger.

seems advisable that the evidence adduced as to the general state
pain should be put first, and perhaps this will tend in a great
ure to show what is the state of the Church. They run in pa-
l, and each indicates the plague of the other, for there are no
onal teachers who, by claiming a share of the spoil, divide and
pate the direct responsibility. There was one visible church, one
of teachers, one company, alone, who kept the truth so safe, *lest it
'd harm or be harmed by contact, and have put forth the counter-
o long, that men,* disproving the reality of the counterfeit, are ready
ny the existence of the original; and as Romanism was a gorgeous
m of practical mendacity, they are, alas, too ready to identify the
reign with the spurious ambassador. Religion in Spain has no
nce but as an amusing pantomime. Political order has no more
nce than as far as it seems to ensure each man's individual advan-

Self is the true tyrant which exercises an influence paramount
ndenied.

The mountainous character of the whole of Spain, *the demi-savage
s of the peasantry,* and the familiarity with arms, begot by the *in-
sant prowling of robbers,* and by the frequency of war in the
ntry, have combined to invest the guerrilla life with peculiar *facilities
l attractions.* It is an old stain in the Iberian blood." (P. 233,
.)

e author specially recommends Englishmen to carry no fire-arms,

and enough money to save appearances, lest the brains should be brought in unhappy collision with the blunderbuss, and he tells us that from Mina's death, "to the present moment, not even the numerously "passengered diligencia is safe in any direction, in at all troubled "times, and the smaller posts are as much at the mercy of bandits as a "mouse that has strayed from its hole is at the discretion of the cat "whose paw is lifted over it. It must, however, be confessed, that the "horrible atrocities of the era of the Civil War are now more rarely "witnessed, and that murder is not superadded to robbery, unless in "extreme circumstances. But the taking needlesaly of human life was "seven years back but a sport in Spain; and in 1836 the courier who "carried the correspondence between Zaragoza and Carvera, had "his throat and his *balija*, or leathern letter-bag, mercifully cut "together."

"But the exploits of guerrilleros during the past winter have gone far to eclipse all that has been witnessed before in Spanish history. During the War of Independence the guerrilla levies were for the most part patriots, and plunder was not their object. Under the rule of Narvaez and of Bravo, all this was changed, and acts of robbery and violence became a normal condition through all the old boundaries of the kingdom of Arragon. Mastrazgo nearly lost its distinguishing predominance of turbulence, and Cherta walked in its shoes. The sieges of Barcelona, Gerona, and Figueras, transferred the disorders of Valencia to Catalonia, and the outrageous exploits of Groc were, if possible, transcended by those of Lacova and Marsal. Their audacity at last attained to such a pitch, that they entered the town of Cherta at mid-day, seized the municipal authorities, and did not release them without heavy ransom. Many of the dispersed defenders of Barcelona and Figueras joined these guerrillas, and amongst the rest several of the volunteer French Republicans.

"In the delightful state of security thus engendered, the riotous portion of the population in the small Catalan towns and villages too often acts in concert with the guerrillas on the neighbouring sierras." (P. 238.)

We have a *humorous* description of a day's sporting in the following words:—

"Shooting, upon the hills of Spain, is no unperilous pastime. Francisco Calm, a rich Catalan proprietor, shouldered his gun and went out a-birding on the heights between Olot and Figueria. He did not return to his family. The fowler fell himself into the snare. The guns of the guerrilleros covered him as he was covering a *perdix*;* they bagged him as he lifted the game. It was during the siege of Figueras. No one knew what had become of him, till his family

* Partridge.

ived a billet requiring them to deposit, in a stated place, a thousand golden loons, if they desired again to see him alive. Reluctantly, but unavoidably normous ransom was paid.

The diligencias in these lawless districts are, for the most part, at the mercy he brigands, it not being the practice here to escort them with detachments of dry, as is frequently the case with the mails between Madrid and Bayonne." 239, 240.)

gain we have the traveller's feast set forth upon the green table.

The process of rifling a diligencia never occupies less than two or three hours; to preclude the disagreeable chance of interruption, and foil those parties of dry which are sometimes sent out as videttes, the vehicle, with the mules ched, is usually led off the road, through the hedgeless fields, a distance of at t a quarter of a mile. The postillion, driver, and passengers, have all this their hands tied behind their backs. When the convoy is brought to a stand, are minutely questioned, and if any personal recognitions take place which ht afterwards lead to detection and prosecution, the party who could prove tity is inevitably shot.

All are laid flat on the ground, with their hands still tied and their faces nwards, while the coach is deliberately rifled, and every trunk and package ed and examined in succession. This process consumes a tedious hour; and inter, when the ground is damp, and when, perhaps, torrents of rain had n, it exposes to imminent peril the lives of the passengers, so that those whom arbine spares have the chance of making their exit in an hospital. When the k of plunder is concluded, and the diligence, perhaps, reduced to ashes, the ers move off, having first unbound the driver or postillion, who is left to ind the rest at leisure—so great is their politeness and humanity.

A formidable and favourite weapon amongst these mountain robbers is the co, or blunderbuss, which they load with a great number of pistol-bullets. 'gaping, wide-mouthed' weapon discharges its spawn rather less harmlessly the 'waddling frog' of the nursery rhyme; and it may be conceived what ghter it would commit in the refractory interior of a diligence, when 'let slap' ll force against the faces of the passengers. This toy of the classic land of ndage carries at least half a dozen deaths. If nothing else will teach a pru-caution, it may be inspired by consideration of the fact, that alcaldes, inn-ers, drivers, postillions, and National Guards—in fact, the entire official lation—are frequently in league with the robbers." (Pp. 240—242.)

ut, perhaps, no circumstance is so expressive of the lawless state of n in general as the following:—

Owing to the *imperfect and perilous inland communications*, there is a constant nge between the different towns and cities as between the various European ds, and a premium is allowed upon payments in the ordinary silver currency. een Seville and Madrid at short dates upon silver payments the premium is one ent.; upon gold it is considerable higher. On Santander the premium is one-half, on Granada one-half, Barcelona par, Alicante par. Thus it will be seen

that the sea communication, which in other countries is held to be most dangerous (the very charter-parties speak of 'perils of the sea),' *is here accounted less dangerous than that of land; and the further you have to go by land the higher becomes the premium.*

"For a few leagues across the robber-infested Ronda from Seville to Granada you are charged one-half per cent., and for going round Spain to Barcelona you are charged nothing. Between Cadiz and Seville no premium is required, the distance being accomplished upon the Guadalquivir steamers. It is scarcely necessary to say, that the solution of the enigma is the fact of the land routes being infested by robbers; so that the traveller in Spain has to contribute to the ladrone's joint-stock purse in more ways than one. You pay when you are robbed, and you pay for not being robbed; and you stand withal a very considerable chance of having your clothes stripped off your back, to help the natives in their researches into a popular problem—whether an Englishman's clothes are not stitched with gold thread." (P. 254.)

The miserable position in which the Government officers are, is shown especially in the contests with contrabandists, who seem a highly privileged class, and enjoy considerable immunities by their swords. "The "ordinary recklessness of Spaniards as to the taking of human life, is "particularly noticeable in the occasional encounters between contra-"bandists and carabineers;" and our author gives four instances during one year, in the first of which Malaga rose under pretence of pronouncing against Espartero; but in reality of effecting a wholesale run. A pitched battle ensued, and disorder triumphed. In another instance, seven carabineros were shot dead on their post, "immortal "souls for cotton twist." Spain has this trait at least of the dark ages—that human blood is of no importance in its eyes. Plunder is a trade, and blood costs the spiller, as he deems, nothing. Bandits and guerrillas, ladrones and cut-throats, in confusion, and with little real difference, plunder, prey upon, and kill a people living in unhappy ignorance. Our author is quite a connoisseur in such classes, and, therefore, he may describe the bandits of Andalusia for our readers.

"The cavalier-like reputation of the Andalucian ladrones probably arises from their constitutional gaiety of character, which they share with all the nations from Seville to Cartagena, and from the facility with which they cut a joke, ring a laugh, and light a cigarillo, with a blunderbuss pointed at the breast of their prostrate victim.

"The robbers of Catalonia and Navarre are said to be more brutal than in any other district; and those of Old Castile to have a smattering of the polish which the Hidalgo character of the locality is presumed to impart. But, romance aside, these worthies of Spain, wherever you may unluckily chance to meet them, will be found for the most part to be as cruel as they are stupid, and as coarse as they are cowardly.

"A double-barrel gun is an excellent protection, if you are mounted on a strong and fleet horse, in making short journeys through the more civilised parts of Anda-

Your horse is then as useful as your weapon, and you need not permit your
its to close on you.
w who value life or property ever go forth from Seville or Córdova, from Gra-
· Malaga, without this pretty play-thing slung from the saddle-bow. When first I
se solitary horsemen wending towards the bridge of Seville, and enquired
r they were sportsmen, the answer I received from a Spaniard who *would* speak
i was,' por el *teefy*,' his attempt at 'thief;' and I had subsequent occasions in
nce to perceive that the game which these fowlers had in their eye was the
implumis.'
it hampered in the lumbering diligenza, miserably caught in a trap, and begirt,
s, by two score ruffians, with no good steed to bound beneath the spur, it is
ite madness to fire your foolish popgun, which may hit nothing, but is sure to
i hit in return, without a shadow of mistake. It had long been the practice
st adroit travellers to hide their money, jewellery, &c., in the interior of the
when the alarm of robbers was first given.
it this 'dodge' having at length come to the knowledge of the errant craft,
lopted effectual means for eluding it, and the diligenza is now very frequently
in the hope of finding in the ashes the passengers' concealed valuables."
78, 379.)

ese Andalusian bandits are not confined to one small province.

ie entire south of the Peninsula is now overrun by these guerrilla bands.
Cartagena on the Mediterranean, to Cape St. Vincent and Carrapaterra on the
ic, they exist in a perpetual state of nomadic or irruptional depredation. Wild
nost inaccessible sierras abound throughout these regions; and making these
e of their operations, they descend from formidable *points d'appui* in relentless
pon the country round, and defy pursuit in their mountain fastnesses. Their
stions are as formidable in Algrave as in Andalucia; since the termination of
guelite war, the disbanded troops—especially those of the usurper—have never
to infest this province and its confines; and one-sixth of the entire Portuguese
s constantly employed in this singular district against robbers and contra-
s." (P. 382.)

presume our author is accurate in his information when he in-
us that so formidable are some of these bands, that when the Queen
rtugal was on the confines of Spain, she was only saved from im-
ment by an accidental doubling of her guard; but be this as it
other liberties of the same renowned gentleman, show that it was
scruple of conscience which hindered him from violating the
ness of a crowned head. This Abd-el-kader of Spain is a na-
character, and we will record one of his acts.

r seven years past our Spanish Abd-el-Kader has roved with impunity through
vinces of Malaga, Cordova, and Seville, robbing all comers and knocking not a
the head. He has organised a regular host of foragidos, or mountain-robbers,
ld in a state of constant trepidation the entire Comarca from the outskirts of
Osuna, and frighten from their propriety all the fertile fields of the Campina

around Cordova. The *diligencia* which plies between Seville and Granada, was attacked last autumn near Alameda, and the value of the effects plundered amounted to 5000 dollars. Even this splendid prize did not suffice for our Abd-el-Kader's covetousness; the vehicle contained a rich physician of Granada, too choice and plump a fish to let slip from the net; and the robbers carried him off to one of their most inaccessible retreats near Algarinefo on the Sierra. This gentleman, having discharged a pistol at the Gefe, was treated with great cruelty; and his life would have been undoubtedly sacrificed, but that from his wealth it was expected that he would yield an enormous ransom. 20,000 dollars, more than 4000*l*., at first was asked.

"The Gefe came down at last to 5000 dollars, but below that sum no power could induce him to descend. Don Ramon Moreno (the Granada gentleman's name) was obstinate in his refusal to write an order for any such amount, and the Gefe was equally determined in the opposite direction. He ordered half a dozen moderate-sized canes to be cut down—the cane grows here as commonly as furze in England, and forms, with aloes, the only hedges—tied him to the rugged trunk of an olive-tree, placed pen, ink, and paper within reach, and had a rapid shower of blows administered upon every part of the unfortunate capitalist's body. Don Ramon displayed wonderful resolution; he neither signed nor writhed, nor uttered the slightest exclamation!

"The dose was repeated that night—it was the poor man's supper. Still the torture proved unavailing. It was again applied next day, and it was Don Ramon's only meal. Hunger and physical exhaustion subdued that otherwise indomitable spirit, and the order for 5000 dollars was signed, despatched, and paid with little delay. Don Ramon was then released, burning with secret thoughts of vengeance; and his persecutors shifted their quarters, 'Abd-el-Kader' not doubting what he might expect." (Pp. 391, 392.)

Don Ramon's zeal spurred on his desire for vengeance, and he had the special felicity to "feast upon the writhings and contortions of "the dying bandits who had caned him on the mountain, and, reload-"ing his gun, exclaimed, 'I have here a ball for Abd-el-kader.'" Don Ramon was in part successful, and a wound more fearful than fatal hindered the robber from his prey for some while, but the robber was himself again, and bid defiance to all his assailants. "They passed like "a whirlwind from district to district." There is also a feature which strongly shows the many degrees that Romish priests are behind civilisation.

"Few of these troops of robbers are without their stray priest or friar, who imparts a species of superstitious consecration to their proceedings. 'Abd-el-Kader' has a disgowned priest nearly always at his side, and another chief robber of the Ronda, between Seville and Granada, has for his adviser both spiritual and temporal—his brain-piece in concerting plans for stripping the lieges of their sinful worldly possessions, and the depository of such secrets as molest the robber's conscience—a noted freebooter, Fray José.

"A similar sort of union was that between Robin Hood and Friar Tuck, and José, like the English friar, can upon occasions wield a bludgeon with any man in the

Whether his absolutions are as efficacious as his blows, may, perhaps, be pru-
oubted; but unquestionably these degraded clergymen, however irregular it
absolution to their violent comrades *in articulo mortis*.
same peculiarities may be seen in every part of the Peninsula, and in Galicia
lo band of sixty men held its ground till the end of 1840, a principal leader of
as the friar Saturnino, alternating between warfare and common robbery, at
e figuring as Carlist Facciosos, at another as pure Ladrones. On the
e Ronda, towards Granada, is a small mount with three crosses on the top,
that robber-infested district is known as 'El Calvario.'" (Pp. 397, 398.)

1 instance of more regular warfare, the Canon Ceparo swore the
ties on a crucifix never to surrender Seville, and has since "been
rded with the Grand Cross of Isabella the Catholic, and the ap-
ment of Bishop of the Canaries, which, being merely a politi-
he treats as a sinecure, remaining snug at Seville." (P. 356.)
presume it would be unfair to identify all priests with such men,
with the Bishop of Leon, whose companion is his pipe; but in
'rotestant country is such dreadful profanation of ordination
irrent? It can never improve a man's capabilities of imparting
, to know that he has crimsoned the crucifix with blood. For the
, we forbear quoting more in reference to Spain, and content
es with showing that there is no security for life or property;
it the greatest knave has the safest life.
have, by the way, little doubt in our own mind that the work
us is a production of the author of "The Bible in Spain."
me views, same style, thorough acquaintance with Spanish
of old and modern times, give evidence strong enough for
misings. There are also the same theories on religious matters,
same liberalising system, which talks of systems as if they were
bases of one truth, and is by no means disposed in grasping a
le to exhibit it to others. The author appears to use truth as an
us mask, which changes its appearance to suit every clime.
are his clients, priests his bantlings, liberty his darling, and the
l Gitano his favourite tongue. The parts, however, which we
te are few and far between, the more lamentable, because so
y gratuitous, and adding no iota to the excellence of the work.
clearly that the author is not "tight-laced," and therefore
end him to state the fact in his next preface, which will prevent
essity of his introducing into the body of the work some few
nd expressions, of which we cordially disapprove. There is a mass
rmation collected in a way which compels our interest; and if
er is deficient chronologically, yet the interspersion of incidents

gives a pleasing and endless variety. We hope to recur to the subject, as it demands our attention, and Spain may be a beacon to warn us against the rocks of Popery, which have wrecked many a noble and puissant people, and must inevitably degrade in the scale of national life all such as drink its deadly potion. The veil has been raised from Spain; and if monks, priests, and friars have been able to keep the inhabitants of that beautiful country in ignorance, at least they cannot now keep from us an acquaintance with the fatal effects of that ignorance. They have educated a nation in the elements of ignorance; they have been the main causes of the loss of Transatlantic possessions. Once Spain equipped her "Invincible Armada" to invade our land; once Spain spent her wealth and blood in exciting rebellion in Ireland, and sent her thousands to feel defeat and hunger at Kinsale, and her priests were the main plotters of rebellion in that unhappy land; and when two hundred years have elapsed, she comes as a suitor, and begs from our streets some to expel a tyrant of her own making. Having denounced our Elizabeth, she cried piteously for her own Isabel the Second, and in prior days for succour against Napoleon; and yet so strong is her hatred of us for our religion, that no favour can make Romish Spain grateful.

"The Spaniards have long been cutting off their noses with their foolish sectarian prejudices. Hating the French for their twofold invasion of the Spanish soil, and for the unheard-of horrors which they perpetrated; yet, notwithstanding the generous and majestic efforts which we made for Spain, the millstone of debt which we have tied round our necks for her behoof, the blood which we have lavished, and the miracles of valour accomplished in her defence, *hating us more because we are Protestants*, they have borrowed none of our noble institutions, but have copied everything from France." (P. 361.)

And thus it will ever be while priestcraft has a tongue to misrepresent and a hand to stab—while error excludes truth, and seditious murmurings occupy the place of peaceful intercourse. As a nation we can endure misrepresentation; but, as a Church, we must lament the odious libels of talking ignorance which hates because it knows not, and knows not because its installed self can never cross the Pyrenees or Gibraltar. If, however, these broils do no more than shake Spain out of self-ignorance, it will be one step towards a happier position, and will lessen the thick darkness which impedes the rays of truth.

OPPOSITION TO POPERY IN GERMANY.

"Katechismus über die Unterscheidungslehren." (Catechism of the distinguishing Doctrines of the Evangelical Protestant and the Roman Catholic Church, with Scripture Proofs. Published by several Clergymen of the Synod of the District of Duisburgh. Second edition, improved and enlarged.) Duisburgh, 1844.

The history of this tract is extremely interesting. The Synod of Duisburgh having, by the direful experience of many of its members, come to the conviction that there still remained among their flocks a lamentable ignorance as to the real tenets of the Church of Rome, came at last to the resolution to publish a comparative catechism for their instruction. Several clergymen were appointed to undertake this labour, which required the more circumspection, as the Synod, while they wished to preserve those whose souls God's providence had committed to their care in the pure evangelical doctrine, and enable them to give scriptural reasons for their faith, also wished to avoid everything that seemed to savour of injustice or harshness to their Romish brethren. After an introduction, on the nature of the Church, the history of its planting, its gradual corruption, its reformation, and the ground on which the reformed churches are built, it treats on the following matters:—

1. On the church and the priesthood;
2. On holy writ and tradition;
3. On the fall of man;
4. On justification, faith, and good works;
5. On the sacraments, generally, and here
    1. On penance and absolution,
    2. On the Lord's supper,
    3. On the last unction;
6. On the invocation of saints, and the worship of relics and images;
7. On purgatory:

Concluding with the Romish teaching and action respecting mixed marriages, and her doctrines respecting supposed heretics and her proceedings against them, and a beautiful exhortation to an unfeigned trust in Christ for the maintenance of His purified Church.

There are no invectives, no incitements to vulgar passions; all is

calm, and expressed with a spirit of Christian charity. Those doctrines in which the two Churches agree, are broadly and joyfully stated. The Protestant doctrines are drawn, as a matter of course, from the confession of Augsburg and the Lutheran Catechism. Those of the Romanists are taken from their own accredited doctors, as much as possible in their own words. To both are added Scripture proofs, calculated to confirm the one and refute the other. But they are left to tell their own tale, without note or comment; and certainly do tell it better in this, their naked simplicity, than whole volumes that might have been added, could have done.

After the MS. had undergone many careful revisions and corrections, particularly in regard to the exposition of Romish doctrines, the tract was published in an unpretending form, and without any noise, that seemed to challenge controversy. Yet the priests instantly cried out against intolerance and a spirit of persecution. And having gained the ear of some lax Protestants, high in authority in the province, they obtained an order for the sequestration and suppression of the little book. The plea was, that it was calculated to engender strife among the two confessions, and that the publishers had neglected some formalities required by the law of censorship. Yet, although not a day had been lost to obtain this order, it came too late; since it appears, that when the officers appeared at the publishers, only two copies were left of the 5,000, which had composed the edition. This is proof enough that such a book was really wanted. Nor was it to be expected that a Protestant government would persist in a suicidal prohibition which gave such a signal triumph to the Romanists, in a case where the Protestant clergy had been acting merely on the defensive.

While the Synod carried on their suit at Berlin for the permission of publishing a new edition of their catechism, a fierce controversy ensued between several Romish priests and some of the Protestant clergy, in which, if coarse invective could decide the question, the former remained masters of the field. If we may, however, form an opinion from the numerous desertions from the Romish Church which are now taking place in Germany, extending even to the very neighbourhood where this conflict took place, the victory has been on the side of moderation and truth. In the mean time, the editors of the catechism availed themselves of every correction that was offered to them by competent authorities; and when they at last received permission to publish the present edition, they were enabled to issue it in such a form that every candid Romanist is compelled to admit, that the doctrines of his Church are set forth fairly and faithfully.

Many people are surprised that, in Germany, after Protestants and

manists had been living together for so many years in apparent
ce and harmony, such fierce controversies should have sprung up as
now going on in various parts of that country. The fact is, that,
:n at the peace of Westphalia the governments agreed mutually to
nowledge the three predominating Christian societies as sister-
rches, and to allow them, wherever they had any professors, the
e rights and privileges, all the parties had been so exhausted by the
rious wars, that they were glad to tolerate each other. At a later
od, indifference and unbelief took the place of this exhaustion.
manists and Protestants tacitly agreed to consider one religion as
l as another, and neither thought it worth while to attack the other.
h party enjoyed their emoluments secured to them by law, and, with
aid of the state, educated their young members without any attempts
roselytising.

he Romanists, with few exceptions, were, especially during the
r half of the last century, even more careless in religious matters
the Protestants. Sunk in sensuality or infidelity, they just per-
ed as much of the outward work as could not be dispensed with,
left the remainder to chance. They had no learning, and felt no
; of it. The Protestants had learning enough; but, feeling secure
all attacks from without, they were allured by the *ignis fatuus* of
nalism to plunge into all kinds of speculation, hurtful to Christianity.
intellect had been gaining so many triumphs that men thought
could, without risk, submit everything to its judgement. Even the
ptures, the Word of God, intended to make man *wise unto salvation*,
arraigned before this tribunal; and whatever could not stand its
nonplace criteria was declared fantastic, local colouring, mythical
n, &c. The results are before the world. Although truth is re-
ting her empire, although hundreds of the clergy are returning to
aith of their fathers, and many first-rate minds are now zealously
cating the reality of biblical history, and expounding the consist-
of evangelical doctrine, the German Protestant Churches are so
ered and broken up within themselves, that it will take many years
e they will be able to stand in fair competition with their Roman

If Protestantism had been in any degree true to itself during
ime of Romish apathy, it might, under Providence, now rule over
ermany; for political circumstances have favoured it. While all
cclesiastical principalities have been abolished, and their territories
ed chiefly among Protestant sovereigns, the monarchy of Prussia
sprung up, and now embraces nearly half of Germany, while its
ence extends over much more. Its functionaries, chiefly Protestant,
marrying with Romish families, have extensively introduced Pro-

testantism in regions whence, formerly, it had been completely extirpated.

But this very success has roused Romanism to new activity. It has again taken the offensive. Its clergy are gaining knowledge, and trying, wherever they can, to influence the education and the literature of the people. They counteract in every way marriages between Protestant men and Romanist women, unless they can extort a promise from both parents that *all* their offspring are to be brought up in the faith of the latter. This is undoubtedly the reason why the Protestants in Germany are so much more alive to the doings of Romanists than we are in this country. We content ourselves with general declamation, with hurling against them accusations which they often successfully repel. But, in Germany, such efforts as the one mentioned in the beginning of this article, of putting the laity on their guard against their misrepresentations, are far from uncommon. The theological periodicals watch their literature, examine their school-books, analyse their sermons, and, above all, subject their historical works to a severe criticism; for the falsification of history, either by subtle reasoning or bold assertion, is the weapon they employ most unscrupulously and most efficaciously. Many, too, have been the exposures by which they have been put to shame, and both laymen and priests brought to the conviction that they live under a lying system. Thus Providence ever educes good from evil. We too, shall, by the political changes which are now going on among us, be brought to value and to defend more steadily the priceless treasure with which we have been entrusted. We shall cease to trust to the arm of flesh, and rely exclusively on the power of the Spirit. And we doubt not that many Romanists, who have, till now, both here and in Ireland, thought themselves bound by political circumstances to the fate of their co-religionists, will, with God's blessing, open their eyes to the truth, and have boldness to come out from among its perverters.

POPISH PERSECUTIONS IN HUNGARY.

1. "Nachrichten über den jetzigen Zustand der Evangelischen in Ungarn." Von Gregor von Berzeviczy. Leipzig, 1822.—"Notices of the present Condition of the "Protestants in Hungary."
2. "Die Religions-Beschwerden der Protestanten in Ungarn, wie sie auf dem Reichs-"tage, im Jahre 1833, verhandelt worden." Herausgegeben von Elias Tibiscanus. Leipzig, 1838.—"Religious Grievances of the Protestants in Hungary, as discussed in the Diet in the Year 1833."

It was asserted some years ago, in the presence of the assembled prelates of the Roman schism in Ireland, that in every Roman Catholic country in the world Protestants have free toleration, and it was insinuated that in all such countries their lot is happy in comparison of the poor oppressed Roman Catholics of Ireland. An assertion so unqualified almost compels belief and silences suspicion, and at all events turns the wondering eyes of Protestants to those happy lands, where, it is said, religious liberty is understood, and the principles of toleration reduced to practice. Austria is naturally the country that fixes the attention, not only as being the most considerable Roman Catholic State in Europe, but as the land to which those zealous Romanists the Belgians point, as at present diligently engaged in the promotion of ecclesiastical liberty. The Belgian National Society tells us, that in Austria "The work which "so much occupied the pious heart and the enlightened and unquiet "conscience (la conscience éclairée et inquiète) of the late Emperor, "namely, the extirpation of Josephism, and the re-establishment of the "liberty of the Church; this work is resumed by the present Emperor "and the very highest personages," and that "the activity with which "they prosecute it ultimately promises great results." * Curiosity is thus excited to the utmost, to know the means adopted by the Imperial house for the furtherance of ecclesiastical liberty. The expulsion of the Tyrolese throws some light upon the nature of the effort. The works named at the head of this article illustrate it most fully; they refer to the fairest province of the Austrian dominions, the arm of her strength, and the chief source of her riches, without which Austria

* Lettre au Comte de Senft-Pilsach, &c., &c., par L. F. Robiano de Borsbeck. Bruxelles: publié par la Société Nationale. 1839. Page 11.

would sink down to a petty German principality, and with which she appears as one of the first of European powers; in which, too, the Protestants appear not as they did in the Tyrol, a mere handful of peasants, but a full third of the population of the kingdom, including a fair proportion of the nobles and the gentry; in which religious liberty is not a matter of imperial favour, but a fundamental article of the constitution of the kingdom; where, too, the Roman Church appears in the zenith of splendour and wealth (her primate possessing an income of 360,000 florins or nearly £36,000 a year), and holds the reins of government, sitting everywhere on the seat of judgement, and giving everywhere the first vote. In such a country a fair specimen of Romanist toleration may be expected, and therefore the works before us well deserve the attention of Protestants at the present crisis. The first contains a sketch of the history of Protestants and Protestantism from the Reformation to the present day, and an incontrovertible statement of facts respecting their present treatment as contained in a petition presented to the late Emperor, and is necessary to a right understanding of the second, which, as it gives an abstract of the debates of the Diet of 1832-3, exhibits the national feeling on the subject. From both it appears that the Hungarian nation is a nation of true freemen, not by having been for centuries, as all the world knows, a free constitution, but by possessing that liberty which makes men free indeed. The power of truth has burst the chains of the degrading Romish superstition, one-third is still professedly protestant, the majority of the other two-thirds protesters against papal perfidy and persecution, and there can be little doubt that in a very few years the Hungarians must not only attain full religious liberty for their own country, but be the instruments of spreading it over the neighbouring provinces of Southern Europe. The cause of religious truth and liberty for that part of the world is evidently in their hands, and their past history is a pledge that they will not betray the sacred trust committed to them by the providence of God. In order, however, fully to understand the part which the Imperial house and the Roman clergy take in bringing about this great consummation, it is necessary to remind the reader of some of the leading points in the history of the Hungarian Reformation.

Long before Luther had preached, the doctrines of Wiclif and Huss had found their way into Hungary and made many disciples: when, therefore, the Reformation proclaimed anew the forgotten doctrines of the gospel, it was received with a hearty welcome. Not only the people in crowds, but the first persons in the land, became zealous Protestants. Pereni, keeper of the crown, and chancellor of the kingdom, Nadasdi, Judex Curiæ and Palatine, both the Palatines of Illishasy, Török, Com-

mandant of Belgrade and Lord of Debreczyn, Petrovits, Commandant of Temesvar and Lord of Munkatz, the Princes Botskay, Betten, Batory, Zakotsy, Tököly, the Magnates Czobor, Szunyoy, Dragfy, Mercy, Batyany, Esterhazy, &c., &c., most of the inferior nobles and the official persons—yea, with truth it may be said that more than two-thirds of the population of Hungary were protestant.*

Whole congregations, with their priests and schoolmasters, received the doctrine of the Bible. In such cases matters were easily arranged. All that had been before Popish became Protestant. But when one part of a congregation became Protestant, and the other part remained Romanist, a friendly arrangement was entered into; where there was only one Church another was built, and the revenues and burdens divided in just proportions, and Berzeviczy expresses the opinion that if the people had been left to themselves mutual toleration and forbearance would have prevailed. This, however, the Romish clergy neither could nor would ensure. They soon prepared for the work of persecution, and were assisted by Zepolya, a candidate for the crown, who, to secure this influence, procured the passing of laws in 1523 and 1525, according to which the Lutherans were to be burnt. Ferdinand I. of Austria, however, obtained the kingdom and favoured the Reformation.† Under Rudolph I. the Jesuits gained a complete ascendancy, and their dominion was accompanied by gross violation of the constitution and vigorous persecution. The Protestants saw their churches taken away, their clergy banished, and themselves exposed to all manner of violence. They therefore presented a petition to the Diet in 1604, at which the Archduke Matthias presided. He sent it to the Emperor Rudolph, who was then at Prague. But Rudolph, instead of giving an answer, violently and arbitrarily introduced into the articles of the Diet an additional one authorising the persecution. By this conduct he not only outraged religion, but violated the constitution, and the Hungarians, agreeably to their then legal right of resistance in such cases, immediately rose in arms in defence of their civil and religious rights. Botskay, Prince of Transylvania, placed himself at the head of the insurrection, and in a single campaign made himself master of all Hungary. Liberty for both Churches, the Romanist and the Protestant, was immediately

* See the long and interesting list, in Bod's Diss. de patronis Reform in Hung., in Gerdesii Scriniis Antiq. tome vii. p. 133, and seq.

† Inter evangelii renovati patronos ac reformationis promotores primi nominandi erunt Ferdinandus ac Maximilianus Hungariæ Regis, qui non tantum in Austria, Moravia, Bohemia, verumetiam in Hungaria multum Reformationis progressum promoverunt. Ibid, p. 141.

prolcaimed, the Jesuits expelled, the constitution restored, and the crown offered to Botskay, which he declined. Rudolph was obliged to assent to terms agreeable to those on which he had received the kingdom. In 1606 the famous peace of Vienna, which secured religious liberty, was concluded, being ratified on one side by Botskay, and on the other by the Archduke Maximilian in the name of the Emperor. This peace was incorporated into the articles of the Hungarian constitution, and confirmed by subsequent treaties and acts of the Diet, and forms the first great epoch in the history of Hungarian Protestantism.*

The Protestants now thought themselves secure. The solemn treaty of Vienna, the word of the Emperor, and the laws of their land, confirmed their liberty. But there is a party claiming to be the only Church of Christ, that considers no engagement binding, and whose only steady principle is want of faith. They had had influence sufficient to have inserted, in that article of the peace which guaranteed religious liberty, the equivocal words, "Sine prejudicio religionis Catho-"licæ," which either meant nothing or nullified the whole treaty. Botskay had refused to ratify with this clause, but the Archduke Maximilian gave a diplomatic explanation which satisfied him, and so the words were allowed to remain, and have since served as an apology for the foulest faithlessness. Botskay died soon after, as was supposed of poison, and the Diet of 1608 which followed was very stormy. The Jesuitic party, not excepting the Bishops who had signed the ratification with their own hands, refused to acknowledge the peace. Rudolph would have sanctioned their falsehood, but the princes of the House of Austria, fearful of losing the Hungarian crown, compelled him to cede to Matthias the government of Hungary. Matthias was accordingly

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* The first article of the peace of Vienna is as follows:—"Quantum itaque ad religionis negotium attinet, non obstantibus pro tempore constitutionibus, sed neque articulo postremo Anni 1604 (cum is extra Diætam et sine regnicolarum assensu adjectus fuerit et propterea etiam tollitur) deliberatum est, ut juxta Sac. Cæs. Regiæque Majestatis priorem resolutionem, ad quam se Regnicolæ in sua replicatione referunt. Nimirum quod omnes et singulos status et ordines intra ambitum Regni Hungariæ solum existentes, tam magnates, nobiles, quam liberas civitates et oppida privilegiata, immediate ad coronam spectantia: item in confiniis quoque Regni Hungariæ milites Hungaros in sua religione et confessione nusquam and nunquam turbabit nec per alios turbari aut impediri sinet Verum omnibus prædictis statibus et ordinibus liber religionis ipsorum usus et exercitium permittitur; absque tamen prejudicio Catholicæ Romanæ religionis, et ut clerus, templa et ecclesiæ Catholicorum Romanorum intacta et libera permaneant, atque ea quæ hoc disturbiorum tempore utrinque occupata fuere, rursum iisdem restituantur."—See Lehmann's Hist. diplom. de Statu religionis evangelicæ in Hung. Period ii., sec. 3.

King of Hungary, and in the diploma of coronation a recapi-
of the principal points of the treaty of Vienna was inserted
ıny jesuitic equivocation, and Matthias swore unreservedly to
the religious liberty which that peace had guaranteed.* Fer-
I. succeeded, but living under the influence of Rome he had
o keep no faith with heretics, and the Protestants were again
d to resort to their constitutional right of resistance. Bethlen
imself at their head. The kingdom was again in the hands of
:stants, but, as they were anxious only for the maintenance of
ıts, they restored it to Ferdinand, who agreed, in the peace of
ırg, 1622, to all their demands. This peace was negotiated
luded by the Primate Pazmany, who, as he himself avowed soon
he Diet, had done so with the determination not to keep it.
25, Ferdinand's eldest son was crowned, and in the oath and
of coronation the religious liberty guaranteed by former trea-
oaths was again confirmed. These oaths and treaties were,
, used only for the purpose of deceiving Protestants, who looked
m as sacred. Nothing was fulfilled, and therefore war broke
ı between Ferdinand and Bethlen, which was terminated by
peace at Presburg to the same effect. The Papists, now con-
ıat they could not meet Protestants in the open field, set them-
the seeret work of intrigue and proselytism; and in this were
ıaful, that in the Diet of 1634 the majority was again Popish.
, when Ferdinand III. was crowned, religious liberty was
nfirmed by his coronation oath and diploma.† These solem-
ıre, however, of no avail. Oaths and laws were broken, the
ɔn of Protestants continued until Rakotsy, by force of arms,
peace of Lintz in 1645, in which all Protestant rights and
ies were again guaranteed. This peace was also incorporated
constitution, and forms the second grand epoch of Protestant

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lrst article in the first decree of Matthias is De negotio religionis, and is
:ss and explicit. It is thus given in Lehmann, Period ii. sec. 26:
tum itaque ad primum constitutionis Viennensis articulum attinet delibe-
per status et ordines inclyti Regni Hungariæ, ut religionis exercitium, tam
, Magnatibus, et Nobilibus: quam etiam liberis civitatibus, ac universis
ınd ordinibus Regni in suis ac Fisci lionis, item in confiniis quoque Regni
militibus Hungaris sua cuique religio et confessio, necnon oppidis et
sponte ac libere acceptare volentibus, ubique liberum relinquatur: nec
omnium in libero ejusdem usu ac exercitio a quoquam impediatur. Quinimo
renda inter status et ordines aliqua odia et dissensiones, ut quælibet re-
professionis superiores, eu superintendentes habeat, statutum est.
, sec. 62.

Hungarian History. The Protestants again indulged in the hope of peace and security, but Popery had not changed, and perjury for the good of the Church was still a Roman virtue. Ferdinand's eldest son died, and he was therefore desirous to have his second son, Leopold, who had been educated by the Jesuits for the Church, elected and crowned King of Hungary. The Hungarians consented, he was crowned in 1655, and in him another member of the Imperial House of Austria exhibited the melancholy spectacle of solemn and deliberate perjury. Leopold swore, as his father had done, to maintain all the rights of the Protestants, and especially the treaties of Vienna and Lintz.* It is hardly needful to say, that a Jesuit did not keep his oath. The Protestants were, notwithstanding, everywhere prosecuted, and an armistice of twenty years actually granted to the Turks, that time and strength might be gained for their total extirpation. The Jesuits, however, did not confine their exertions to religion, they attempted also a political supremacy, and the consequence was, that a conspiracy was formed, the heads of which were two zealous Roman Catholics, Tököly and Rakotzy. Unfortunately for the Protestants in general, some of their body joined the conspirators, and thus afforded their enemies an opportunity of persecuting the whole body as rebels. Fearful is the history of the tortures inflicted on innocent men. An interesting account was published in England at the time when some of the poor sufferers came over to solicit the interference of Charles II. in their behalf. As that account has been long since forgotten, we cannot resist the temptation of inserting a few extracts, illustrative of the manner in which the Roman Priests dealt with the Protestant clergy. On page 3, it is said, that after the rebellions and tumults in 1671 and 1672, "the Roman "Catholic Bishops ordered a general citation of all the ministers and "schoolmasters of those counties that still continued under his Majesty's "obedience, to appear at Presburg, and be tried as complices of the "rebellion."

They began, however, with a few at first, to whom they proposed the following terms:—"First, that the ministers of both confessions, Lu-"therans and Calvinists, and the masters of schools, with the students, "clerks, sextons, should, under their hands, renounce their ministry or "employment, either in public or private, within the kingdom of

* The *prima conditio* in his *Diploma regium* is, "Quod universas et singulas Regni libertates, immunitates, privilegia, statuta, jura et consuetudines simul et conclusionem Tractatus Viennensis omnesque articulos in eodem comprehensos, ita et reliquos ante et post coronationem, Matthiæ II., &c. &c. Sua Serenitas FIRMITER et SANCTE observabit per aliosque omnes observari faciet. Ibid, Period iii. sec. 4.

Hungary, on pain of death and the confiscation of all their goods: these were also obliged still to remain within the kingdom as private subjects. Or, secondly, they were, under their hands, to oblige themselves to depart the kingdom within thirty days, never again to 'return under pain of death and confiscation of goods; and they in 'both these subscriptions were to declare that they did it of their own 'accord and uncompelled, and that they did it as being guilty of the "crime charged on them, for avoiding the sentence they feared. Or, "thirdly, that they should embrace the Roman Catholic religion." Most of these gave way and embraced Popery. Encouraged by the success of this attempt, on the 4th of April, 1674, they summoned two hundred and fifty more, upon whom, as they remained firm, sentence of death and confiscation of goods was passed.

"On the 29th and 30th of May, the last attempt was made upon them, and they, not yielding to what had been so often pressed on them, were ordered to be sent into several prisons. . . . This was executed upon some immediately, and upon the rest a week after, and they were put in irons, and sent with guards to some of the citadels of Hungary. . . . The number upon whom this sentence was executed was forty-six of the Ausburg and forty-seven of the Helvetian confession; in all, ninety-three; but afterwards, five of the latter (a sixth who was liberated out of the castle of Elushurd, is also suspected), and twenty-eight of the former—in all, thirty-three—did faint under their bondage, and changed their religion; but the rest of both the confessions were, by the grace of God, so strengthened, that they continued faithful to the end, and some of them did die under the persecution of their adversaries, and obtained the crown of martyrdom: the rest who are yet alive were, by the good providence of God, afterwards set at liberty. When they were thus dispersed, they first stripped and robbed them of any money they had, then they did put them in stinking prisons, they were also forced to serve perpetually both in the hardest and the filthiest works that could be invented, such as the clearing of privies, and all other work about the town-walls or ditches. They fed them with black coarse bread and water, this at being often denied them in any abundance, none were suffered to give them alms, or so much as to speak to them; and, which was more bitter than all the rest, they were daily forced (sometimes dragged by the hair of the head, and sometimes driven cruelly with pikes and muskets) to be present at the popish worship, which was chiefly done at Leopoldstadt, and yet God so strengthened them, that they would never join in their worship. In a word, the cruel usage they met with was such, that none but inhuman or mad savages could so torment the brute beasts, as their executors did these faithful servants of Christ. . . .

'But when their enemies saw that they could not gain their end upon those witnesses, neither by the miseries of their prisons, nor by the hard labour they put them on, or the ill-usage they gave them, but that thereby the truth was more confirmed: during all their trials they were so wonderfully supported by the joys of the Holy Ghost, that they were never so much as cast down, but rejoiced and sung psalms continually); then they resolved on the last trial, which had been long threatened, and that was to send them to be galley-slaves; therefore, in March, 1675, forty-one of them, of whom thirty-five were ministers, and six masters of schools, were, by the

orders of the Archbishop of Strigonium, then Lord-lieutenant of Hungary, and the Bishop of Newstadt, taken out of Leopoldstadt, Comerom, and Brems, and delivered to a guard of soldiers, who did drive them like sheep through Moravia, Austria, Stiria, Caniuli, and Istria, into Italy, during which journey they endured much hardship, hunger, thirst, nakedness, and many grievous stripes, besides the reproaches were cast upon them. . . . .

"During their journey to Italy, two got to the end of their miseries by a glorious death, and six more were quite spent by so long and grievous marches, and, being half dead, they were left in prison at Theatin, of whom four did soon after receive the glorious reward of their long-sufferings; the other two were afterwards sent to the galleys, and these of the Augsburg confession made their escape; the remaining thirty were driven on to Naples, where being arrived they were on the 8th of May put into the galleys, where they were used in a sort that cannot be expressed; sometimes when they were at sea they were put to row, being quite naked, and when they were in port they were put to work half naked, carrying great cables and timber, in which they were unmercifully set to task far beyond their strength, their cruel overseers lashing them most severely; and thus for many months did they suffer as much misery as can be imagined, so that six died in the slavery, and all that while they did continue patient under the cross, never repining against the Holy Providence of God, nor making shipwreck of their faith or a good conscience. . . . Eight of them are now in England, humbly entreating the favour of his Majesty, and that he would join his interposition with the Lords of the United Provinces, at the Imperial Court of Vienna, that this business may be examined again before just and impartial judges, that so, their innocence being cleared, they may be restored to their country and churches, and that the laws of Hungary for the freedom of the reformed religion may be observed, and the churches, which to the number of about 1200, their enemies have taken from them, be again restored, which his Majesty has been pleased graciously to take to heart, and to send orders to his minister on their behalf."

These extracts give but a faint idea of all that the Protestants suffered,* and of the barbarous cruelty of their enemies. But they testify abundantly to the manner in which the religious liberty guaranteed by so many treaties and oaths was observed, and the spirit of the Roman priesthood. The atrocities committed cannot be charged upon the secular arm. The Archbishop of Gran and the other bishops were the persons who issued the orders. But we must hasten on with the history. Leopold's arms were successful against Tököly and the Turks. And pretending the right of conquest, Leopold took away all the liberties he had sworn to maintain; and certain hard conditions imposed in 1681, and against which they had already protested, were granted as a matter of favour. Joseph I. was favourably inclined to the Protestants, but still nothing more was done than an attempt faith-

* For a full and touching account of this fierce persecution, see "Debrecenai Historia Eccles. Reform. in Hung."—Concinnata a F. A. Lampe, lib. iii., sec. 5.

ully to fulfil what Leopold had granted. The oppressions, the taking way of churches, the stealing of children, still continued, and not even rom Maria Theresa could the Protestants obtain justice. Many a time as even the acceptance of a petition rudely refused. The person of he sovereign was surrounded by the tools of the Popish priesthood, nd all access to her most faithful subjects was denied. Once some rotestants were successful in penetrating to her presence and related heir sad story; the illustrious lady was moved to tears, and answered ildly, "She would gladly help them but could not: the coronation 'oath and the laws of the land prevented her." Her confessors mposed upon her this delusion, for until the time of Leopold I. the reaties of Vienna and Lintz had ever been included in the coronation ath, and are still an integral part of the constitution. Joseph II. issued is well-known edicts, but before the Protestants could profit by his ood intentions a sudden death terminated his labours. He was, owever, succeeded by one who participated in his kind intentions to he Protestants. In the Diet of 1791, they petitioned that the religious iberty which they had partially obtained through the royal favour ight be secured to them by law. The clergy, with a few honourable xceptions, protested, but the majority of the members of the Diet ere inclined to justice and humanity. Leopold assented, and thus eligious liberty, at least in a certain measure, was again acknowledged s a part of the law of Hungary. The articles, themselves, as being ecessary to the right understanding of what follows, are given from le work of Elias Tibiscanus.

RTICLES CONCERNING THE MATTER OF RELIGION PASSED IN THE DIET OF 1791.

" Inasmuch as the states of the kingdom, for the establishment of a perpetual good derstanding and unity amongst themselves, have recognised the justice of placing matter of religion within the limits of the Kingdom of Hungary only, on the footing the laws of 1608 and 1647, and as therefore the contents of the Vienna peace, as d in the first article before the coronation of 1608, and adopted into the laws of kingdom, and of the peace of Linz, which was inserted in the Fifth Article of 7, is to be adopted and renewed as the basis and support of that free practice of gion for the Protestant inhabitants of the Augsburg and Helvetic confessions now ever restored, it is now with the consent of his Majesty enacted:

1. That for the future, all following resolutions, Articles of Diet, privileges, rt determinations and explanations notwithstanding, the exercise of their reli- s with the free use of churches, towers, bells, schools, burial-grounds, and funeral cessions, be everywhere freely accorded, as well to the barons of the kingdom, the gnates, and nobles, as also to the free cities and all states, especially on their own tes and those of the crown, also in the market-towns and villages, so that no one soever, to whatever state he may belong, be in any wise disturbed or hindered in the

free use and exercise of his religion, neither by his Majesty, nor by any other lord of the soil; neither that the peasants in the market-towns and villages, upon any lordly or crown estates, for the preservation of peace and quietness in the kingdom, be in any wise or under any pretext disturbed or hindered in the free exercise and use of their religion, and what thereto appertaineth, neither by his Majesty, his officials, nor by their landlords.

" 2. For the further confirmation of this free exercise of religion so clearly defined, it is further declared, That, for the future, private religious worship is nowhere to to take place, but everywhere is to be public: the distinction, therefore, of the exercise of religion into private and public is to cease entirely. For the future, the Protestants may, in the manner hereafter specified, even in those places which were called Filials, and wheresoever they consider it necessary, appoint preachers, build and repair churches with or without towers, parsonages, and schools, as well as in those districts where they have the exercise of their religion already, without any difference and without any further necessity of petitioning. But, inasmuch as especial respect must be had for the preservation of the contributors, if in any place, in addition to the introduction of the free exercise of religion a new church or meeting-house is to be built or a preacher appointed, then a deputation consisting of mixed religious parties must be first sent through the county concerned, which, with associations of the lords of the soil, but without permitting any Catholic clergyman to exercise any influence, shall examine the necessary cost and expense, the means of the contributors, the number either of souls or families there resident, and whether they are in a condition to maintain the public exercise of their religion for the future also. It is their duty to bring their decision in such case before the county authorities, whose business it is to draw up a certificate of their sufficiency both of the means and of the number for the maintenance of worship. The lord of the soil is in such case obliged to nothing more than to assign a suitable piece of ground, in or outside the place for the church, the minister, and the school. But the Roman Catholic congregations can be by no means obliged to contribute to the erection or dotation of such church or schools either in money, manua labour, or carriage of materials; which in the case of new Roman Catholic churches and parsonages, is also to be observed by the Protestant landlords and congregations. Whereby the right of Protestant nobles and landlords to introduce the free exercise of their religion, and to erect or restore churches and parsonages, is once for all declared to be unlimited and unrestrained.

" 3. Agreeably to the free exercise of religion granted to the Protestants, they are not, all corporation charters notwithstanding, whether they be artisans, or of whatever calling or profession, to be compelled under any pretence or by any punishment to attend the celebration of mass, nor processions, nor any other rites or ceremonies which are contrary to their religion, nor to be obliged to any imposts to which under such pretext they are liable.

" 4. The Protestants of both confessions are in matters of their religion to be dependent only upon chiefs of their own religion; in order, however, that there may be a fixed order in the gradational dependence in religious matters, his Majesty reserves to himself, in fixing the connexion of the abovenamed chiefs and in other parts of church discipline, without, however, interfering with religious liberty, to establish such orders as the lay-members and the ministers of their religion shall after mutual consent consider most beneficial.

" For this purpose his Imperial and Royal Majesty, in virtue of his right of supreme superintendence, will further hear the Protestants of both confessions, and at the

same time take measures for the establishment in this matter of a certain order agreeable to the principles of their religion. In the meanwhile it is decreed, that those ecclesiastical ordinances, which in the matter of their religion and according to their custom they have agreed upon in the synods of their confessions, in so far, namely, as they are actually in practice, and those which they may hereafter agree upon in the manner prescribed in this law, cannot be set aside either by the commands of of local government or by royal resolutions. It is therefore freely granted to them, not only to have the meetings of the consistories in whatever way they please, but they are also allowed to assemble synods, at such place as after obtaining permission of his Majesty they may have selected; the assembling of which, however, as well in the respect of the number of persons who are to attend, as of the subjects to be discussed, is for the present to be determined in each particular case by his Majesty. They must, however, not only, as already said, report these synods of the Protestant superintendents of either confession to his Majesty; but, also, if his Majesty should please, admit a royal deputy without distinction of religion, whose business, however, would be, not to conduct the affairs nor to preside, but only to be present for the purpose of inspection. The ecclesiastical laws and ordinances must moreover, after they have passed be submitted for the King's most gracious inspection, and receive the royal assent, if they are to have validity, inasmuch as in all things the royal right of superintendence, which is exercised by the lawful dicasteria of the kingdom, and all other rights of his royal Majesty *circa Sacra*, which appertain to the same in the Protestant Church of both confessions, must remain untouched, and according to the will of his Majesty are not in anything to be diminished.

"5. It is granted for ever to the Protestants of both confessions not only to arrange the existing *trivial* and grammar-schools, but also to erect new ones wherever they think it right; also hire schools, for which, however, they must first seek the royal consent. They may call and dismiss schoolmasters, professors, rectors, sub-rectors, increase and diminish their number, and choose from amongst their fellow-religionists for every species of school, as well the local as the higher, and also chief directors or curators: arrange, themselves, the manner, prescription, and order of teaching and learning, whereby, however, his Majesty always reserves to himself the royal prerogative of supreme inspection, as already mentioned, and the exercise of the same by the lawful dicasteria of the kingdom, particularly as the arrangement of the scientific instruction, which upon humble representation of the states of the kingdom will be undertaken by his Majesty, extends also to these schools, with the exception of religious subjects, which is left to each religious party for themselves. It is, moreover, allowed to their students, not only to apply with impunity to their benefactors for the collection of contributions and assistance in the performance of spiritual duties, but also without any hindrance to visit foreign academies for the purpose of study, and to receive any stipendia which may be set apart for them. Further, they may freely print their symbolical, theological, and ascetic books under the superintendence of censors of their own religion appointed by themselves, and notified to the Royal Lieutenancy. It is a matter of course that no offending or abusive speeches against the Roman Catholic religion can be permitted in them, as in such case they who permitted the printing shall be answerable: and that the royal command, to send through the medium of the Royal Lieutenancy those copies of every newly-printed book to his Majesty, is to be extended to these books also.

"6. The surplice and lectical fees, which Protestants have hitherto paid to

Roman Catholic priests, schoolmasters, and others, servants of the church, in money, kind, or work, cease entirely for the future, and cannot anywhere be demanded three months after the publication of the articles of this Diet; unless the Protestants themselves voluntarily make use of the spiritual office of the Roman Catholic clergy, in which case they are not to pay more surplice-fees than the Roman Catholics. With regard to the compensation to be made on that account to the Roman Catholic pastors, the lieutenancy shall be consulted, and informed at the same time, that his Majesty will never consent that either the class of contributors, or the royal exchequer shall be burdened with the compensation. In like manner, on occasion of the building or repairing of churches, parsonages, or schoolhouses, the Roman Catholics are not obliged to lend the Protestants, any more than the latter the former, assistance in manual labour or the drawing of materials, and all contracts concluded in this matter have lost their force.

7. The clergy of both evangelical confessions may, at all times, and everywhere, freely visit the sick and prisoners of their confession, subject only to those limitations which prudence requires, prepare them for death, attend criminals, even publicly, on the place of execution, but must not deliver any sermon to the people. But, to the Roman Catholic priests the access to sick prisoners, and to those under sentence of death, is, if they be called for, entirely free with observance of the usual precautionary rules.

8. With respect to the higher and lower public offices, it is enacted that, without distinction of the religion, they shall be given to natives who have deserved well of the state in Hungary, and who possess the necessary and lawful qualifications.

9. Protestants are exempted from the Decretal oath, so far as respects the clause, "The most blessed Virgin Mary, the saints, and elect of God."

10. The foundations made by Protestants for their churches, clergy, schools of every kind, hospitals, widows'-houses, and other institutions for the poor, or for the youth of either confession, whether they have been made already or are to be made hereafter, as well as alms, are never to be taken from them, nor, under any pretext, be removed from their hands or management. The guidance and application of such funds remain inviolable to those to whom it justly belongs; and those foundations which may have been taken from Protestants in the last reign, shall be immediately restored to them; but the royal right of superintendence to see that these foundations are managed and applied according to the will of the founders extends to these also.

11. All matters concerning the marriages of Protestants, of both confessions, are left for decision to their own consistories: his Majesty will, however, according to his royal duty, take the opinions of Protestants of both confessions, and first take suitable means to ensure a suitable constitution of the consistories, so as to secure on all sides the suitors, and that the principles, according to which the consistories rose to pronounce sentence in marriage affairs, may be laid before his Majesty for his most gracious inspection and judgements. But, in the meanwhile, these marriage affairs shall be decided according to the principles acted upon of late years by the secular tribunals; and in counties and districts which have their own tribunals, by the bench of judgement; in the royal free and mining cities, by the civic magistracy; from which an appeal lies to the royal authority, and, according to exigency of circumstances, to the Septemviral Table. But, it is especially to be remarked, that all divorces of this kind are to be considered valid only with respect to the civil consequences, and that the bishops cannot be compelled to consider a connexion thus dissolved as null, or to extend them to Roman Catholics. His Majesty further

exempts Protestants from the necessity of seeking dispensation in such cases as are forbidden by the laws of the land, and are permitted according to Protestant principles, for instance, in the third and fourth degree, as his beloved brother, the late Emperor, and King Joseph II. have already declared.

"12. Inasmuch as, by virtue of the law thus enacted, and of perpetual duration, Protestants are in every way secured as to the free exercise of their religion, the preservation of their churches, schools, and parsonages, as also of their foundations, it is, for the further confirmation of peace and unity between them and their Roman Catholic fellow-citizens, enacted, that with respect to the proprietorship of said churches, schools, parsonages, and foundations (with reservation of the Protestant claims to the foundations of Szirma, Krabowsky, and Abaffy, if they can confirm them by proofs,) the existing state of possession be adopted on both sides as the judicial basis, that the foundations of Roman Catholics be in future applied for Roman Catholics, those of Protestants for Protestants, for which reason both parties are to cease from this time in making any further demands, neither can it be allowed further under any pretence to take possession of churches, schools, and parsonages; wherefore those who are guilty of taking any such forced possession, expose themselves to the fine of 600 Hungarian florins as enacted in the 15th article of 1647.

"13. Inasmuch as the transition from the Roman Catholic religion to either of the two Protestant confessions received by virtue of the treaties of peace, contrary to the principles of the Roman Catholic religion, therefore, for the avoidance of all thoughtlessness therein, all such cases are to be reported to his Majesty, and, moreover, warning is to be given that for the future no one, on pain of severe punishment, dare to entice a Roman Catholic in any way whatever to the embraciug of the Protestant religion.

"14. It has been already declared above, that these rights of the Protestants are of force only within our kingdom of Hungary. The kingdoms of Dalmatia, Croatia, and Slavonia, remain, therefore, in the further enjoyment of their native laws. Protestants, therefore, within the limits of these kingdoms are incapable of holding any property or any public or private offices: it is, however, allowed to Protestants, by means of lawsuits, to assert their ancient rights to possessions within those kingdoms; and his Majesty, in case they obtain properly by such means, reserves to himself the case of giving them compensation. The few districts also in Lower Slavonia, which profess the Augsburg or Helvetic confession, are not to be interfered with, but must, on the contrary, be left in the free exercise of their religion. Finally, it is allowed to Protestants of both confessions, for the purpose of trade or mannfactures, without any hindrance to hire dwellings in this kingdom, without, however, acquiring the right of property to any piece of land, whether belonging to nobles or citizens.

"15. When in mixed marriages (which are in every case to be celebrated by Roman Catholic priests, but in no wise nor under any pretext to be hindered) children either have been or shall be begotten: they are one and all to receive the religion of the father if he be Roman Catholic; but if the mother be Roman Catholic, the sons alone are to be educated in the religion of their father.

"16. Suits concerning such marriages, as were originally mixed, or have afterwards become so, by the transition of one party from the Protestant Church to the Roman Catholic, must be carried on before the spiritual tribunals of the Roman Catholics, inasmuch as in both cases the question relates to a real sacrament.

"17. Protestants are obliged for the avoiding of public scandal to observe the now

usual holy days of the Roman Catholics, so far as respects the carrying on of trade and business, but not at home in their houses, where all sorts of work not producing a noise may be carried on; and it is hereby forbidden to all landlords and fathers of families, upon pain of an Exchequer-suit, to prevent their vassals and servants of Roman Catholic or Protestant religion from observing their holy days, customs, and religious exercises, and acts of worship."

Such were the best terms that a liberal Roman Catholic monarch either could or would grant to his Protestant subjects, several of which were evidently most unjust and oppressive. Thus, although hundreds of churches and schools had been taken away from the Protestants, the then actual possession was made the basis of right—every impediment was laid in the way of conversion to Protestantism—the exclusion of Protestants from Dalmatia, Croatia, and Slavonia was confirmed—most unequal terms were enacted with regard to the children of mixed marriages, and all such marriages were given to the priests—and Protestants were compelled to keep Roman Catholic holidays. However, after the persecutions and the troubles of more than two centuries, the Protestants of Hungary were thankful for the legal recognition and confirmation of even this modicum of religious liberty, and immediately set about the ordering of their affairs. Under the inspection of the Roman Catholic commissaries, they held Synods at Pest and Ofen, and the arrangements resolved upon were transmitted to his Majesty for confirmation, that the Consistories might legally enter upon their duties. But before the royal consent could be given Leopold died, and with him expired the short-lived hope of liberty of conscience in Hungary.

Francis the First, his son and successor, had, indeed, taken part in the Articles just mentioned, and would have been, if left to himself, a just and kind sovereign. But, like other Popish sovereigns, he was not a free agent. He was the slave of the priesthood, and the French Revolution furnished a pretext for the proscription of all liberty. Francis never confirmed the decrees of the Synods, and, in the confusion that followed, the Protestants were left altogether to the tender mercies of the Popish bishops and tribunals; and the only use of the Articles of 1791 was to give another proof of Popish faithlessness, and to afford the House of Hapsburg another opportunity of adding to the guilt of so many broken treaties. Poor, simple Francis was afraid of the effects of French infidelity, and yet could not perceive that faithless violation of oaths and treaties would necessarily produce consequences as disastrous. He knew that he could rely upon Protestant loyalty—he felt assured that not even his own perfidy could shake that fidelity which is the characteristic of Protestantism, and he was not disappointed: as they had helped to recover the dominions of Maria Theresa,

they resisted all the intrigues and solicitations of Napoleon; shed heir blood to maintain the rights of him who would not even protect heir consciences, and committed their cause to Him that judgeth right-ously. But neither the fidelity nor the number of the Hungarians uld deliver the Austrian monarchy from that Divine vengeance which nturies of perjury had drawn down upon it. The violators of the eaties of Vienna and Lintz were given into the hands of one who garded oaths and treaties as little as they had done themselves. Not e legions of France, but the guilt of imperial perjury and family ithlessness it was that discomfited the Austrian arms, and placed the own and the daughter of Austria at the feet of a Corsican adventurer. t the very moment that Austria was overrun by foreign invaders, the rotestants of Hungary were exposed to every possible vexation and nsecution. They, however, continued loyal, and ascribed the conduct Francis to the troubles in which he and his family were involved. t length peace succeeded, but the Hungarian Protestants experienced change. The violations of the law continued just as usual, they etitioned again and again; many of their petitions were not even ceived, and when received the requests were not granted. But we ust allow them to tell their wrongs themselves, and therefore give tracts in our next, from the petition presented in 1819. It is a mple detail of facts guaranteed by reference to public documents, which ere annexed either in the original or in copies, and of the accuracy of hich, therefore, there can be no doubt.

BAPTISMAL CONTROVERSY.

No. I.

"The Churchman's Brief Manual of Baptism." By the Rev. C. E. Kennaway, A.M., (formerly Fellow of St. John's College, Cambridge,) Vicar of Campden. Second Edition. London: Nisbet and Co. 1842.

HE subject of infant baptism is one of the most difficult in the whole nge of theology. Not only are there bodies of Christians who deny ltogether the necessity, and even lawfulness, of administering this rite o infants, and insist, moreover, on the invalidity of all baptism admi-

nistered to adults which is not performed by immersion, but, amongst those who hold the doctrine of infant baptism, there is an almost endless diversity of opinion as to the sacramental efficacy of the ordinance in the case of infants. While some would exalt this Sacrament to the unscriptural height of the *opus operatum* theory of the Church of Rome, others would lower it to the naked "badge or token of Christian "men's profession," a supposition against which our Church protests in her Twenty-fifth Article, and still more strongly in the Twenty-seventh. Between these limits, it is evident that there may exist many varieties of belief more or less approaching the truth; and it is equally evident that it is between these limits that the truth is to be found. The serious difficulty of the case is to discover just the point wherein it resides. The author of the present work undertakes to solve the question; and if it shall appear, during the course of our remarks, that we cannot congratulate him upon having, after all his labours, succeeded in divesting the subject of its unavoidable difficulty, or on having altogether fulfilled the purpose for which his treatise has been written, we feel no scruple in expressing thus early, our sense of the value of much that he has advanced, and of the Christian spirit in which he has carried on the controversy. Mr. Kennaway is quite sensible of the obscurity which hangs over the subject of his treatise. "It is a "striking fact," says he, "that so much obscurity should involve this "as well as some other high subjects. This is no doubt for wise pur-"poses. One single verse or one single line authoritatively delivered "might have set this question and others at rest for ever. But such "it has not seemed fit to the All-wise to give. There is abundance, "however, for knowledge and for faith, and the rest is for charity. "We cannot expect to hold mysteries as we hold mathematical truths. "We see only through a glass darkly (ἐν αἰνίγματι,) *in an enigma*, an "enigma which the knowledge of a brighter state will solve, but which "cannot be unriddled here." In these remarks we can only partially coincide; but, when the author goes on to tell us, that "it is the deter-"mination to break through the boundary line of obscurity, that has "caused such a variety of controversial evil—may I not say, of contro-"versial woe?" we are compelled to express our entire dissent as to the correctness of the cause assigned. This is not, in our opinion, the real source of error; but, rather, *the imperfect apprehension of the elements* of that obscurity. A point of so much importance requires a more extended consideration than we fear our space will at present permit. We do not, however, feel ourselves at liberty to leave it wholly unnoticed. It is, in fact, the hinge of the whole controversy, at least

amongst Pædobaptists. This question once settled, the rest becomes comparatively easy of solution.

Now, we said above, that we only partially agreed in Mr. Kennaway's preliminary remarks. We had especially in view his observation that "One single verse or one single line authoritatively delivered, might "have set this question and others at rest for ever." We certainly demur to the accuracy of this opinion. It is not for us, indeed, to put words into the mouths of the inspired Apostles, where they have been advisedly silent; nevertheless, we may well enquire, what formal mode of expression Mr. Kennaway would suggest as compendiously settling the question in "One single verse or one single line?" *Could* the real facts of the case be categorically enunciated? Is there not a class of spiritual truths which admits of no accurate definition in words, whose developement takes place in the internal consciousness of the individual believer, and, consequently, whose specific differences from other truths are not constant quantities, but vary in the direct ratio of the growth of the life of God in each individual's soul? Take, e. g., the doctrine of personal election. Mr. Kennaway would doubtless apply the same remark to the obscurity which surrounds this question, as he has done respecting that of baptismal grace. We would, on the contrary, take the scriptural indefiniteness in which the doctrine is left, as an illustration of our present meaning. We cannot conceive it possible that we should have found in scripture either the unconditional personal election of the sinner to eternal life from all eternity, (if that doctrine be true,) asserted in broad terms, as in the Articles of the Synod of Dort; or, on the other hand, the election of such only as God has foreseen would of their own accord believe in His Son, (if that doctrine be the true one,) systematically enunciated in so many express words. Some religious truths are so incapable of any other than a subjective realisation, that to present them formally in an objective point of view would be to destroy the very characters by which the internal sense apprehends and recognises them as truths: so that doctrines which would be consistently rejected from a scheme of systematic divinity, are with equal consistency acknowledged by the individuals who adopt the scheme from which they are excluded. A Wesley or an Adam Clarke would *personally* ground his hopes of salvation on the free grace of God in Christ; would attribute nothing whatever to his own unassisted motions; and would say with the Apostle, "By the grace of "God, I am what I am;" and, on the other hand, Calvin himself would feel no individual security in the doctrine of unconditional election, and would, by consequence, derive no comfort from it, if he

did not daily discover in a personal growth in holiness the *evidences* of his being a child of God by adoption and grace.

Whatever aspect, therefore, certain truths may assume when presented in the rigid formality of opposite doctrinal systems, the Spirit of God causes them to appear in an almost identical shape to the mind of every believer. They become facts of consciousness, to which the new man assents without hesitation, because they have been revealed to him as true, during and by the power of that spiritual process which has alone given him the faculty of apprehending them. The analogy of faith is then no longer to him an external, but an internal, analogy. His theory of doctrinal unity may be unchanged; but most assuredly the principles on which he wills and acts, acquire most important modifications. The dry bones of scholastic theology breathed upon by the Spirit, assume a vitality such as the unconverted mind has no possible idea of; but which the believer cannot discover before he be made experimentally acquainted with the power of the Spirit within him. Nakedly presented to his acceptance, such doctrines may have been considered by him as unattractive, repulsive, or untrue; but when clothed by God with those forms and features which at once declare them to be of divine origin, and of workmanship worthy of their Author, the believer accepts them with gratitude and joy, as precious gifts of love. Hence it follows that Christian men, who doctrinally hold the most opposite systems on these disputed points, are habitually influenced by the almost identical developement of Gospel truth in their spiritual experience; so that a Wesley and a Simeon, setting out at the two extreme limits of the predestinarian controversy, found no difficulty in joining hands as fellow-pilgrims to Zion, when they met each other about half way from their respective starting-places.

It may seem, at first sight, strange, that if the same truths be practically embraced they should not also be theoretically identical. We may account for this incongruity in more ways than one. One reason is, that men believe they can logically deduce from their *respective* systems, the phenomena of the inward spiritual life which they confessedly hold in common. The Arminian and the Calvinist would be shocked at the mere possibility of their standing on the same platform of doctrinal creed, while they derive the greatest conceivable comfort from the acknowledged identity of their spiritual experience, as saints of the Most High God: just as in our country there has always existed a sort of rivalry, and sometimes more than a rivalry, between the army and the navy; but when fairly combined as the united forces of the empire, soldier and sailor find themselves alike actuated by the same spirit of country, pro-

fession, and martial virtue; and no one can doubt that both arms have a bond of union derived from some grand common principle resident in the breast of each individual, which belongs exclusively neither to the red coat nor the blue, but is the rightful property of every loyal Briton. Another reason we may state to be, that systems of theology are man's work, but the *vitalising* of those systems, God's work. The one is intellectual, the other moral. Therefore, what men hold with the mind, and what they hold with the conscience, are two quite distinct things. If there be a substratum of saving truth held in simplicity, there will be a blessing accompanying it from on high, and it will work as leaven in the soul. This evangelical basis may support a superstructure not alike in every Church or in every scheme of doctrine: but God will infallibly cause it to support the same superstructure in the believer's heart. *System* may be the magnet's negative pole, keeping Christian bodies or Christian men separate. *Experience* will be the positive pole, drawing together in the fellowship of the Spirit all the vital members of Christ's Church. Man contrives what he believes to be a perfect form of doctrine, a tabular analysis of articles of faith, a divinity tree, ramifying into duties, and says, "That is my creed, who can overturn it?" Now, God overturns it; and that He does, by reconstructing it after the fashion of His own will, as the subject-matter of a living faith. The Christian polemic says, "Let me not hold the doctrine of election so as to do "violence to man's free agency; for, if I destroy free agency, I destroy "responsibility; and if I overturn this latter doctrine, I make way for "antinomianism," and so on, at every step of the intellectual dissection of Gospel verity. The same man in communion with His Heavenly Father, says, "By the grace of God, I am what I am; I disown free "agency; I am led by a higher, a holier guide than any which even an "angel's nature can present me with—the enlightening and converting "Spirit of God. Because God has chosen me from the foundation of "the world, I am more than ever responsible in His sight; and while "I have the witness in myself, I have a sense of security, and an evi-"dence of the truth of my faith, which convince me that from first to "last the work of grace in my soul is solely and exclusively God's "work, not mine. I pray as *He* gives me the spirit and the words of "supplication; I act as with the ability which *He* accords me; I fight "the fight of faith with the weapons and with the armour which *He* sup-"plies; I live the life which *He* has breathed into my renewed soul; I "relish spiritual things with the taste which *He* has taught me to "acquire; and thus I go on working out my own salvation, because it "is *He* that worketh in me both to will and to do of His good plea-

"sure." Thus it is plain that those doctrines, which the *divine* either rejects, or qualifies in a hundred ways, lest they should be misapplied or misunderstood, or taken for more than their actual value in the scheme he advocates, the *individual* accepts in all their power and in all their consequences, as the life-giving truth of God. Such difference does there ever exist between man's teaching and God's.

Another reason for the abovementioned incongruity is, that men are not all at the same stage of spiritual developement: some being as yet but babes in Christ, others at a maturer growth, others at a still higher point of moral advancement. The creed being, then, unchangeable, while the inward life is progressive, men become strengthened in their predilection for the system which appears to them to receive daily only additional confirmation in their own advancing state of spirituality. Notwithstanding, therefore, the approximation of the elder Christians to each other, and their deeper appreciation of the unity which links them together as brethren, there will be found at all times a class of men under each system, who will carry on a sort of border warfare against each other's principles, and thus keep up party spirit and party disunion, much to the annoyance of their better-taught fathers in Christ, and no less to the injury of the Saviour's cause on earth. Religious feuds are kept up, and individuals worried into the dogmatical exhibition of doctrines which they would rest upon and act upon much rather from within than from without; and recognise rather as *modes* than as formal truths; rather as objects of spiritual perception, assuming distinctness in proportion to the brightness of the eye of faith, than as parts of the subject-matter on which faith must necessarily repose.

Let us apply the principle of the foregoing remarks to the case before us. In attempting to draw out a connected scheme in which the Sacramental efficacy of Baptism shall have exactly its appropriate place and its due force, we are met by almost, if not altogether, insurmountable difficulties. Query upon query may be advanced, which the language of Scripture will not enable us to answer. What is the real meaning of being "born again of water?" *How* is it connected with our being "born again of the Spirit?" Is that new birth identical either in kind or in degree, in both or in neither, with the new birth by the word (James i. 18; 1 Peter i. 23)? or with the new birth of faith (i. John v. 1)? Does adoption precede or follow regeneration? Are we adopted, and then begotten again; or begotten again, and then adopted? Is sonship the precursor or the result of being "born of God?" When Saint John tells us that "whatsoever is born of God overcometh

"the world; and this is the victory that overcometh the world, even our "faith," are we to understand his words as implying that all who are regenerate have faith given to them, as an indispensable accompaniment, or as the preliminary instrument of their regeneration? Again: is the new birth to be considered as the beginning of that spiritual existence which is to have no end, but suffers only a progressive increase and continued growth in grace, "from glory to glory, even as by the Spirit "of the Lord?" or shall we define it to be a simple admission into the possible contingency of salvation, the consequence of a federal but not an individually realised title to the blessings of redemption? Can the word "regeneration" be made to signify more states than one? and if it can, ought it so to be used? Are the terms, sons or children of God, born of God, new creature, begotten again, and such like, implying, as they confessedly do, the effect of the *Spirit's* agency on the *individual* soul, to be employed universally as the proper designation of all professing Christians? and if we find them so used in Scripture, does this fact warrant the assertion that the visible and the mystical Church of Christ are one and the same? In addition to these questions we are called upon to open the whole subject of the Spirit's transforming power over the soul; the mode, the time, the continuousness, the irresistible nature of Divine grace; the indefectibility of saints or the contrary; the reasonableness or the absurdity of affirming that the Spirit can implant a germ which shall not be vital, a seed of grace which shall not take root, and spring up necessarily into progressive sanctification within the regenerated soul. Then enters in the old controversy of the five points of Calvinism and Arminianism; and we shall go through the whole range of theology, without the remotest prospect of being agreed on any one mutually conceded principle, or any one commonly defined term.

Let us, now, as men "begotten again unto a lively hope by the "resurrection of Jesus Christ from the dead, to an inheritance incor-"ruptible and undefiled, and that fadeth not away, reserved in heaven "for us who are kept by the power of God unto salvation, ready to be "revealed in the last time:" let us, we say, with the witness *within ourselves* to the blessed reality of our regeneration, come together, on the basis of our individual experience, as "children of God, and if "children then heirs," and there will not be a single point on which we shall not be in perfect accord. Every means of grace will then be confessed to have been in reality to us what we acknowledge it to be, a channel of divine blessing; but in the when, and the where, and the how, and many other modifications of the one great truth that SO IT IS,

AND SO IT HAS BEEN, to our souls—in these accidents of a necessarily individual andpersonally distinguishing character—we shall differ each one from his brother, just as we differ in age, in locality of birth, in features, and in stature. Precisely, also, in proportion to our progress in the divine life, will be our appreciation of *all* the means which the Scriptures lead us to expect are employed by the Spirit, in either implanting or perfecting it. Whether they be the Holy Sacraments, or the Prayer of Faith, or the Word of Truth, or Special Providences, we shall love them all, and have recourse to them all, as God gives us opportunity, for the good, and the comfort, and the assurance of our souls; we shall look upon them as so many tributary channels wherein flow into our hearts the waters of that life-giving river, "the streams "whereof shall make glad the city of God." Practically acquainted with that momentous fact, that God will not bind himself to any one mode of conferring His grace, but opens a thousand different sources, lest, perchance, a fainting struggling soul might not readily find "grace to "help in time of need," believers are increasingly anxious to avail themselves of all these abundant overflowings of a Father's love. They cannot afford to lose even the crumbs that fall from their heavenly master's table—it is the earnest of the feast. As believers, then, we shall appropriate to ourselves, and be enabled to claim with truth, all the privileges connected with a state of Church membership, both visible and mystical. No one denies that Baptism is at least the ecclesiastical seal, if it be not also the effectually engrafting ordinance of the Gospel dispensation: but whatever it be in the abstract, and when occupying a systematic position in men's Confessions of Faith, we shall now hold this Sacrament to be *to us* whatever the Word of God warrants us in affirming it is capable of becoming by the Spirit's quickening agency. The facts of the case are no longer doubtful. We have been baptised; we are born again; we believe our faith is working by love; we are overcoming the world; our affections are set upon things above; our conversation is in heaven; in short, we are living members of Christ's body. Now, it is not possible that we can be otherwise than *individually* most thankful that the Lord has brought us by the ordinance of Baptism into a position to receive at His hands all these unspeakable benefits of His mercy and love. And, whatever may have been our backslidings, or the extent of our alienation from God, since the period of our Baptism to the hour when we could say, in truth, "I know "in whom I have believed," this we all feel and gratefully own—that we have returned to a forsaken home, and been reconciled to an offended Father, One who has loved us from the beginning, and called us into

covenant with Himself, who did not cease to yearn after our temporary estrangement with a parent's heart, and welcomes us back with a parent's joy.

Our services are constructed only for a believing body of worshippers: it is impossible that a Liturgy should be composed on any other basis. It would be a contradiction in terms, a logical absurdity, to frame a set of forms applicable to the use of the unconverted, the careless, and the profane. All, therefore, who, as members of our Church, unite in her offices, can address the Lord, through the medium of the Common Prayer, *acceptably*, only as the language of the Liturgy is the genuine exponent of their faith. Otherwise, they appear before God with a lie in their mouths, and desecrate those beautiful forms. Let us suppose, then, that in any given instance the office of Infant Baptism is used in an assembly of converted men—the minister, the parents, the sponsors, the congregation, all genuine Christians. Can it be doubted that every word of that all but perfect service will find an echo in the breast of each individual there present? The parents seeking earnestly for their child those covenanted gifts, the title to which that infant derives through themselves, and the expectation of which is founded on the promises of Him with whom is "no variableness, neither shadow "of turning;" the sponsors witnessing, in the child's name, a good confession before men, and anxiously alive to the awful sin of carelessly or hypocritically representing, in the sight of God and His Church, the unconscious subjects of His grace and objects of His love; the ambassador of Christ, as the under shepherd of souls, tenderly solicitous for the due entrance, through the portals of everlasting life, of the newborn lamb of his flock, hopefully declaring the Saviour's good will in that Saviour's own touching words, and sprinkling the pure element on the infant brow, as a sign and a witness of those great and precious promises which the Lord has left in legacy to His Church—add to these, the united assembly of believing brethren lifting up holy hands in heartfelt petitions to the throne of grace, for the anointing from on high on the new member of their body, in voice and in spirit one, as one they are in profession and in creed—shall we dare to say that God can fail to be in the midst of such a congregation, in the tri-une operations of His covenant manifestation—pardoning, redeeming, sanctifying—no less than in the tri-une essence of His nature, as Father, Son, and Holy Spirit? Our parts done, God will not fail to do His. We know His promises; as believers, we are conscious of the fulfilment of these promises in ourselves. If we have a right to expect, then why should we not expect? If God is a Covenant Father to us, so will He

to our children. Blessings must follow the prayer and the acts of faith, of sheer necessity; and those blessings are not confined to the person of the believer. One of his privileges, and that not the least of the many he possesses, is to offer intercession for others, through Him who is the One Mediator between God and man. How blessed then, how real, how powerful a privilege must it become, when the subject of his prayers and of his believing hopes, is one who, by the Providence of the God whom he addresses, claims his intervention by birthright, and his best offices of charity by the Saviour's own command!

Our Church, in her baptismal office, does nothing more, and she can do nothing less, than to supply the medium, whether of ceremonial or of language, for the outward and public expression of the convictions and confidences of a believing heart. To that heart Baptism is not an empty form, nor is prayer a mere lip-service. The latter is the new man's language; the former is the new man's symbol and seal. Covenant gifts, covenant witnesses, covenant titles, and covenant conveyances, can only be understood and appreciated by the subjects of the covenant. To them alone are these high and holy things *realized verities*, appealing for proof of their substantial genuineness and divine original to the inner sense of the renewed soul. They assume the character of truth, in proportion to their practical efficacy on the moral character of the believer. As they multiply and expand within him, so they bring their own testimony to their reality and their worth. They are true because they are true to *him;* and they are true to him because they are true *in* him. A man cannot deny his existence, be his philosophical creed as mystical as it is false: a renewed man cannot deny his spiritual existence, be his scheme of theology as speculatively erroneous as it is logically inconsistent. But God works by means; and these means are means of *grace*. The first means of grace will, then, to the believer be in his conscience necessarily connected with grace itself; as, whatever may be his present spiritual stature, it must have had a beginning. He looks back, therefore, as much as he looks forward, and, effects being now part of his internal life, he mounts up to causes; thus, although it be true that "the wind bloweth where it "listeth," and "so is every one that is born of the Spirit," still, the blessings being his, he finds no difficulty in acknowledging and adopting the instruments for the conveyance of those blessings, as ordained of God, and, consequently, to himself effectual channels and needful modes of the Spirit's operations within him. Systems abandoned, he acts upon the facts of his experience, as being without doubt verities, not applicable to himself alone, but to every Christian brother. Nor

does he stop here—he adapts those realised truths to all cases, where the promises of God and the work of His grace *may be* as savingly applied, as they have been in his own person. *He* cannot see, at least, why there should be any doubt, where God has not discriminated. "Go ye and teach *all* nations;" "*Whosoever* believeth;" "Come unto me, *all* ye that are weary." He was, and indeed he still is, a unit of this universal whole. God has made him to differ from the ungodly; but he has no scripture warrant, and he has no heart to pronounce, that of all the multitudes of the earth, infants or men, there is even one whom the grace of God cannot reach, or whom the love of God cannot embrace. Himself faithful, hopeful, loving, he recognises the power of faith, and hope, and love. For all, and towards all, he is, by the very conditions of his renewed nature, constrained to carry out these divine graces into the thousand varying circumstances of active life—at the font, concentrated on the welfare of an infant—at the Board of Missions, expanded over the moral exigencies of a world.

Personal religion, or the truth of God applied by the Spirit to the individual conscience, is so eminently synthetical, both in its developement within us and in its unity of evangelical faith, that to analyse it is to destroy its integral character as truth. In pure science, indeed, the formula which is only abstractly correct in vacuo, becomes a true element of calculation, when all material accidents, such as the resistance of the atmosphere, the stress of beams, friction, and such like disturbing causes, are taken into account. The mathematician works out the abstract truth, and the engineer can apply it to a practical use. But in matters of theology, no such process as this can possibly obtain: for the more scientifically pure a doctrine is made, the less effectual it becomes as an instrument of individual application. The truth of it cannot be recognised in the abstract purity of its enunciation, but is only to be learnt and felt in its personal modifications. *We* do not first take the doctrinal formula, and individually apply it; but when individually applied by the Spirit, it then becomes to each of us a living truthful principle of action, recognised because felt, and used in our dealings with others because first employed by the Spirit in His dealings with ourselves.

In further illustration of our views, we proceed to offer some remarks on the systematic exhibition of one of the most mysterious, and yet most fundamental, verities of our faith—the doctrine of the Trinity in Unity. An intelligent, plain reader of the Bible would, doubtless, come to the conclusion, that Father, Son, and Holy Spirit were divine persons—distinct, yet united. If, however, we should require him to

point to a single undisputed passage wherein this truth was dogmatically and categorically asserted, we believe that it would be impossible for him so to do. The difficulty would be still more enhanced if we asked him to convey to us, through the medium of a distinct proposition, his comprehension of the divine existence, or of the Triunity of the divine essence. But let us ask him whether he is thoroughly convinced that the doctrine *is* true, and what are the grounds of his conviction? he will appeal—not exclusively, perhaps, not even primarily, to the usual proof-texts to be found in Scripture, but to the separate, yet concurrently harmonious, operations of the Triune Godhead in the work of redemption *within him*. God teaches him that the Gospel scheme of salvation can only be based on the absolute perfection, the unlimited power, the eternal unchangeableness of its Divine Contriver. God reveals to him that the offices assigned in Scripture to the Father, and to the Son, and to the Spirit, in the accomplishment of man's salvation, are necessarily divine offices; so that if he be saved, it can be on no other primary ground than that of the perfect equality, no less than the distinct personality, of the eternal Three in One. But how is it that his faith in this all-important doctrine, although so dogmatically indefinite, is still so personally clear? Surely, because God has given him a spiritual apprehension of the truth, through the direct individual application of it to his soul. Nothing now can shake his conviction of a truth on which rests his every hope of salvation. The Triune operation proclaims the Triune operator. Pardon, Redemption, and Sanctification involve, of necessity, the Pardoning, Redeeming, and Sanctifying God. The believer bears the witness in himself, and the mists with which the subtleties of laboured definitions have obscured the doctrine, are gradually dispersed before the rising light of a saintly experience. The believer, then, Trinitarian in faith, and Trinitarian in consciousness, is morally possessed of a sublime doctrine, the truth of which not an accumulated mass of Triune and Athanasian creeds could render intelligible to his mind or vital to his soul. Nay, as in the case of Baptismal regeneration, various interpretations may allowably be put upon the language of those creeds, without in any measure subverting the doctrine they endeavour to uphold and explain. We believe our Church justly to hold that all three creeds "may be proved by most "certain warrants of Holy Scripture;" but when separate Christians are called upon to declare their precise notions of such terms as "Be-"gotten of the Father," "God of God, Light of Light, very God of very "God," and their mental conception of the Spirit's procession from the Father and the Son, there arise all those numberless specialties of opinion

rhich have existed from the first moment that men began to systematise aith, and to define its model forms, to the present hour. So widely, ndeed, have Trinitarians differed in their enunciation of this funda- aental article of the Christian religion, that not a few have rejected, nd still continue to reject, the Nicene Creed, from a scrupulous anxiety ot to incur the possible error of expressing the Son's nature as derivate rom the Father's; of, in fact, under the outward aspect of Trinitarian- m, holding high Arian sentiments. Many, too, in their endeavours o avoid the appearance of advocating the same Arian views, have o expressed themselves, as justly to fall under the suspicion of olding Sabellian doctrine. When men feel themselves under the ecessity of denouncing one phase of error, it rarely happens but hat they give rise to one of an opposite character. In the Trini- arian controversy, no less than on other points of doctrine, this fact as been lamentably verified. Our wisdom would seem to consist, ather in repressing the first tendencies to define in words the conditions nder which these doctrines may be formally exhibited, than in insisting n the precise terms upon which they are to be held as articles of faith. *Cogito, ergo sum*, is the Cartesian syllogism for man's personal identity. *Credo, ergo sum*, may well form the standing argument for the *new* nan's personal identity. As every man thinks because God has given him a mind, so every new man believes because God has given him aith; but let us not, in either case, require, as evidence of a sound ind, or of a Scriptural faith, that there should exist in each indivi- lual, or in each believer, a corresponding identity of mental or moral perations through which the same intellectual or spiritual conclusions hall have been attained. How dissimilar were the evidences on which Copernicus and Newton based their assurance of the reality of the Solar system! How comparatively empirical was the knowledge pos- essed by the elder philosopher; how much more painfully, and withal cientifically, has our eminent countryman developed those universal aws which regulate the motions no less of an atom than of a world! Yet both these great men have arrived at one conclusion with respect to he System which bears their names. And if we descend from the ele- ation of mighty intellects to the level of common minds, we shall find undreds who are as firmly convinced as they were, that the sun is the entre of the planetary system, upon the simple evidence of certain opularly illustrated principles, the reality of which they acknowledge, hough they cannot demonstrate, but believe, for the very sufficient eason, that they satisfactorily explain the daily phenomena which occur round them. We may similarly venture to assert, that the personal

convictions of the Fathers of the Nicene age were much less dissimilar than their interminable controversy about the modes of the Triune existence may at first sight lead us to suppose; and we may, with equal truth, affirm, that very many unlearned Christians, who have never heard, or who would not be able to enter into, the merits of the subtile distinctions between the creeds of a Cyril of Jerusalem and of an Athanasius, entertain, nevertheless, the most perfect assurance of the truth of the doctrine; and rest upon it, and are habitually guided by it, with perhaps a greater simplicity of faith, and a no less thorough consciousness of its practical power, than Bull or Waterland themselves.

One observation it seems necessary to make, lest our views should be misunderstood. We do not object to articles of faith; it would be impossible for Churches to hold together if they had not a common subject-matter of doctrinal belief. All that we have hitherto advanced tends only to this end—that believers may fairly be acknowledged to hold the same conclusion, as Facts of Consciousness, although their premises be not systematically identical; also, that the *spiritual* process, in each individual instance, may be conceded to be of divine original, vital and saving, notwithstanding the diversity of the *intellectual* process by which those common conclusions have been attained, as apparently logical deductions from widely differing premises.

In applying these principles to the question more immediately before us, although we have already slightly touched upon the case of infant baptism, we desire to show more at large the way in which we conceive the subject can be greatly simplified, if Christians will only be content to expunge hypotheses for facts. In the course of our observations, we shall notice Mr. Kennaway's views of baptismal regeneration, and offer some remarks upon the conclusion to which he has arrived.

CHURCH ARCHITECTURE.

No. VI.

If we should be dissatisfied with all those styles, or advancements of style in England, which we have reviewed, and if our Church Architecture must travel to foreign schools, whither shall it be? To France? Why France more than Old England? There may possibly be among things old some new thing—new to us, and adapted for our purpose, before the æra of the flame-tracery where the national styles divaricate.

Thus, from the plan of such churches as S. Germain des Pres, Paris, which is of the Romanesque style, might be re-adopted—the circular east end, and the aisle running all round the church, whether cruciform or otherwise; the latter to form the ambulatory, or access to all parts, the pillars and their bases disengaged from all pews or benches; the former, as well adapted for the voice in our communion service, both before and after sermon, particularly before, when the congregation are more distant.

The choir of St. Germain's church aforesaid, which is later, presenting the transition from the single curve to the double, in the free mixture of the round and pointed arches, may suggest designs for galeried churches, having above the arcade a Triforium of "square-headed "openings extending the width of each bay, but divided by a small "shaft in the middle." The light of the centre comes from a range of equilateral pointed windows above. A similar Triforium ranges along the nave of Mont Martre, with a clere story, and is of the same date, or a few years earlier, 1147: and here, too, the east end is round. Circular apses also terminate the co-eval church of S. Julien le Pauvre; while the light required for our Protestant service is better provided for than in our transition from the Anglo-Norman, the pointed clere story windows being wider, and continuing all round the end. In the early French style, the refectory of S. Martin des Champs, used as a school, would probably suggest a good design used for the same purpose; while its reading-pulpit might be adopted for a church, and the slender colonnade supporting its vault would be well adapted to sustain a gallery, or, better still, to rise from a gallery to the roof over an arcade

below. These buildings are described in the Archæological Journal, No. 3, in the first of a series of papers by Mr. Jones, on the Mediæval Ecclesiastical Architecture of Paris.

The stream of imitation does not seem to set very strong towards the modern ecclesiastical architecture of Italy. One grand absurdity of the Palladian style, the pediment broken as if to hold water, which we could not resist introducing under the first Stuarts, is said not to be without precedent; but the precedent is but at Baalbec, and in some architectural paintings now in the gallery of Portici. The half pediments flanking the façades of most of Palladio's own churches, though much decried, have not the same absurdity, because they are not without truth, since they answer the purpose which the ancient pediment serves, screening the end of a roof. They occur in his church of Il Redentore at Venice, considered the most beautiful, though not the costliest or largest in Italy. The front between them is an unfluted colonnade of three-quarter columns of the Composite order, sustaining an unbroken pediment. San Micheli's Chapel Pelegrini in San Bernardino's Church, Verona, which, though Corrinthian, has its alternate pairs of pillars fluted spirally, is circular in plan.

It might have been a matter of some trepidation to go to Italy for our Church Architecture, either from models of the modern, middle, or dark ages. But here, as elsewhere, the further back we penetrate chronologically, the *less ill-adapted* for us, seemingly, we find the *plan* as regards *arrangement*, the *more ill-adapted*, perhaps, the *elevation* as regards *light*. This latter, however, we may say with safety, was no fault of *design*. They did what they could to get light. They do not seem to have dreamed of aiming at solemnity through obscurity. Ages of high civilisation have always been prone to discover these effects in the works of their rude forefathers; because the criticism of sentiment, so to term it, is the offspring of our peaceful leisure. Yet, under the scorching sky of Italy, an impulse less ethereal, and (we may add) debatable than that of taste, tended to prolong the reign of darkness (physical) within the Church. At the time when under our last king of the House of Lancaster, the English Perpendicular was aiming to outblaze its former breadth of light, Brunelleschi was finishing, with the earliest and perhaps widest cupola of modern Europe, the Florentine Cathedral, which still retains the gloom of early ages, though planned coevally with the close of our Early Pointed, and carried on during the brilliant æra of our later Edwardian style. Forsyth, contrasting it with the Gothic, meaning apparently the later styles, observes, "Here is "the most naked simplicity and strength unconcealed." These are qualities which it is desirable, in many of our parishes, at least, should

acterise our Church Architecture. Founded at the same time, the rch of Santa Croce, with its resemblance to our style in the acutely ıted arch and octagonal shape of the support, preserves also the inal darkness visible of long narrow lights placed high up in the . The same love of shadow, so far from being really an essential he Gothic styles, seems to have caused their failure among the ans: for, while they were willing to depart from the horizontal prin- of the earliest antique, as far as the Round Arch of their Roman estors, or a little further by adopting the Pointed Arch, they would sacrifice to the principles of German Freemasonry, their umbrageous nnade under the level entablature. The same common-sense feeling ility which attached them to their native architecture may well e us proud of ours. Shabby, faded curtains in our churches fre- ıtly, indeed, attest the annoyance of a flaring perpendicular clere r or south aisle, and the minister of the service particularly can his attestation; but there are situations to which each of our styles ıost essentially adapted. The reasonableness of utility in every t nation, hitherto, has sanctioned that symmetro-phobia, which is ıuch an ingredient of the picturesque, as symmetry is of beauty, gh the picturesque and the beautiful demand no divorce. We are not precluded from admiring a church, in which the north aisle, h aisle, and clere story, bear respectively the Norman, Transitional, Early English character, while the chancel is gorgeously lighted ugh the flowing tracery of Edwardian windows, and an equable and ızzling light is admitted by a great Perpendicular window in the . But England has to build churches also for India; and, in spite ıe magnificent specimens of Mahommedan architecture there, one well doubt if she would be wise under that clime, in preferring to ıncient Hindoo Order, our Perpendicular or even Edwardian style. Early and the Norman would, indeed, seem more suitable. The cenic adaptation of the Byzantine style found in Sicily, might seem ut of place there; but it would scarcely be worth while, on the ciple of our black-letter inscriptions of the nineteenth century, to ibe its tablets and arches with texts from an Arabic translation of Scriptures; unless, indeed, in trilingual writing, like that upon the s—Hindoo, and Arabic, and English.

our cities and great towns, where population outruns space— e land is dear, though the souls of men should be far dearer, we times find gallery above gallery in our churches: the exterior t of course to correspond with every necessary arrangement of the ior. Both withinside and withoutside, then, if indisposed or afraid ercise much invention, we might borrow a hint from the colon-

nades piled one above another, which distinguish the Pisan style of the eleventh and twelfth centuries, which Forsyth would class under the name of Lombard, as first appearing in Italy under the Lombard princes; the arches being round, and often subdivided into two or three smaller, but similar, as in other Romanesque styles. Beautiful as are the effects produced both there and at Cordova, and at the Egyptian Thebes, by the multitude of columns that change their grouping at every step you take; these are not desirable effects for the present æra of architecture. More important qualities would have to be sacrificed to them, particularly in churches. Neither can one regret that we have not imperial ruins to share the plunder of, as the Pisans had at Rome, or in the East after the Crusades.

Such names present a doubt whether Church Architecture shall desert the western for the eastern styles; driven to a nonplus by the Hobson's choice of our Mediæval Revivers, "receive all, or reject all," a claim seemingly as dogmatic and despotic as the Tractarians set up for the fourth and fifth centuries. The Occidental, Oriental, or Oriental Classic? The Crusaders—nay, even the Saracens before them—or Justinian, or Constantine? whom shall we follow? whither go? if, indeed, it be true, as Mr. Close and the late Camden seem agreed, that we cannot restore our churches without restoring popery—nor build but as if we were building for the revival of Romanism. Forsyth, with a sneer at some who "would have levelled the temple and preached in a barn," adds, "the catholics let the temple stand and gloried in its conversion "to Christianity." We have sympathy enough with those whom Forsyth, like Ranke and so many others, calls "the Catholics," to have done the same. But certainly neither in preservation or destruction could we sympathise with the saint of whom he writes—"Nothing could protect "a *statue* from such zealots as St. Gregory but its conversion to Chris- "tianity. That holy Barbarian, though born a Roman, and though "Pontiff of Rome was more brutal than its enemies. Alaric and Attila "plundered, Genseric and Constans removed: but Gregory's atrocious joy "was to dash in pieces. Yet this man, who persecuted the fine arts, and "(if we may believe John of Salisbury) burned the imperial library of "the Apollo, has lately found authors to defend him." Though one cannot but smile at the enthusiasm of the amateur and scholar, it must be owned, with a sigh, that there is too much truth here. Yet it cannot be denied that music owes him something, that Protestantism owes something in the abstract to his prowess, not his purpose, in opposing an Universal Bishopric, and that putting together the results, evil and good, England may be far from grieving that he sent Augustine hither.

to the churches of the Crusaders in the east, it is a pity more is nown of them. It would be, at least, worth while to compare architecturally with the churches of the west. Robinson, in his rches in Palestine, has pointed out several of these. One of the hes of Carmel Judah, 156 feet long; its east part columned and ıring 69 feet by 46; and its west, which our American author ıot seem to have understood to stand in the same relation to it as ːo chancel in the middle ages of Europe, being accordingly 87 feet ː (vol. ii. p. 197). The fine church of Santa Hannah (p. 398); ːorge's at Gofna with a curious font (vol. iii. p. 78). Another of ıme "patron of merry England," at Ludd, with clustered columns ɔointed arches; its grand aisle 36 feet wide; the north aisle ːt; the width of the three aisles therefore 78 feet, more or less. ːhurch there had been razed by the Saracens; and again under ɲ in 1191 (vol. iii. pp. 51, 53). The chapel at Sarepta (vol. iii. ɜ.) The church within the haram, or sacred palace, at Hebron, perhaps, about 1167 (vol. ii. p. 438). The cruciform church of Samwell (vol. ii. p. 140). St. John's at Sebustieh, 75 feet by ːet long, with a porch of 10: the altar alcove being round; the ı below round, and those above pointed (vol. iii. p. 140). The lar's church, at Bireh, 35 feet by 90 (vol. ii. p. 131). Of the ɪ built by Tancredi, at Tiberias, that at Tabor destroyed in 1263, ıat at Nazareth destroyed the same year and rebuilt after 1620, iginal remains seem to exist: but Palestine certainly seems to ıt some opportunities of studying, at least, the plan of mediæval ıes, before the universal style was subdivided into national diver- if not corruptions, and before the worst corruptions of worship ıll license from the allowed supremacy of one apostate church. observations on the character and the hangings of the aforesaid church of the 17th century, at Nazareth, may be found in Robinson ii. pp. 185, 186,) and other travellers. For our purpose, the study h late Latin churches would, of course, be out of the question. ː the freemasons were prohibited meeting in chapter, in the third ɨf Henry VI., previous to the fashion of the florid English, they ɔrobably here, as elsewhere, been the great church-builders of ɐe. Germans and Flemings, French and Italians, and Greek refu- thus associated, and travelling from land to land, went on perfec- ing style and making it general. And it certainly seems that Pointed styles in the independent congregations or dioceses of free federation, differ no more than the Romanesque style in nt lands, which has been supposed everywhere directed by the ɲ hierarchy. The lozenge work of the Norman Romanesque,

and the scale work often seen upon its tympana, seem allied to the lozenge and scale carvings of the time-blackened fir-balks of which the Norwegian church of Hitterdall in Lower Tellemark, was reared about the twelfth century. The supposed Saxon Church of Greenstead, Essex, is built of chesnut logs; "he betimbered a church," is the usual notice of ecclesiastical architects in the Saxon Chronicle: and the Saxon manuscripts present, in their rude architectural perspectives, the same kind of ornament; though that their churches were all of wood is certainly a mistake, as is not only shown by Mr. Wright in the Archæological Journal (vol. i., p. 25), but proved by their remains. But though thus, independent of certain round arches of a supposed Temple of Odin, near Upsala Cathedral, we have the architecture of the North, both in timber and stone, sufficiently linked together, it does not follow, from its source being Rome, that the stream which conveyed it far and wide was the hierarchy of Papal Rome.

Masonic language is said to be traceable in Charlemagne's reign, (Quarterly, xxv., p. 146,) and the brotherhood is conjectured to have existed in the eighth century. For the Romano-Byzantine style, it has been recommended to study the churches built by Gregory of Tours in the latter half of the sixth century. In part of Touraine it is simple, but enriched near the Cher and Vienne. Doorways exist at Bourg Argenthal and Cahors; and a circular domed building on a circular colonnade at Vienne; domes also at Loches and Fontevrault. (See notice of report of the French Society's sittings in Archæol. Journ. i., p. 186.)

It does not appear that there are many remains of Justinian's numerous churches in Palestine. He built one at Ludda, but the style of the present remains is that of the Crusades; perhaps others at Tabor and Nazareth, which, at any rate, were of his century; but these should seem superseded by Tancredi's. Some relics or the plan of the whole foundation may exist of some of the others; the five he rebuilt in the city at Gerizim, Neapolis, perhaps, the fortified one which he built on the mountain; as the church at Irbid still offers columns and sculptures. (Rob. iii. 251.) At Bethlehem, he rebuilt the church. At Jericho, he built one to the Virgin, and one he built or finished to her honour at Jerusalem. St. Mary's there stood between Constantine's Basilica and St. Sepulchre's, thus forming three sides of a square; but more than fifty years after Justinian's death the church of St. Mary's Assumption, adjoining those of the Resurrection and of Calvary, was, with them, rebuilt by the patriarch Modestus, after 614; that of Calvary being of course the same as that of Golgotha, which before 700 stood between Constantine's Basilica and St. Sepulchre's, the four thus forming a

nare; of which St. Sepulchre's was burnt in 969. Although in 1808 e church of the Holy Sepulchre was burnt, and its dome of lead and dar beams destroyed, much of the old structure remains—but pro- ibly nothing of the seventh century. The façade, which is both rich id simple, though sadly maltreated, has pointed arches and foliated pitals; and on one side about two stories of a tower in a severe and lid style resembling our early pointed. Out of Palestine Justinian is iown to have built St. George's in Armenia; the fortified convent and urch of Sinai; and that which most aggrandises his fame in this ay, Santa Sophia at Constantinople. A plan of this is given in Cole- an's Christian Antiquities. "The mania for extravagant decoration of Christian temples, as they were now called, reached its height" , that time, says Mr. Close. "Justinian I. encouraged the infatuated and false devotions of the people, who loaded the priests and their shrines with costly decorations, which they were taught to believe would contribute to the salvation of their souls." Of this church, its imperial architect is said to have exclaimed, in the pride of his heart, I HAVE SURPASSED THEE, O SOLOMON!" The form of S. ophia singularly illustrates the derivation of our nave from NAVIS and ave, *a ship*, and the somewhat pleasingly fanciful allegory connected erewith; for, consisting centrally of a domed circle over a square, it as two semicircles at the ends. This plan comes up to the entrance ; one end between two semicircular or crescent-shaped projections, hich are answered by two similar at the other end, between which the larger and horse-shoe-shaped choir, having the canopied altar in ie midst, surrounded by the bishop's throne and seats of Presbyters. ehind these are the chambers for sacred vessels. The whole church is nclosed in a rectangular and pillared court, opening out eastward irough pillared passages, crossed from north and south by galleries on illars, and approached also on the west by many doors from the inner orch, the length of which is the breadth of the rectangle. This again, entered by five more from the narrow narthex, or reed-shaped lobby f the penitents; which has two doors opening, as it appears, anciently pon a porticoed outer court. For so sumptuous a building, there is omething wonderfully simple in this plan. Substituting a churchyard r the court—the church itself presents a perfectly unencumbered pace for Protestant worship; the two exterior crescent-formed spaces n each side of the entrance being well adapted for font and organ, and ose on each side the chancel for desk and pulpit. This work of the *xth century* strikingly answers in many points to what Mr. Close ys of the THIRD; "none of those peculiarities of construction were known, which are now considered ANCIENT, PRIMITIVE, and almost

" necessary to the very character of any building to be termed a CHURCH.
" As yet churches were not built in the FORM OF A CROSS. . . . .
" The original and most ancient form was oblong, and is said to have been
" intended to imitate a SHIP, alluding at once to the ark of Noah, and
" to the tempest-tossed character of the people of God. (So Tertullian
" de Bapt. and de Pudicit.) Hence, the subsequent term NAVE from
" ναυς, a SHIP, not from ναος, a TEMPLE. The latter term was rejected
" with indignation by the early Christians, as well as its kindred word
" βωμος, ALTAR, as savouring of Judaism or of heathenism. Well would
" it have been for the Church if the same jealousy had been continued in
" succeeding ages; and well were it for us, if the same spirit could be
" awakened now!" A slip of the pen betrays itself in this passage: there was no need of *indignation* in the early Christians with respect to Judaism—at least, what is *here* called Judaism, an ordinance of their own God. And well were it for us now, if there were less readiness to class together Judaism and Heathenism; for the very traditional follies of modern Judaism seem far more venial than the foolish traditions of Romanism, which our modern professors of Anglicanism are so ready to restore. To the credit of the early Christians, their indignation seems generally limited to the idolatry which their successors restored under another name. And Mr. Arnold in his remarks, (p. 33,) thus animadverted on the above passage: " Though nave was taken from *navis*, yet
" the Greek term for the same part of the church was ναος, and so far
" were the early Christians from rejecting this term with indignation,
" that it is used by the Apostolical Father St. Ignatius, the disciple of
" St. John, (in one of his *genuine* epistles,) who exhorts Christians to
" come together, 'as to the temple (ναος) of God, as to one altar, as to
" 'one Jesus Christ,' &c. Bingham shows, indeed, that the name 'tem-
" 'ple,' is, for the three first ages, *scarcely* ever used by any Christian
" writer for a church, but he also shows that this was from the danger
" of its being thus confounded with an idol-temple, and that when
" this danger was lessened by the decrease of idol-worship, the term
" began to be more freely used. It occurs in Lactantius, St. Ambrose,
" St. Chrysostom, &c." Our mediæval architects are thought to have let their skill be seduced occasionally into a more clumsy and at the same time absurd expression of the same idea of the NAVIS. " It has
" been ascertained by practical men," says a paper on wooden roofs in the Ecclesiologist (xxix.), " that in some cases, church walls were pur-
" posely built in a slightly bulging form, (we doubt not, for symbolical
" reasons,) and therefore we must not always suppose that there is
" danger because walls are not straight." Too many leaning towers have been finished, and stood for ages, to suppose it. But we suspect

these builders of bulging walls had, like the architects of the leaning towers, better reasons than symbolical ones.

About half a century before Justinian's accession a Church of the Virgin had been built at Gerizim by Zeno: but seventy or eighty years previous to that, a church had stood there in Paula's time; who about 404 seems to have reared St. Catharine's Church at Bethlehem, already for near a century hallowed by the church of the nativity. In Paula's and Zeno's dedications we trace the rising of creature-worship, for such dedications were less thoughtless things then, than now perhaps they are. And yet it was scarcely ten years earlier, in 397, a hundred and thirty years before Justinian's accession, that Paganism was absolutely abolished in the empire—a few years after Symmachus had pleaded for Paganism against St. Ambrose in the senate, and thirty-five years after Julian the Apostate died with the words "Galilean, thou hast con-" quered." But, though the excommunication of Theodosius the Great by St. Ambrose, was a different thing from the excommunications of princes by the papacy in after time, and, in fact, equally honourable to both in the enforcement of it and the submission to it, yet then, and long before, and even before the time of Constantine, a half-pagan pomp had been affected by the Church, from pride or policy, or both,—a policy which, if it were the prudence of the serpent, was that of the serpent the Deceiver, as its results have fatally evidenced. In 406, ten years after the western abandonment of Paganism by the Senate of Rome, we find eight remaining heathen temples demolished at Gazza: and the Church of Eudoxia was built, supposed to be the present mosque. The two colonnades parting off the aisles are Corinthian. An upper colonnade increases the central height, illustrating a natural principle for galleried churches now. Its length is 110 feet, beside 20 feet for the altar recess, which is to the south. So far was the orientation plan from boasting universality in early times and original localities. Robinson has observed that the feet of the Sepulchres at Hebron are towards the south. (vol. ii. pp. 381, 437.) It might, however, be replied, as to the present question, that these sepulchres, or the interments which they memorialise, were but Hebrew, not of the house and law of Israel, and much less could be influenced by Christian grounds of orientation. But those grounds, what are they? A Corinthian building is noticed at Seilun, which was called a church by Bonfrere. It is twenty-eight feet *square* on the inside: and Robinson, who has some remarks upon its sculpture, thinks it a heathen fane. (Vol. iii. pp. 85, 89.) He has mentioned, too, a church of the Annunciation at Sepphoris, (iii. pp. 202, 203) which is possibly of the time of Constantine.

During the reign of Constantine, his mother Helena built above thirty

churches, seventeen of which are enumerated by Nikephorus Callistus. Then rose that of the Holy Sepulchre, dedicated in 335; that of Calvary; and the splendid Church of Olivet built by the mother and son; as well as their Church at Bethlehem; and one by the Emperor at Mamre; and those reared by Joseph at Tiberias, Sepphoris, Nazareth, and Capernaum. Even so early, however, the commemoration of Martyrs, which grew in time the plaguespot of the Church, is observed in the dedication of the Church of St. Agnes on the Via Nomentana at Rome, built by Constantine's daughter Constantia. It presents a point, showing how this imperial style may be made available for churches such as we frequently want. Having an upper row of columns in the nave, there were galleries, originally occupied by females. Constantine himself built St. Paul's outside the walls of Rome, which, in Rickman's opinion, resembles in composition a Norman building. In fact, the Norman zigzag was not original; but had, a quarter of a century before Constantine, appeared in a moulding capping Diocletian's Corinthian modillions, which only wants an enlargement of the moulding to become identical with the Norman. (Rickm. p. 4.) This Basilica of St. Paul was ruined by fire in 1823. Fourscore Corinthian columns, the spoil of older edifices, especially of Hadrian's mausoleum, arranged in four rows, the interior nearly double the height of the exterior, and supporting round arches, divided the middle of the nave from two aisles on each side; each of which was about one-third of the central breadth. Over the arcades, between the two outer and the two inner aisles, were either Triforia or Clere Stories, whose round-headed openings ranged with the arches below. And elevated above the two lofty central arcades, at about half their height, ran a Clere Story similarly symmetrical with them. In the frontispiece of the building, single entrances divided by pairs of columns led, through the porch, into each of the four aisles, and were again divided by double columns from three entrances, which, separated by single ones, passed through to the central nave. Two columns loftier than the middle colonnade, or even the arcade which it supported, flanked what we may call the Chancel arch; though the chancel, or Bema, of a Basilica ran transversely like a transept, exceeding in length the breadth of the nave in this case by only the thickness of the wall. Two similar columns, at least of similar height, standing in a screen which divided the breadth of the Bema, formed a square with the other two; within which square stood the altar with the Bishop's throne behind it. It may be doubted whether this position of the altar, or, indeed, the screen itself, were original; or the work of Theodosius the Great. The altar usually stood in the chord of the arc or diameter of the semicircle of the apse, which, in this instance, was thrown in the

back-ground—the breadth of the apse, the bema, and the central nave being about identical: and the bema itself being three squares. It is said in the Ecclesiologist, "we had hoped . . . that no Churchman 'would either bring down the altar to the people, or carry up the font 'to the preacher." One may suspect Rome is here to be charged with the former of these "Puritanical Innovations," as our contemporary styles them. Let them be. Imitators *will not* be free as their originals. Tractarianism in more important points goes beyond Romanism. The Church of St. Grisogono at Rome, also considered one of Constantine's, is of still simpler plan. An arcade of four round columns between two square pillars opens the front vestibule which is further entered by two doors at the ends. Thence one entrance opens into the nave, which is flanked by single aisles of eleven columns. The whole breadth and length of the vestibule and aisled nave form a double square, the length of the vestibule being of course the breadth of the other, and its breadth about one-third of its own length. The clear space of the bema beyond the nave is equal to the vestibule, and in like manner accessible from without at the ends. In its centre is the altar canopied on four columns. And behind it, the semi-circular apse and two square chapels equally divide the breadth of the building. Such were the simple Church schemes of the first sovereign establisher of Christianity. Fill the central nave with the congregation, and let them approach by the aisles; and what better fitted for Protestant worship?

About the same time St. Paulinus built a celebrated church at Tyre. Robinson speaks of a double column in its ruins (vol. iii. p. 398) As of a similar singularity in those at Tel Hum. (P. 299.) A plan has been published of a Tyrian Church, in which the whole Bema and Nave together form a double square, and with the portico of approach a treble square. This square Piazza has one entrance; and its colonnade would be of forty pillars, but that one is omitted toward the entrance to a font in the midst, and one to ascend from it into the church opposite the entrance of the central nave; two narrow entrances opening into the aisles, which are arcades of fourteen columns, extending from end to end of the double square. In the centre, at about two-thirds of the length, is supposed to be the site of the ambo or desk. At about one third of the distance behind it, steps up into the sanctuary cross both centre and aisles, surmounted by the chancels or rails which open in the middle and in each aisle. Within one third more—that is, half the depth of the sanctuary, comes the altar; and behind it, the Bishop's throne and seats of Presbyters form (if we may so express it), an *Apse within* the rectangle, of an *elliptical* form, and occupying in depth the last arch of the colonnade. Square recesses at the end of the aisles are

thus formed by the interior arrangements, similar to those formed by the walls themselves at S. Grisogono; which might be appropriated as vestry and register room. The result is, a design still more adapted for our worship; as the chancel is free from the thorough draught. The exterior of the double square is on each side flanked by eleven small squares, appropriated alternately as exhedræ and ante-chambers, in one of which is a font. Some exterior chambers of the kind, it has been before observed, would be of service as adjuncts to our churches.

In "Spalding's Italy," is given a plan, from Bunsen, of the original St. Peter's, but darkly shaded in such parts as are older than the year 500. The church itself resembles the Basilica of St. Paul, in general form, but the bema or choir is somewhat smaller, in proportion to its length, which is still further extended into a kind of transept, by addition of two portions screened off by columns; nearly as if at St. Grisogono the square chapels were removed to that position. The screen along the length of the choir is also wanting; and the altar-tribune in the apse appears as usual. The number of columns in the nave also exceed St. Paul's by three in each row. The extreme side aisles are not approached from the portico; and the portico itself, as at the Tyrian Church, forms one side of a colonnaded Atrium, having a font in the midst, but deeper in proportion to its breadth. The Church of St. Clement, at Rome, appears originally to have terminated like St. Grisogona. Including its apse and side chapels, the whole rectangle is nearly like that at Tyre, a treble square; but the porticoed court is, as at the old St. Peter's, longer than a square; and the church itself shorter than the double. The aisle colonnades pass on also uninterrupted through the bema. The ascent to the Presbytery projects across the last arch. From the centre of the ascent projects the canopied altar, separated from the nave by the *cancelli*, which are thus in this case below and in advance of the steps. There are for the epistle and gospel two Ambos, though guarded by one enclosure; and they are toward each side, thus allowing the sight to pass freely to the chancel, from which they are distant about one quarter the length of the nave. The church appears to have been much altered from this in many points, and spoiled. But from what has been said, the adaptation of these Basilica plans to our worship is indisputable. One may then *without* trepidation go to such models, in Rome, for designs of a form free from Romanizing character. We understand that "at Wilton, four miles from "Salisbury, a church has been building, designed by Wyatt, which "seems almost a copy of one near Rome, very beautiful as an object, "and profusely enriched in parts. It has a stately tower not exactly "attached to the church, but connected only by a corridor open at the

"sides. The body of the church is in the Basilica form. In the Apse "are seven niches in the wall; and in each of these a massive stone "seat; between which are pedestals to form separations, inlaid with "costly mosaic, fresh from Rome. The expense will amount to about "£60,000, they say, and the church is not large either. It is built by "the Hon. Sidney Herbert, M.P. for South Wiltshire." It must be allowed that a church on the plan even of one of the simple Basilicas aforesaid, might be most thoroughly Romanised by the style of mosaics, and carvings, and imagery, by the material and form of what ought to be a table, and by several points of arrangement. But all this would probably be matter of addition to the ancient model; and as to Wilton Church, we are not able to offer any comment on its character, At any rate, in respect of stone altars, if we would ascend beyond their recommendation in time of Constantine, Romanism is a departure from ancient models. But readers will understand no heedless indiscriminate copying of any model of any time is advocated here. Such should be strictly examiued on principle. Is it eligible as a whole? Is it eligible in part? What must be rejected.

Churches before Constantine there certainly were. Mr. Close has quoted the *homily against peril of idolatry, and superfluous decking of churches*, to the effect, that until this Emperor's time, "by the space of above 300 years after our SAVIOUR CHRIST, WHEN CHRISTIAN RELI-"GION WAS MOST PURE, AND INDEED GOLDEN Christians had but low "and poor conventicles and simple oratories, yea, caves under the ground, "called cryptae, where they, for fear of persecution, assembled secretly "together." (Close, Ch. Ar., p. 95.) He has cited Lardner to the same purpose, touching the *first* and *second* centuries, (p. 71,) and adds, that "the earliest authorities given upon this point occur at the commence-"ment of the THIRD CENTURY, when it appears that places of Chris-"tian worship began to be erected and to be multiplied." Reference is probably made to the celebrated verdict of Alexander Severus in favour of the Christians against the vintners. But it is difficult to reconcile these statements, if taken as universally as their terms imply, with the facts that before Constantine's day arbitrariness in the hierarchy, arrogance in the priesthood, and a splendour of ritual almost rivalling paganism, had considerably tainted Christianity. The churches were called, indeed, CONVENTICLES, but the diminutive form often remains after the idea has become aggrandised. Such is the word Chapel; yet few churches rival the *chapel* of King's College. Optatus mentions *large* churches in Rome, forty or more: but Optatus flourished fifty years after the establishment of the persecuted faith; and we certainly have not *evidence* that the churches of Rome, razed to the ground

by Diocletian's edict in 303, were equal in size or similar in splendour to those which probably replaced them. Such evidence, indeed, is not required. The simple consideration for us seems to be, whether the circumstances of our age and nation call upon us for equal, for greater, or for less attention to the matter of Church Architecture than the early or primitive Christians probably did or possibly could bestow upon it. After or under Severus, Alexander, Bishop of Jerusalem, founded a library. We cannot suppose there was not a church there too. A rude church with aisles occurs at Um-el-Amad. (Rob. ii, p. 629.) Such structures, if their rudeness betokens primitive times, show at least men's care in those times to do their best.

MAYNOOTH.

" Maynooth, the Crown, and the Country." London : Rivington. 1845.

HAD not a judicial blindness and apathy been in process against the men of England with respect to the aggressions of Popery, it had long since been roused to grasp the weapons, which might have been used successfully against the approaching foe ; had this land taken warning in time from the earnest entreaties of such men as H. M'Neil, R. M'Ghee, H. Stowell, and others, to listen to the proofs of their accusations against the soul-destroying heresies of the Church of Rome, she had never assumed the importance she claims, or dared to make demands, which are now ceded immediately and indiscriminately by a professedly Protestant Government. But England has been for nearly a century asleep upon this momentous topic : she has been torpid, whilst the enemy has sown the tares, and now she is only beginning to awaken to gather in the harvest, the seed of which her supineness has permitted to be sown, and her indifference has permitted to vegetate and to ripen into maturity. The warnings of the wakeful, the spirit-stirring addresses of the men, who have been watching carefully and diligently the progress of the pestilential plant amongst us, have alike been unheeded and disregarded, laughed to scorn, or treated with contempt. The fashionable, and ever-ready excuse has on every side

ounded against giving heed to the uplifted voices of such men, that ir admonitions had their rise in bigotry, and were merely the out- rerings of an over-heated and fervid imagination—to be pitied rather n censured, to be ridiculed than blamed; that the Christian Æra is the 19th century of its existence, and that everything has, therefore, ome so changed with the succession of ages, that little or nothing what has existed in the past can now remain; that people have r become so enlightened, so furnished with increased and increasing owledge, that the events of the past can never again recur; the bare position that they can do so, or that anything like them can again ap- r upon the platform of society being too absurd and foolish for a nent to be entertained by rational creatures, and men of common se.

'ain supposition! monstrous folly! just as if the nature of man were nged, and, as by a process of humanising filtration, it had of its own ided powers so managed as to withdraw from itself the depravity of ntentions and the innate wickedness of its devices, and to leave only it is fair, and beauteous, and ennobling behind! Human nature, rever, remains what it ever was since its first parent fell; the same pensities, the same determination to ruin itself, still exist as when y were first developed; and, therefore, all supposition of knowledge ing effected a change, of science having regenerated the earth, is as acious as to suppose that the system of Copernicus is false because lf-styled infallible Church, against the laws and processes of nature, pronounced that it is so. The true enlightenment of the human d is to perceive that time has not changed man into a better or more le condition, to have learned from a heaven-taught inspiration it requires something mightier than the mere advancement of llect or secular improvement of mind to regenerate the human ies. The character of man, when tested by the only touch-stone can effectually demonstrate what it is, even the Word of the g God, is shown to be void of all that is good, free from righteous- , empty of all that can render it acceptable in the sight of the righteous and All-wise; unchanged by His might and sovereign er, its propensity is to run into peril, its folly to destroy itself, its test happiness to aggrandise self, and make its own powers the ct of its idolatry. And as with the character of men uninfluenced by ne Grace, so is it of every system of religion, which is not based on Bible, and the Bible alone, and which holds not its tenets agree- r to the direction of the heaven-inspired volume. And this he charge we make against the Church of Rome,—that she re- ns what she was when Divine Providence tore from her deadly

embrace this realm of England. She has put forth from within herself no revigorating influence; nay, she has rather always checked in the bud, wherever she has had the power, any attempt to lop off the rank and poisonous branches of her system; and, by the Tridentine canons, she has expressly identified with her *system* all the pernicious and deadly errors of the universal practice of her members. Politicians find it expedient, now-a-days, to argue that the passing events of the world, and the processes, which are now so much in fashion for renovating the face of society, cannot have met her in their course, without leaving some trace of the benefit they imagine must necessarily have been produced upon her: led astray by the invariable custom of the present day to grasp ever at the shadow and to let go the substance, they jump to a conclusion their own preconceived notions alone warrant them at reaching, that she is changed, because they will not believe but that she is so; and thus with an ignorance that is unpardonable of the points that still remain at issue between herself and Protestantism, and with a fatuity, that bespeaks ignorance alike of the condition of their own hearts, and the want of a discernment between right and wrong, they are now progressing, upon the pretence of liberality, and of justice to the victims of the system, that they will either plunge England into anarchy, or prostrate our liberties, sooner or later, at the feet of the Italian heresiarch, whom the heaven-taught wisdom of our martyred forefathers has pronounced as having no right or authority in this realm of England, and whose supremacy they each and all deny, when they swear allegiance to a Protestant throne, and to a Protestant Queen. It is the fashion also of Romanists themselves to foster the delusion, which has taken such hold upon the public mind, that Rome is changed; but whilst Romish politicians sneer at the illiberality of past times, and thereby affect to themselves a change of feeling, and repudiate the principles, upon which Rome has acted in all preceding ages, it is the especial boast of divines of the Roman communion that she is unchanged and unchangeable, and they claim for her all the dominion, both spiritual and temporal, which she so wantonly exercised in the dark ages. We would fain believe that many of the political class are acting upon the conviction that they are neither doing violence to truth, nor wilfully deceiving the unsuspecting, who give credit to their assertions; because they imagine none can be so accurately informed, or so well able to reply to their enquiries whether Rome is now what she was 300 years since, as those who are themselves within her pale. But such Romanists have forgotten that the very foundation of their Church rests upon her assumed infallibility; and if it be found that Canons promulged by Councils, and acknowledged by the Pope,

14th or 15th centuries, are false in the 19th, the very ion of such a principle must entirely subvert and overturn Church itself; and, moreover, we should suppose that ists themselves, and indifferent Protestants also, feel, with Mr. that 'a Pope's dogmatic decree is to be received with reve-

Let us, then, hear the evidence of the present Pope, Gregory in the year 1832, as given in his Encyclical Letter to the ı Catholic Prelates of Ireland.*

ou will discharge this duty faithfully, if, as your ministry demands, *you attend rselves and to your doctrine*, calling frequently to mind *that the universal h is shaken by any novelty whatsoever*, and that, according to the admonition of stha, Pope, *nothing of what has been regularly defined ought to be retrenched, nged, or encreased, but that all should be preserved incorrupt, both in meaning pression.* Then will that unity which resides in the chair of Peter, as its tion, continue firm and unshaken,' &c.

ain, he says—

et all bear in mind that the judgement of the soundness of the doctrine with the people is to be imbued, and that the government and administration of iversal Church, belong to the Roman Pontiff—to whom, as the fathers of the il of Florence have expressly declared, *Jesus Christ has committed the full, to feed, and to rule, and govern the Universal Church.*'

ain, he says—

nce it is evident, to use the words of the Fathers of the Council of Trent, *he Church has been instructed by Jesus Christ and his Apostles, and taught Holy Ghost daily, suggesting all truth, it is manifestly preposterous and sove- injurious to the Church* to put forth or obtrude a certain *restoration* or *rege- n* as indispensable for her well-being or encrease, as if she could be thought to destruction or diminution, or any vicissitudes of that nature. The object by this contrivance innovation aims at, is to lay the foundation of a novel ı institution, and to bring about that which St. Cyprian held in horror, that urch which is divine *should become human.*'" (*M'Ghee's Laws of the Pa-* . 13, 14.)

s also affirms, "that the Church, in matters of faith and manners, by no means err, is an article of faith. Moreover, infallibility ıe Church may be considered two-fold; the one active and autho- ive, which is called infallibility in teaching and defining; the r passive or submissive, which is called infallibility in learning believing." He also goes on to state that the first kind of infalli- refers only to the prelates; that the duty of the rest is "not to ı," but to learn and believe; and in conclusion, he urges, "there- it is impossible that the whole Church, obedient to the Pope, ıld believe anything as revealed, or *practise anything as good,*

is Encyclical letter is lodged in the public libraries of the Universities with her documents.

" which is not such; hence it can be said that the sense of the Uni-
" versal Church is always true, and its practice or usage always good."*
And Bellarmine has also defined (de Eccles. militante, c. 2.) the Church militant to be " a body of men united in the profession of the same " Christian faith, and communion of the same Sacraments, under the " government of lawful pastors, and *particularly of the Roman Pontif*, " Christ's only vicar upon earth." And the Douay Catechism, (p. 22) " in answer to the question, 'What is the Church?' replies, 'It is the " 'congregation of all the faithful under Christ Jesus, their Invisible " 'Head, and His vicar on earth, the Pope.' "

The Catechism of the Council of Trent holds also language, which is very decisive as to the power and position of the priesthood. " It is mani-
" fest that such is their (i. e. the priesthood's) function, that nothing " greater can be imagined; wherefore, deservedly, they are called not " only angels, but even gods, because they hold among us the power " and divinity (*vim et numen*) of the immortal God. But although in all " times they have possessed the highest dignity, yet the priests of the " New Testament far excel all others in honour; for the power, as well " of making and offering the body and blood of our Lord, as of remitting " sins, which has been conferred on them, is above both human reason " and comprehension, much less can anything be discovered on earth " equal or similar to it."†

The assertion of Romanist politicians is at the outset, therefore, barred by these decisions. They may deny that illiberality and despotism now exist in the teaching of their Church; they may pretend to feel, and in some instances may feel, that such dogmas are uncharitable and pernicious in their consequences; but their denial and their pseudo-liberality cannot alter the truth, that Rome is unchanged. Here stands the fact, that her canons are unrepealed; that to this moment they are in force; that she has never laid down her claim of infallibility—nay, upon the hypothesis of the last cited document, she cannot lay down that claim, for, as she manifestly asserts, that every priest

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* Dens' Theol. Tom. ii. De Ecclesia, No. 80, De Infal. Eccle. pp. 126, 7. Ed. Dublin, 1832.

† Perspicuum est, eam esse illorum functionem, qua nulla major excogitari possit; quare merito non solum angeli, sed dii etiam, quod Dei immortalis vim et numen apud nos teneant, appellantur. Quamvis autem omni tempore summam dignitatem obtinuerint, tamen Novi Testamenti sacerdotes ceteris omnibus honore longe antecellunt; potestas enim tum corpus et sanguinem Domini nostri conficiendi et offerendi, tum peccata remittendi, quæ illis collata est, humanam quoque rationem atque intelligentiam superat, nedum ei aliquid par et simile in terris inveniri queat.—(Catechismus Concil. Trident. pars. ii., cap. vii., quest. ii.)

olds the *numen*, and possesses, as it were, the Divine power itself, she emands infallibility for every individual priest within her pale, no less an for the Church herself. We can easily, however, understand the otives, which induce such men to pretend that Rome is now become erciful and tender in her dealings with those without her pale: they hold the almost universal or, at least, the general ignorance, and nsequently the general apathy, which have for a long period prevailed nongst nominal Protestants. They know, if they know anything of r spirit and intention, that nothing can satisfy her but universal power, th spiritual and temporal. But there is a remembrance in our untry's history, that the privileges we enjoy were obtained for us rough persecution and suffering; that undisguised and open oppression arked every effort that was made to burst the trammels of her idolatry d superstition. That fact is not blotted out of the pages of the history of our country. Romanist historians, it is true, have permitted no fort to escape them to nullify or to attempt to controvert its unelding testimony against the practices of the self-entitled "mother and mistress of all churches." It is, however, at the best, an unsuccessful effort, and they must be content to let it pass, that events ve happened as they have been related, to be regretted, indeed, and serve as a warning to them in future conduct. But if it can only be fected that men will believe such policy has passed away, if credit can ly be obtained for the assertion that nothing of the kind can ever ain occur, that it is too monstrous to suppose it possible, a stepping-one is laid, from which to advance to the long-lost height of power, hich once secured, Rome will again tower in her strength, unimpaired r her previous fall.

Mr. Sheil, and orators of his class, as well as the entire Romanist iesthood, do what they will, cannot but confess that there were times, hen their mother church did comparatively deal vigorously with r opponents; but, if they could only make it believed that such aling was the effect of the times, in which the events happened, be attributed, not to her system, but to the then prevalent ignonce; and that, after all, the statements of history respecting it ust not be altogether credited, inasmuch as they have been written opponents, whose undoubted object would be to give a deeper lour to the events of the days gone by, to prop up the existing instiutions of the country, and to maintain them inviolate, they would deed, have done their cause great service, and the object they, by this aling, might obtain would more than compensate for the offence they d committed against her, in maintaining and asserting that her policy changed: were which the fact, the point would be established, that

she is indeed fallible, which she never yet has authorititavely allowed. But even such men at times cannot conceal the entire purpose of Rome, from which nothing can turn her: it will ooze out, do what they will to repress it, that her object is supremacy in Church and State: else why did Mr. Sheil with remarkable pertinacity in 1835 denounce the Protestant Church Establishment in Ireland, and maintain that there could be no peace in that unhappy country until that Church was extinguished! And so liberal, so willing to be deceived by the blandishments this false faith has ever ready to her hand to use as occasion requires, has the public mind become, that it can listen to such denunciations against the Reformed Church at one time, and at another hear the plausible assertions from the same mouth, that Rome would do her sister no harm, if she had the power, without being shaken by the ill-guarded truth at the one moment, or astonished by the want of agreement between the assertions at the other. In fact, the system has been at work with so much cunning for years past, that the generality of men have been put to sleep, they have seen the fair side of the picture, notwithstanding the deformity and the harshness of the background would peep out now and then; but only let the sleep become universal, and the outside coating of the picture will speedily be washed away, leaving exposed to view that Rome is the self-same crude and filthy daubing of many centuries, enfixed upon the canvas by such a process, that it cannot ever be rubbed out easily or effectually. The motive is too apparent, if carefully and impartially examined, why Romanist politicians have been permitted to deny the purposes of their Church. Aiming at supreme and undivided power, she has permitted them thus to act, the more fully to carry out her ends, and, unless the Protestant feeling of this country be at once roused, she will have gained her purpose, and have rivetted anew the iron yoke of her bondage upon this hitherto free people.

But is Popery changed in the countries of the continent, in which she is the prevailing religion? Have passing years improved her system, or taken away the sting of her oppression? Let Italy answer, in which the operations of the Bible Society are, at this hour, denounced as injurious to the best interests of man. Let the suffering Vaudois be called upon to give their testimony, and the verdict returned will be that she is still guilty of the same persecution amongst them, which brought a Cranmer to the stake, and doomed a Latimer and Ridley to end their lives by the faggot and the flame. Come nearer home, and look at Belgium, where she is vigorous and strong, and see whether she is more tolerant than she was in the dark ages, and when she laid England under interdict, and cursed her with bell, book, and candle. Nay, examine into the miserable condition of Ireland; her people are bowed down under the dominion of a bondage they tremble at; are ruled with

an iron despotism, which yields no atom of its demands; and are dragooned by a system, which allows no quarter, and tracks every deserter from her ranks with unsparing watchfulness. Let the events, which are daily occurring in the Western portions of this unhappy country tell us, whether Rome is what she was, or whether she has suddenly become tolerant, mild, and gentle in her practices. Mr. Sheil tells us that the Roman Catholic Clergy of Ireland 'is a body invested with vast powers, that it is a great intellectual corporation, that it consists of 3000 men, energetic, bold, courageous, that power is centralised in its hierarchy, and descends through all its ramifications, that it is omnipotent for good or for evil, that it has been the antagonist of England, but that it can be made her firmest and her fastest friend. In 1826, he goes on to say, it was by the Catholic priesthood that the Beresfords, the upholders of Protestant ascendancy, were overthrown. By the Catholic priesthood the triumph of the Clare election was obtained. By the Catholic priesthood, the machinery of the repeal agitation had been put in action. Twenty of these priests, and not a layman, signed the requisition for the great Clontarf meeting.

It is an old proverb, but not therefore the less true, *fas est ab hoste doceri*, for no man living knows better than the right honourable gentleman, whose words we have quoted, and which were uttered in the debate upon the present Maynooth Endowment Question, that the Irish priesthood is familiarised with the habits, the prejudices, and the peculiarities of character belonging to the people amongst whom they are appointed to minister. Through the medium of the confessional, they have access, both to their thoughts and feelings. In their public and even private ministrations, by the power they possess under the sanction and decrees of the Council of Trent, as we have already seen, they assume the character not only of intercessors between the Deity and their flocks, but they claim to themselves divinity itself, and by absolutions, which they withhold, or grant at their pleasure, and by the supposed miracle of transubstantiation, which they are believed to perform, they are raised in popular estimation above the level of humanity. Yes!—their power is enormous, and they use it accordingly, to rankle every wound, which the Sassenach, either has, or is said to have, inflicted upon their country, to exasperate every evil passion, to ulcerate, to fester, to gangrene into death the natural corruption of the guilty human heart. And how should it be otherwise? They, themselves, cannot but carry out the principles, with which they have been inoculated; they cannot but, in the natural order of things, promote the purposes of the system, in which they have been nurtured and educated.

The pamphlet before us supplies us with valuable evidence that

Maynooth, in which they are drilled in the principles of Romanism, is under the control of Jesuits; of the class of men, who have attempted by their intrigues and machinations to revolutionise every quarter of the habitable globe; whose power and influence, even that pseudo-Protestant Government, which violated its conscience, and rebelled against all its former principles in 1829, so much dreaded that even in the great and so-called healing measure, which was to draw out the sting of Irish animosity to Protestant England, it felt necessary to introduce a clause, which inflicted banishment upon any Jesuit coming into England; upon conviction, (10 Geo. IV., cap. 7,)—that class of men, we say, who, at this moment, are stirring up the evil passions of the inhabitants of Switzerland, and rousing them to undergo the horrors of intestine and civil warfare: who, in 1826, dared to swear that Popery had no power within this realm, and yet in 1832, could publish their Canon law, and from whom it is an almost absolute impossibility to wring the truth, so well instructed as they are in the principles of their order, which, according to Francis Suarez, (Lib. iii. de Juram, Præcept, et Pecc. eis. contrar c. 9 Assert. 1, n. 2,) declare that "to speak with "equivocation is not always a lie, neither is it, therefore, intrinsically "wrong; and, therefore, to confirm it by an oath, is neither perjury, "nor intrinsically a sin!" and which, after the instruction of Velerius Reginald (Praxis Fori Pœnitentialis, lib. xxiv., c. 1, sec. 4, n. 9,) teach, in answer to the Question, "whether it is lawful to conceal "the truth by speaking ambiguously, that it is lawful; and that the "ambiguity by which the truth may be concealed without a falsehood "is such, that what a man utters, shall be true, according to his own "meaning, although it may be false according to the sense of his "hearer and the common acceptation."

The evidence the author of the pamphlet before us has drawn together on this important point, viz., that Maynooth is under the control and power of the Jesuits is so valuable that we give it at length.

"Dr. Murray, the titular Archbishop of Dublin, both a Trustee and Visitor of the College, was President of Maynooth in 1812, and, being asked 'before a Committee of the House of Commons, whether 'Mr. Kenney was not Vice-President of Maynooth during the year that he was President?" 'Yes,' he replied, 'I was so happy as to have been able to procure his valuable assistance during part of that time.' Mr. Kenney informs us that his duties at Maynooth were to be the '*representative of the President* when he *was absent*, (which appears to have been not unfrequently the case with the President, he being Coadjutor Roman Catholic Archbishop of Dublin at that time,) and to assist him in the general government of the house.' And, such, indeed are declared to be the functions of the Vice-president, in the third chapter of the Statutes of the College. Mr. Kenney being asked where he was educated, replied, that he studied in *Palermo*; and being requested to state, "whether the education given in

Palermo is the same or materially different from that of *Maynooth*,' he answered. on Dec. 7th, 1826, about seven weeks after the evidence of Dr. Crotty, that '*all the principles of faith and morals* are *precisely the same*.' " (Pp. 61, 62.)

" What, then were the principles of the College of *Palermo*? and what was Mr. Kenney himself, whose services the President, Dr. Murray, tells us he 'was so happy as to have been able to procure' as his own colleague in governing Maynooth, and as his own representative as Head of the College in his absence? The Rev. Mr. Mc Nally, Professor of Logic at Maynooth, who was examined about six weeks before Mr. Kenney, being asked to enumerate the names of those who had been Vice-Presidents of the College during his time, mentions Mr. Kenney among them. 'Do you know,' he was asked, 'where Mr. Kenney is at present?' 'He is at the establishment of Clongowes. He came to Maynooth with his Grace Dr. Murray, who was then President of the College: it was Dr. Murray's wish to have him on account of the high opinion he entertained of his talents and of his piety.' 'Was it supposed,' Mr. Mc Nally is asked, 'at the time he was Vice-President, that he belonged to any particular *religious society*?' 'It was supposed,' is the answer, 'that he was of the *Order of Jesuits*.' But to return now to Mr. Kenney's own evidence. He informs us that he was educated at the College of *Palermo*. 'And was the College of Palermo at that period under the care of the Jesuits?' 'Yes,' is the answer, 'my studies were performed in that college, which was a *College of Jesuits*.' 'Do you belong to the Order of the Jesuits?' 'I am a Jesuit,' is the answer. It being inquired what *rank* he held in the Order of Jesuits, when he was Vice-President, 'I was then,' he says, 'a President of the Order,' and having described what the gradations in the Order are, namely, those of General, Provincial, and Local Superiors, and being requested to specify *his own rank* in the Order, he tells us that he holds the *highest place*, that of Local Superior (for there is no Provincial), in Ireland.' " (Pp. 62—64.)

Again:

" We are informed by another Vice-President of Maynooth, Mr. Montague, that there is one Commentary on Holy Scriptures, 'which all the students are obliged to peruse the first year for themselves;' and *one only*, that *of Menochius*. And what countryman was Menochius? 'He was an Italian, born in the sixteenth century.' But one of the late students, Mr. Dixon, goes a little further, and tells us, 'The Commentary on Scripture selected by the College is by a *Jesuit*.' " (P. 66.)

We would here, also, remind our readers, that Menochius, the Jesuit author, here referred to, is a book that every Maynooth student *must* possess, upon his entering that college; one passage of which, and its reference, may, perhaps, throw some light upon the cause of the unending hostility of the priesthood of Ireland, against the Protestant Established Church of that unhappy country.

" *Commentary of Menochius on Matthew* xii. 29:—'Lest while ye gather the tares.'—'Lest ye injure the good while ye endeavour to take away the bad. Add that those who are tares and bad, sometimes become good. *Christ does not forbid heretics to be taken away and put to death, on which point Maldonatus on this place is to be consulted*.' " (Ed. Dublin, 1814. Tom. iii., p. 28.)

In reference to this passage, Maldonatus, the standard referred to, says—

"*They who deny that heretics are to be put to death*, ought much rather to deny that *thieves*, much rather that *murderers* ought to be put to death; for heretics are so much the more pernicious than thieves and murderers, as it is a greater crime to steal and slay the souls of men than their bodies. . . . . Besides, although heretics alone were understood, nevertheless the father of the family does not absolutely prohibit the tares to be rooted out, *but only lest the wheat be rooted out along with them*, for then, according to his opinion and will, they are not to be rooted out when there is any danger, lest the wheat be plucked up with them. . . . . When, therefore, there is no danger that the wheat be rooted out along with them, but there is rather danger lest, if they be not plucked up, they may injure the wheat, what need is there to wait for the harvest, *they are quickly to be plucked up, they are quickly to be burned*. . . . When, therefore, they can be distinguished and separated, *then certainly they are to be separated, then certainly they are to be burned*. . . . . *Who hath not known the Calvinists and Lutherans? who does not see that they are heretics, who have revived almost every ancient heresy?* Truly there never was a heretic, there never can be a heretic, *if they are not heretics*. But they are quiet; who were ever more turbulent? who have ever excited so many wars? who have ever used such cruelty or poured out so much human blood? Nor do I say these things on this account, that I would not rather they should be converted than put to death, but only I warn princes, or (because princes are not likely to read these things) I warn those *who ought to admonish princes* that it is not lawful for them to grant to heretics those liberties (which they call) of conscience, and which are too much used in our days, unless first the Church or he, who is the head of the Church, the Roman Pontiff, the person of Christ,—and as it were the father of the family, shall have judged that the tares cannot be rooted out unless the wheat be plucked up along with them, and that it is for the interest of the Church that both should grow together until the harvest. . . . . The judgement of this matter does not belong to princes *who are the servants of the father of the family, but to the* FATHER OF THE FAMILY HIMSELF, who is the Governor of the Church. Nor ought princes to ask the father of the family that he would *permit* both to grow together till the harvest, *but whether it was* HIS WILL *they should go and* ROOT UP THE TARES, for they should be so affected and so *ready*, that they should be rather restrained than urged on by the father of the family.'" (*Maldonatus*, Ed. Moguntiæ, 1840, tome i., pp. 389, 90.)

And now, in the face of these extracts, (and they are but the smallest portion we could make,) is it, we ask, to be anticipated that an annual grant of money will alter Romish training and Romish teaching in the Roman Catholic College of Maynooth? Will its priesthood, who ought to be the ministers of Christ, "taking the leaves of the tree of "life to sweeten the bitter waters of contention," cease to "evoke, "as it were, the dæmons of discord that poison the streams, which "should flow pure and unsullied from the fountain of living waters," because its hierarchy has cajoled Sir R. Peel with the idea that his measure will allay the flame of discord they have raised, and that it will stifle the elements of that pernicious system, which they have incor-

porated into the frame-work of Ireland's social existence, and which ever tend to keep her in commotion? Will £26,360 annually do it? Will it effect the slightest shadow of a shade to remove the burning animosities against their fellow-men, which priestcraft has originated? It is an insult to common sense to suppose it; nay, in the words of the able pamphlet before us,

"We cannot refrain from asserting, that if, when all these things are placed in the clear light of day before the eyes of the nation, it shall venture to award honour and distinction, instead of just censure and righteous retribution, and shall afford *enlarged resources*,—instead of *requiring an account* to be rendered of the manner in which *those already* supplied have been employed by it,—to an Institution, which has opened its doors to those who by the laws of the realm (such is the fear entertained of their machinations) are forbidden to land on our shores, and who, if they enter the country, are to be sentenced to *banishment for life*; and has not merely opened its doors to them, but has placed every one of its four hundred students under the uncontrolled power and influence of the leading Jesuit of Ireland, and has required them to study the pages, initiated them in the religious devotions, not to affirm has incorporated them into the secret societies, of *Jesuits*; to an Institution which, by the assertion of *its own Vice-President*, a Jesuit himself, holds '*precisely the same principles of faith and morals* as the *College of Jesuits* at Palermo,'—if, we say, with these facts before its eyes, the country shall consent to *increase* the annual grant of public money to Maynooth, and thus betray itself, its monarchy, and its people into the hands of those who are eager for their destruction, it will be guilty of its own shame and ruin, and will be the object of scorn and derision to those who will triumph in its fall." (Pp. 69, 70.)

The political and social state of Ireland has not improved since the Government of England, in 1829, gave to the Roman Catholics the civil privileges they required. To the present moment it is disorganised, and intestine commotion prevails. It continues like a tempestuous sea which is never at rest, and no calm has been permitted to it to allow its commerce to increase, or its civilisation to progress, so as to place it in the scale of nations, and to enable it to claim for itself that high position, to which its many capabilities entitle it. The question why its people have been perverted, and why they have not progressed with the advancing prospects of the day, is ever asked, but never yet has it obtained a correct solution. Its crimes and its fall have been unscrupulously for years past attributed to English misrule; and one reason assigned for its restlessness has ever been, that this country has attempted to force upon its people a church which they abhor; and that the establishment of Protestanism amongst them, whilst it has provoked the hostility, which has continued to keep their country disquieted, has thus been indirectly the cause of their crimes and vices. In effect, the cause of the perversion of the great mass of the Roman Catholic population of Ireland is assigned solely to the Protestant rather than to the Roman

Catholic Church, and throughout the debates, which have occupied the attention of the House of Commons upon the Maynooth Endowment Bill, the generality of the supporters of that measure have not scrupled to assume that such is the fact. But, supposing that the establishment of the Protestant Church has been forced upon the Irish people against their will, we have yet to learn, and we believe, that many members of the House of Commons would shrink from even the appearance of maintaining, that there is any method of teaching in her doctrines, or any power in her ecclesiastical polity to infuse treachery into the bosom of the people, upon whom she is said to be forced, to recommend to them, or to enforce from them sentiments of dishonour, and to compel them to become more conspicuous in the disgraces, with which they have been so long covered. The laws, by which they were oppressed, being withdrawn; attention to their demands being no longer neglected; the severities of penal statutes being no longer in force; much of that they had complained of in days gone by, being redressed; their being now admitted to the rights and equalities of free-born men; it might surely have been expected, that they would no longer break out into excesses, to which the insult and oppression, of which they had complained, had never enflamed them, and by which the period of their degradation had never been dishonoured. But it has not been found so. The more that has been ceded to them, the greater has been their exasperation, and the more imperious have been their demands. The Protestant Church of Ireland has now for a series of years been insulted, and denuded of her privileges; she has been spoiled of her possessions, and has had extorted from her her revenues; injury after injury has been done to her; notwithstanding that the 5th Article of the Union had proclaimed that she should be kept inviolate for ever, she has been despoiled on the right hand and on the left, with a view to satisfy and to conciliate; but, as was too surely predicted by those, who best understood the aims of the Papacy, and shrunk from giving any aid to advance them; that is now but too apparent, which was then only anticipated,—that nothing would, and nothing will, satisfy its purpose, but her entire removal; and forsooth, the indignities that have been heaped upon her, and the insults that have been offered her ministers, are not yet completed, for now are there found those, who with unpardonable ignorance and a blinded folly, can listen to the voice of the slanderer, who attributes to her all the wrongs of Ireland, as well as the intestine commotions, which tear her to pieces. Even the most liberal apologist for the Roman Catholic Church without her pale is compelled to confess that undoubtedly many of the principles she inculcates are erro-

neous, and the fact is also so palpable that it defies contradiction, that whilst the Protestant portion of the Irish community are peaceful and conspicuous for their moderation, the Roman Catholic portion seem to have adopted a system of morals, which appear to recognise and to recommend crimes as positive duties; and yet, in the face of this, the principles, which actuate the Roman Catholic people, are yet again and again laid at her door. But by whom, and through whose instrumentality has this portion of the Irish people been instructed? Do we find that Church their instructor, which they reject and denounce; or that, which they reverence and obey? that Church, which strongly and unequivocally condemns all such principles; or the Church, which, not only indirectly, but authoritatively permits and teaches them? This is the question, which demands an answer. Again and again has it been asserted that the doctrines of Romanism are anti-social and demoralising; again and again have her prelates and pastors been challenged to refute the accusation that they are so, if they dared; again and again has it been stated, and never yet has the statement received a positive and authorised denial, that it is from the teaching of the Church of Rome alone that such instructions have been communicated, to whose operation and influence the depraved principles of her votaries in Ireland can only be ascribed.

Before, then, any proposition were made to aid or favour a system, such as this has been shown to be, and which has effected such results, as those we have referred to, the least that might have been anticipated would have been, that the course of education at Maynooth should have undergone a searching and rigorous enquiry. Sir R. Peel must be aware that accusations have been made against this College of its teaching the ultramontane doctrines concerning civil allegiance, and of its rejection of the Gallican Articles, which assert the plenary independence and supremacy of the civil ruler in temporal matters. He must be cognizant of the fact that the Roman Catholic Bishops of Ireland are the nominees of the Pope, and, consequently, that they are his subjects, and not those of her most Gracious Majesty. He must also be well acquainted with the fact that "the Roman Catholic hierarchy of Ireland is known to be in a state of *more* complete and unqualified dependence on a *foreign* authority, that any other Roman Catholic Church now subsisting in Europe." (p. 27.) He must know, that although in Russia and Prussia, Roman Catholic priests are educated at the public charge, yet the respective Governments take care to bind them from doing the state harm by the most stringent civil laws; that France and Spain, and even Portugal, prohibit the Pope's rescripts being promulgated

until the temporal power has first satisfied itself that they contain nothing injurious to itself:—we say Sir R. Peel *must* know all this;—such facts are in evidence before former committees of the House of Commons: and yet, despite his knowledge, in the face of Ireland's anarchy and confusion, the result of her subjection to Papal misrule, he has had the singular, we would almost fear, the judicial folly to propose to give an increase of power to the Papacy, without in the least degree interfering with its spiritual control, which we have already shown is in the hands of the very men, whose order has been expelled from every country of Europe, as dangerous to its liberties, and against whom the penal laws of this country are to this moment unrepealed. The boon Sir R. Peel holds out to Ireland is, that he is giving a means for the better education of her priesthood, and that his plan is framed with a view to this end: and yet he omits to retain in his hands the smallest guarantee that the funds given shall not be misappropriated to mischievous purposes. The hierarchy may promise him they shall be appropriated as he desires; but where is his accustomed caution, what has become of his usual sagacity, that he does not perceive their promise to him is worthless, since the power, to whom they are alone subject, can, and undoubtedly will, at the first opportunity, absolve them from its obligation?

Even Mr. Gladstone, (whose singular consistency of retiring from the ministry on this very proposition, because he had written a book against it, and then lending his aid to carry it against his own convictions, has drawn upon him a species of obloquy and disgrace, which no future act of his life can wipe out,)—even Mr. Gladstone, is compelled to declare that *he only hopes* that this Maynooth endowment will "be properly appreciated in Ireland, because it is a gift unfettered by "conditions, which even Austria and France would not dare to allow." He knows he dares no more than hope, and that he hopes against hope; for we believe that he never acted more violently against his honest convictions than when he took so fatal a step as to throw his influence into the scale in favour of his former parliamentary leader; and if he knows anything of Rome, as assuredly he does, he feels the step of the Premier to be a bold one, the success of which is at the best but problematical. Sir R. Peel himself confesses that he is taking an unusual course, which, if successful, will tend more than any previous measure to pacify and conciliate Ireland. But will it have this effect! We warn him that it will not. We claim not the gift of prophecy; we assume not the power to look into futurity;—but if past events can lead us to form any conjecture as to events to come, we are confidently

sured that the measure now agitating England, Scotland, and Ireland, y, and even the continent itself, if once carried into law, will be but he prelude for speedy demands of more comprehensive concession, hich shall result in the endowment of the Roman Catholic priesthood, nd the annihilation of the Protestant Establishment in Ireland. Already re wise and prudent men preparing themselves for such events: they el that the matter cannot rest here. The machine for revolutionising he efforts of the Reformation is put in motion, and no check is held to revent its rapid progression. The statement is undoubtedly true on he part of the Government that they have no such measure in prepara- on for the endowment of the Roman Catholic Priesthood, or the anni- ilation of the Protestant Church, as an establishment, but the proposi- on they have already brought forward betrays the animus that the in- ination they have already manifested to make common cause for carry- ng out the aims of the Papacy, offers no guarantee that they are dis- osed to halt in their present position, or that they will do so: the men, ho could do violence to the feelings of the country by such a measure s that now before it, may continually be expected to advance in the ourse their want of judgment, and their violation of principle have led hem into; and, for our part, we are free to confess, if they retain he reins of power, we look for nothing from them but the heaviest lows, and the greatest discouragements, which the Reformed Church as encountered since the Revolution of 1688, which, we would remind hem, issued in a like attempt to force on the demands of Popery, against he express aversion and determination of the entire population of Great ritain.

The whole position of the endowment of the Roman Catholic Church s fallacious. It is so in principle; for it is an express violation of he commands of God. That she is an idolatrous and superstitious hurch has been from time immemorial incontestibly proved,—nay, ur most gracious Sovereign, by the express law of England on her ccession to the throne, has sworn that her doctrines are so; and as he heaviest denunciations of Almighty God have ever been issued gainst the first of these sins,—nay, as the express injunction of the econd commandment of the Decalogue positively forbids it, the nation hat shall bring itself in any way to countenance or support any form of eligion, which is based upon it, must necessarily become partaker of its ins, and render itself obnoxious to the Divine displeasure. But, putting his primary fallacy out of sight, even upon the ground of mere expe- iency the proposition is most mistaken. The Roman Catholic Clergy f Ireland have not become more disposed to promote peace and good

will amongst the people, on account of the concessions, which from time to time have been made to them :—so far from their becoming so, every fresh act of the legislature in their behalf has only seemed to become a stimulus for moving them in the direction, which would produce the most rancorous feelings against their benefactors, and would exasperate them to deeds of greater violence. They have never once graciously received any amount of benefit conferred upon them; the moment they have had it in possession, that instant they have contemptuously declared that they have accepted it, not because they esteemed the condescension of the Government, which granted it; but, because they looked upon it as an instalment of the amount of power they are determined, sooner or later, to possess. They ever ungraciously fling back upon the men, who aim at pacifying them, the taunt that they never would have conceded so much had they not feared the result of the agitation that had driven them to make it. And so it will be again and again. The Roman Catholic hierarchy will spurn this act of Sir R. Peel, as they have spurned his concessions of expediency before: they will accept his offer, but they will laugh him to scorn, and only use it as the pivot, upon which to turn their determination to account, sooner or later, to sacrifice the Protestant Church, and to secure the ascendancy of their own upon its ruins. We can easily imagine how the mere common observer of events may deem it expedient to grant the demands of the Roman Catholics of Ireland, inasmuch as their number far exceeds that of the Protestant population, and how men, who know nothing of the truth of religion, and to whom all religions, whether true or false, are alike, may arrive at the conclusion that as they are the greater number in the mass, therefore their claims are the more imperative and require that all and everything should be granted to them, which they require. But there is something beyond this for a Government to consider. They must not take,—to legislate correctly,—such a surface view of the matter. The awful responsibility placed in their hands demands, *not* that they shall yield to falsehood, because the numerical proportion of those, who hold it, is greater than that which maintains truth, but that they shall support and continue, so far as it lies in their power, the system of religion, which is based upon the word of God, and which produces as its consequences, "peace on earth, good-will "towards man." Its concession to the demands of those who hold and teach soul-destroying heresy may—nay, in all probability, will obtain the praise of men, but their duty no less as individuals, than as a government is *first* towards their God, and their chief enquiry, to act rightly and for a nation's welfare, is to search and see whether their

propositions are agreeable to His righteous laws, and whether in carrying them out they shall be furthering His honor and His glory. And if they were enabled only to act thus, they need not fear consequences: they would know that it is not wise, to use the mildest term, to encourage and support any measure, which dishonours true religion and puts it to shame. They would feel and act upon that principle which Sir R. Inglis so forcibly expressed in the debate on the second reading of the Maynooth Endowment Bill,—that "if he believed, as he did, that he was acting according to the will of God in the discharge of his duty, he would fearlessly entrust the consequences to His wise and holy Providence; for that it did not depend upon the wisdom or skill of man to maintain or augment the material greatness of this country; but that it belonged to Him to give the increase, and he believed, that even in civil matters they should best insure success if in religious matters they desired humbly, but firmly, to ask His will and His guidance." Sir R. Peel has not acted upon such a principle: he has truckled to expediency, and is now reaping its rewards. Suspected on all hands, distrusted by his own partisans, compelled to throw himself on the support of the very men, whom he supplanted in office, he is recklessly hurrying onward a measure, which must eventually prove his ruin. Ireland scoffs at it; O'Connell tells him he would not have been so conciliating, and so squeezable at this moment, did not America hold out the prospect of giving his government trouble upon the Oregon question, and were not impending war far from improbable. They hesitate not to remind him that he may want the assistance of this people, should England again be involved in warfare, that in the event of such a catastrophe Ireland may become unmanageable, and therefore he hopes to bribe them and to purchase their assistance, by an increased endowment to their Popish Seminary. And what does this tell him, but that he was right, when acting upon honest convictions, in 1838, he said, to a member of the Synod of Glasgow, "it was impossible to look at the progress 'Popery was then making, and the efforts it was putting forth with-'out anxiety and alarm; that the establishment of the order of 'Jesuits in most of the countries of Europe, the movements in Prus-'sia and Belgium, the increase of Popish chapels and seminaries in 'our own country, showed too clearly what it had to dread, and that 'he was persuaded ere long it would be seen that a struggle would 'arise, in which the question would again have to be determined whether 'Popery or Protestantism should have the ascendancy." In 1829 he receded from this position. He did violence to his conscience, and from that moment no system of legislation he has pursued has even-

tually prospered. The power, which he felt was then moving for this country's overthrow, has, from the hour of his desertion of Protestant principles for Popish expediency, been his rock a-head. It shivered the ministry of the Duke of Wellington in 1830—it produced the anarchy and confusion of the Reform mania that succeeded it—it kept the Premier, during the best period and the vigour of his life, out of power; and yet he has not learned wisdom by experience, but, glorying in his shame, he pursues the same downward road, which is covering him with confusion, and which will, in the annals of future English history, brand his ministry with obloquy and shame. His whole course of action has become warped by his entanglement in this maze of difficulty. It has led him to deal with great national questions with a pitiful expediency, with a littleness of device, management, and cunning; "to deceive others, and not unfrequently to deceive himself; "to steer one way, whilst apparently rowing the other." And it requires no depth of human foresight to predict the result of such tampering with a nation's honour and integrity, and to perceive that it must surely issue in compulsory relinquishment of power, and an unequivocal expression of a people's contempt and scorn, which shall force him into the retirement of private life, from which he shall never again come forth to assume the guidance of the helm of state.

Most earnestly we would recommend every man, who has the welfare of his country at heart, carefully to read the pamphlet before us. It is said to proceed from the pen of Dr. Wordsworth, late Head Master of Harrow School, and now Canon of Westminster. It contains an invaluable body of evidence, which, we are enabled to assert, has already shaken many, who were inclined to support the measure of the Government. Its appearance is most seasonable, and it is our hearty wish that it may have the extensive circulation and attention it so deservedly and unequivocally merits and demands.

NOTICES OF NEW PUBLICATIONS.

The First Principle of Church Government; an Induction from Scriptural Examples. A Sermon by the Rev. H. J. Scott, M.A. London: James Darling. 1845.

THIS is a very ingenious attempt to show by induction that Traditionists and Biblicists are wrong in the principle on which they decide and argue for Church Government. The plan pursued is, to show by the institution of judges and synagogues, among other things, that circumstances are the true originators of all forms of government. The order of deacons is made to run parallel with the institution of judges; and according to this theory, as the judicial office in its peculiarity ceased when circumstances no longer demanded it, so might the Diaconate cease if circumstances required its destruction. This is, we presume, the whole point; and the argument seems to be taken up upon the same basis as Dr. Burton followed in his History of the Christian Church, in which he considers the Orders as the, from time to time, production of the necessities of the case. It is a very fair argument against such as depend on Scripture for every iota of Church guidance in practice, but the disputant of the other party will readily say that these orders, being a divine ordinance, were designed for a state of circumstances which will be co-extensive with the duration of the world. In plain truth, the whole question rests on this point—whether the three orders in the ministry are *divino jure;* and out of this arises a further question, which is treated very differently by different Episcopalians—whether these orders are *divino jure*, if found in the Scripture, or if only known as an ordinance of the Church. The Tractarian declares that they are *divino jure*, if merely an ordinance of the Church. This we deny, and the whole question is thrown back by us on Scripture testimony. The writer would enquire manifestly whether all things set forth in Scripture are for ever binding on the Church. His opinion bears the contrary direction.

There are, however, many useful remarks, and, with the exception of the first part, which is rather protracted and tedious, the sermon is instructive, pleasing, and persuasive. We give the author's summary:

"On the whole, we conclude that the right use of precedent is misunderstood, both by the Traditionist and the Biblicist: while nothing has been stated at variance with that true reverence for antiquity which seeks a Church presenting the clearest image of eternity in the midst of the mutations of time. This she is to do by the inward vigour of the essential principles of her life, dropping off forms no longer useful, as the oak has done the leaves of last summer. The live oak abides the same by its vitality, while it changes form and dimensions by growth: the mass of squared timber has lost its power of assimilation, its command of resources; death enables it to remain unchanged in form, till death brings decay, that changes form and substance. What is dead is changed from without; what lives changes from within. Even in forms and methods the old is not to be set aside merely for being old; nay, this is of itself so far in its favour. Let its antiquity be considered as a reason, not as foreclosing all reasoning about it.

"I am far from maintaining that there are no ordinances of the Church which are unalterable. What is adapted to humanity, as such, will abide through all pe-

riods of human history. Sometimes this eternal adaptation is watched over by express declaration of the authority which originally established the rule; sometimes, by the wisdom bestowed on the succeeding ages, to discern that it is still suitable for them. Otherwise, the mere existence of a regulation in the Church, or its existence during the biblical ages, or the wisdom of the Spirit in him who introduced it, or its express divine authority at the season and in the place of its introduction, constitutes of itself *no* authority, divine or human, for that constitution abiding in the actual state of things. That a minister, for instance, wore a certain dress in the second century, may be a good example for a minister in the nineteenth wearing a different dress: because that worn in the second may have been the ordinary dress of decent citizens, and to wear the ordinary respectable dress of our own time is to follow that example. But the priest who puts on the chasuble in the nineteenth century, appearing in a piece of strange antiquity to strike the beholders, acts on a contrary principle. With as good reason a modern soldier might think he resembled Julius Cæsar by substituting the balista and the ram in the place of field pieces and battering cannon, and in encountering a foe who used these new resources of war.

"This mistaken formality in the use of tradition shows itself in all quarters. Because George Fox wore the homeliest common dress of his time, setting an example of thrifty simplicity, the modern Quaker must put on a dress which is not at all homely, and not at all common." (Pp. 50—52.)

The Oxford Crisis: a Word to the Wise. By a Member of Magdalen College, Oxford. London: Ridgway. Piccadilly. 1845.

"The sole object of the compiler of the following pages is to draw the attention "of thoughtful and dispassionate minds to a very serious and startling question— "whether the rise and wide diffusion, at the present time, of doctrines akin to those "which characterise the Oxford school, is not distinctly foretold and pronounced "upon in 'the Revelation of Jesus Christ,' made to the beloved disciple in the isle of "Patmos?" Never did a subject require more dispassionate treatment than the one before us, and the author has acted upon a very prudent plan in making his pamphlet consist mainly of quotations from such men as G. Stanley Faber, Elliott, Birks, and Cunningham of Lainshaw. There are certainly some curious coincidences, which require a considerable explanation before we can repudiate their value, even when we give full weight to the invariable custom among men, by which they explain prophecies as referring to events in their own days. We have seen a remarkably strange work, which made Laud and Charles the two witnesses of the book of "Revelation," and the beast of the bottomless pit was clearly defined to be Independency and Presbyterianism. Jeremy Taylor and Milton were, with all their power, not free from lesser errors. The Athenians, also, to use a heathen example, drawn from school and college days, are made by Thucydides, to determine that λιμος should be read λοιμος, when pestilence, not famine, pressed upon them. Let us guard, on the other hand, from being misunderstood by those whom we least desire to condemn or blame in any sense, and say that this tendency among men is no proof that every or any such interpretation of prophecy is erroneous or warped, but a caution lest it should warp the judgement—a caution needed not by the interpreters whose names we have given above, but by many novices whose minds are too weak, and attainments far too confined, to enable them to comprehend the immensities of the prophetical subject, than which nothing demands more caution, prayer, and extended learning of every kind. There are several useful and practical illustrations of Tractarian tactics in the notes.

Religion no Fiction: being the Substance of Eight Lectures, delivered to the Candidates for Confirmation at St. George's Church, Bloomsbury, in the Spring of 1844. By the Rev. H. Montagu Villiers, M. A., Rector. London: Nisbet. 1845.

We can cordially recommend this little work for its earnestness and fervid simplicity; and we pray with the author that all may, "by God's grace, fulfil their baptismal vows, "daily realising, as being regenerate, their covenant relationship to the Father, and "delighting in the ordinance of religion, until that blessed period when they shall be "admitted to sit down at the marriage supper of the Lamb." These lectures are published from notes taken at the time, and put into their actual form by the author. There is no claim made to originality, and yet in bringing forth things new and old from the Scripture, our readers will find the duties and reasons for confirmation in their practical position set forth and illustrated. May it lead many to remember their vows and promises, that, by God's grace, in answer to fervent prayer, the blessings of confirmation may follow its promises; and that the sign and grace signified harmonise in an obedience to God's commands, and earnestness in defending His truth, once delivered unto the Saints. We heartily pray that confirmation may recover its importance, and become in the eyes of all, what it actually is, a solemn undertaking of most binding pledges in the sight of the living and jealous God.

Church Needle-work, with Practical Remarks on its Arrangement and Preparation. By Miss Lambert. Illustrated by Engravings. London: Murray, Albemarle Street. 1844.

A highly ornamented and illustrated work, of which we can say, without fear of contradiction, that it is well done. It is a very pretty work on a very pretty subject; but, alas! the symbolism of these days has found a partial entrance. It is a day of perpetual symbols; but our authoress advances far beyond the mere symbolism of her needle, and really has gathered the materials of an amusing work, and one highly interesting to our fair readers. It is beautifully illustrated; and besides this abounds in quotations which, but for an acknowledgement that some are due to one of our own sex, would have won for the authoress the palm for extensive reading. As it is, we are almost inclined to admire, but hardly know where to commence. At all events, the lady is an artist of the first skill, and has effectually succeeded in astonishing us by the extent of her subject, and the examples of past beauties which remain from the destructive work of time and men. Practically, Tractarian Popery has retarded Church ornament in any shape, and the masses of our population demand our energies for essentials, which renders ornament in general a sin rather than a duty. We are, therefore, compelled to regard this very pretty and clever work rather as a theory and an amusement, than of general practical utility at present.

The Second Temple, a Dramatic Poem, and other Poems. London: Painter. 1844.

The rev. author of this small volume of poems, in his dedication to the Countess Nelson, states that it is compiled for the benefit of the schools at Redlynch, of which parish he is perpetual curate. The charitable object with which the publication is connected disarms criticism; and we feel relieved from the necessity of passing judgement upon the value of the collection, as specimens of Mr. Emra's poetic talents. Doubtless there have been many better, and doubtless many worse. We trust the sale of the volume will answer the purposes for which it has been put forth, and add to the prosperity of the Redlynch schools.

A Family History of Christ's Universal Church. By Henry Stebbing, D.D. London: Virtue. 1845.

The parts of the work before us quite answer our expectation, and supply no inconsiderable fund of interesting and valuable history. While antiquity is so much perverted, it cannot be otherwise than useful that some general idea of it, suitable to family reading, should be laid before the public; and in this Dr. Stebbing has succeeded. The 3d part brings us down to the Second Council of Carthage, in A.D. 253.

The Cottager's Sabbath, and other Poems. By John Hurrey. London: Spalding. 1845.

These poems were published by subscription, nor are they likely to create any deep sensation beyond the circle of the author's friends. We fear Mr. Hurrey has mistaken poetic predilections for poetic powers, and fancies that because he loves poetry, therefore he must be a poet. We really cannot find in any part of the volume pieces above the general level of the head of rhymesters who spend their leisure hours in inditing verses destined only to live in the sympathies of partial friends. We do not say this to discourage Mr. Hurrey in pursuing the pleasing path which he has opened to himself; for, no doubt, if an impartial criticism does not augur immortality for these poems, at least the author has fancy enough, and taste enough, to improve his acquaintance with the best models, and join the train, if he cannot lead the choir on the heights of Parnassus.

CORRESPONDENCE.*

ANCIENT CEREMONIES AND SUPERSTITIONS.

No. XIII.

To the Editors of the Christian's Monthly Magazine and Review.

GENTLEMEN,

IN addition to what I communicated to you, in my last letter, respecting the Invocation of Saints, I would especially refer your readers to the learned Treatise of Joseph Mede, on the subject of "Saint-worship," in the 2d part of book iii. It occupies no less than six chapters in the works of that author; and to attempt an analysis

* The Editors wish to be understood that they are not responsible for the opinions expressed in this department of the Magazine.

would be impossible, in consequence of the elaborate fulness of his writings. Quotations from the Ancient Fathers, and from the primitive historians, abound. The headings, however, of some of the chapters deserve to be transcribed. That of chapter iii., page 679, (folio edition,) is as follows: "That the worship of Saints and their "reliques was brought in and promoted by the 'hypocrisy' of liars, or by lying "miracles. No mention of miracles done by the bodies or reliques of martyrs in the "first 300 years after Christ; nor was the mediation of martyrs believed in the first "ages of the Church. That the Gentiles' idolatory of demons was advanced by lying "miracles, proved out of Eusebius, Tertullian, and Chrysostom."

Again: the following is the heading to chapter iv., page 681. "That Saint-"worship was advanced by fabulous legends. This proved from the acknowledged "design of the Latin legends, as also of that Greek legender, Simeon Metaphrastes; "particularly his fabulous narrations against Anastasia, St. Barbara, St. Catherine, "St. Margaret, &c."

In ch. v., among many other subjects, there is "a brief historical account of the "great opposition in the Greek and Eastern Churches against worshipping of Saints." Conjointly with the worshipping of Saints was *worshipping of images*, opposed by the same Churches. This leads me to my next section.

40. The prevalence of this heresy may be referred to the commencement of the sixth century. The origin of the worshipping of images is well shown, by the learned Joseph Mede, to be ascribable to the Pagan worshipping of demons in their reliques, shrines, &c. In his Treatise on "The Apostacy of the Latter Times; or "the Gentiles' Theology of Demons, revived in the Latter Times amongst Christians, "in worshipping of Angels, deifying and invocating of Saints, adoring of Reliques, "bowing down to Images and Crosses, &c." In the 5th chapter of this Treatise, page 632, there is the following heading: "The Manner and Way of Worshipping "the Demons, and retaining their Presence; viz., by consecrated Images and Pillars. "That Images were as Bodies for Demons to animate and dwell in. The Worship-"ping of Images and Columns a piece of the Doctrines of Devils (Demons). This "proved out of Trismigist, Porphyry, Arnobius, Minutius Felix," &c., &c.

Here, then, we have the origin of Image-worship; although images might have been at first introduced by many Christians, *historically*, only about the end of the third century. Soon, however, did the great enemy of Saints pervert the historical into an idolatrous use of images. Such was the case at the commencement of the sixth century; and though many bishops of that period endeavoured to suppress this Pagan idolatry, in requiring that these images should be broken in pieces, yet popular ignorance and Pagan prejudices prevailed over the authority of the heads of the Churches, and Image-worship was soon established. Notwithstanding the great opposition in the Greek and Eastern Churches against it, for at least 120 years, it was brought in, promoted, and established by lying miracles and fabulous legends. To attempt a selection from these would extend my letters far beyond their appointed limits; and though it might be interesting to many, yet it would not bear on the end and design of these communications, but would be clearly without their scope. I feel, moreover, that I am trespassing on your pages by an occasional diffuseness. Leaving, then, for the present, the formal establishment of image-worship by the second Nicene Council, I pass on to another subject.

41. Though there are two express directions incidentally mentioned in the Scriptures, for "anointing the sick with oil," yet this symbolical rite has been generally considered as introduced in connexion with the miraculous gift of healing, and simply

designed as a means to connect the miracle with its end. This power was assumed by many during the first half of the sixth century. Irenus mentions, (lib. i, cap. 18,) that the Valentinians, as early as the year 180, anointed their sick with oil when at the point of death: imagining that this unction, with the use of some suitable prayer, tended to the salvation of the soul. This heresy, however, never spread until the sixth century, though doubtless there were some few who obtained this figment during the intermediate time. But, about the year 528, Felix IV., Bishop of Rome, instituted the sacrament of "Extreme Unction," in adopting the Valentinian heresy, with the addition of Popish ceremonies.

As there is no other superstitious ceremony or custom of any consequence, properly referrible to the sixth century, which I need introduce to the notice of your readers, I beg to subscribe myself

Your faithful servant,

Δόκιμος.

13*th February*, 1845.

LETTER FROM THE REV. G. S. FABER.

To the Editors of the Christian's Monthly Magazine.

My Dear Sirs,

Though I have laid it down, as a general rule, to leave my *Sacred Calendar of Prophecy* to fight its own way, without noticing *objections*, yet I do not absolutely include in the same rule the noticing of any point of *misapprehension* or *misrepresentation*, which might inaccurately serve as an *objection to the principles themselves*.

On this ground, I beg permission to notice a *misapprehension* involving an *objection*, which occurs in your very kind review of my *Provincial Letters*.

You describe me as "shutting out from the prophecy of confessorship and martyrdom, that body animated by one spirit which has remained within the pale of "Rome, composed of men like Savanarola for instance." (*Christian's Monthly Magazine*, April, 1845, p. 434.)

That is to say, because I believe the two *Churches* of the Vallenses and Albigenses to be the two predicted ecclesiastical witnesses, you describe me as shutting out all pious protesting *individuals*, who were not members of the two Churches, from the prophecy contained in Rev. xi.

Had your statement been *correct*, I most readily admit that a very serious objection would have been urged: but, when its *incorrectness*, founded upon *misapprehension*, is pointed out, the *objection*, of course, falls to the ground. Now, if you will take the trouble to look into my *Sacred Calendar*, vol. iii., p. 10—16, second edition, (Painter,) you will find that I carefully follow the distinction between *two* classes of God's people, which is, I think, unequivocally made by the prophecy itself.

1. The measured worshippers I conceive to be that precise body of faithful *individuals* which you describe me as totally pretermitting.

2. The two witnesses, on the other hand, who, if there be any precision in sym-

bolic language, can only be two churches or communities, as contra-distinguished from mere insulated individuals, I suppose to be the two *Churches* of the Vallenses and Albigenses.

Exactly the same distinction between *individuals* and *communities* is carefully, in strict accordance with the definiteness of the prophecy, kept up in my subsequent comment on Rev. xii., for I there consider the woman as the repetition of the *individual measured worshippers*, and the man-child as the repetition of *the two churches finally blended into one community.*

I do not quite see the relevancy of your statement against me, that Mr. Elliott considers the Paulicians, whom, on historical grounds, I deem the ancestors, both theologically and in part also physically, of the Albigenses, to be "an eastern line of "witnesses." There is no doubt, I think, that the Albigenses or Cathari, or by whatever name we please to call them, *originally* came out of the east: but when through persecution they *came out of the east*, they *went*, via Thrace and Bulgaria, *into the west*, and thus obtained their requisite characteristic of prophesying in sackcloth on the platform of the Western Empire, or the special peculium of the Papal Man of Sin.

With respect to Mr. Elliott, he has unhappily *misrepresented* me to an extent far beyond your little *misapprehension;* for, as I have pointed out to him, he has never, I believe, in his voluminous work, referred to me *vituperatively* without either exhibiting me as having said what I never *did* say, or totally misrepresenting what I *have* said; so that any person who formed an estimate of *my* work from the statement of *his*, would be tempted to class it under the *flocci, nauci, nihili, pili;* and in good sooth, if Mr. Elliott's vituperations were *correct*, I should myself be disposed to rate it not much higher. That gentleman, however, has acknowledged his *incorrectness*, pleading in abatement of judgement, that he referred to me trusting to an untrusty *memory*, by reason of his not having *my work* at hand, and he has faithfully promised to correct his inaccuracies in his next edition. I can say, with perfect truth, that after long and severe consideration during the sixteen years since my first edition was published, I see no reason to believe myself mistaken on any essential point: hence it follows, as a necessary consequence, that, since I *must* deem either *his* work or *mine* a failure, I assign the *palmam qui meruit ferat* to *him* rather than to *myself*. His elaborate work contains much that is curious and valuable, but, as *a compacted whole*, I am quite satisfied that as the phrase runs, it will not hold.

I was not a little amused with your good-humoured banter at the commencement of your article on my *Provincial Letters:* but, verily, I was such a mere matter-of-fact man, that, when I found Mr. Rathborne placing my name at the head of a list of Puseyites summed up, as Hook, Sewell, Poole, Palmer, Pusey, Gladstone, and Perceval (the last *bene natus* will not, par parenthese, thank you for spelling his name with an *i* instead of an *e*),* I, *bona fide*, thought that *myself*, and not my *Tractarian nephew Frederic*, was the iron-fisted individual pointed out. Nay, further, with all submission, I think so still: and that for sundry good and weighty reasons.

As Aristotle says, πρῶτον ἀπὸ τῶν πρώτων, I felt no particular ebullition of vanity as being mustered the *first* in the list of Puseyite Worthies; because I obviously ascribed my locality to my *age*, and not to my *merits:* whereas I could scarcely imagine, that the judicious Mr. Rathborne would make a young gentleman of some twenty-and-seven summers the bell-wether of so distinguished a flock.

* The bad spelling is an accurate quotation.—EDITOR.

In the second place, chronology, I fear, determines the said bell-wether to be *myself:* for my letter bears date, Oct. 13, 1842; and my nephew's notable work, entitled *Sights and Thoughts*, bears date *the Feast of St. Matthias*, 1842, which means, I find by a careful consulting of the Calendar, *February* 24. Now, this was the date, not of the *appearance* of the book, but of its *finished composition*. Hence, as Mr. Rathborne's pamphlet appeared some considerable time *before* my notice of it,* I can scarcely think it possible that he had my *very young* nephew in his eye, when he gave an individual of my name the *precedence* of so many gentlemen much wiser, and (I hope) better, than either my sight-seeing nephew or myself.

In the third place (if you will have a *leetle* patience with me), I think it well nigh impossible, that Mr. Rathborne could have meant any other person than *me*, because the *Record*, as I recollect, has professed itself unable to see any difference between Dr. Pusey and my humble self, inasmuch as we *alike* (at least, so thinks the *Record*) wish to bring in a *second* rule of faith, because (with some *immaterial* difference, I presume) we, both of us, have appealed to the testimony of Ecclesiastical Antiquity. I admit that *this* is my main battle: for, while I *doubt* whether Mr. Rathborne could have been cognisant of the ugly question put by a worthy Divine (who, emerging from our back settlements, turned up, one bright summer's day, in the palatine city of Durham), whether I was not a Papist; I *think it clear*, that he *could not* have seen the broad accusation brought against me, in the *British Magazine*, when it was an organ of Tractarianism, by an ingenious Irishman, ycleped (if I forget not) *Crossthwaite*, that I was a bitter Presbyterian, who blasphemed the Apostolical succession, and who would undutifully send to the right-about that whole bench of Bishops to which the gentlemen of the Tract-school are so justly celebrated for their dutifully respectful obedience. Unless, indeed, as you suspect, we have another Comedy of Errors, and *two* performers rejoicing in identity of *name*, (which, however, in the *present* case, I certainly doubt,) the three parts of *Papist*, *Tractarian*, and *Presbyterian*, will all be sustained by myself alone: wherein I may claim to rival the traditional versatility of the great Mr. Garrick himself, great alike whether as Scrub or as Macbeth. After all, if my egotism may be pardoned, you will probably have the Christian charity to conclude, from the above premises, that I am a very quiet old-fashioned Church-of-England-man (as Jeremy Bentham would phrase it), whose respect for Episcopacy requires him not, on the one hand, to give in his adhesion either to Rome or to Littlemore; nor yet, on the other hand, pledges him to Samarianise and turn over to uncovenanted mercy the whole kirk of Scotland, with every continental Protestant tacked to her, as a joint to her excommunicated tail.

In re *Jesuitism*, we agree, I suspect, rather more closely than you *seem* at page 362 to think. Recollect, that my first Provincial Letter bears date, not some time in A.D. 1845, but January 6, 1841. There was, I admit, a very respectable DEVELOPEMENT *even then:* but, *since* that date, our optics have been wonderfully sharpened by Tract 90, the Ideal of a Church, the Lives of the English Saints, and the Translations put forth for our better illumination by Dr. Pusey.

G. S. FABER.

Sherburn House, April 4, 1845.

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* This pamphlet is dated May 6, 1841.—EDITOR.

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THE

CHRISTIAN'S MONTHLY MAGAZINE.

A LETTER TO THE VENERABLE ARCHDEACON THORP, PRESIDENT OF THE CAMBRIDGE CAMDEN SOCIETY, ON ITS LATE RE-ORGANISATION AND APPARENT OBJECTS.

MR. PRESIDENT,

I TRUST you will not consider my addressing you, at the present juncture, either unbecoming, or intended to be disrespectful to you. The character of the times in which we live, the interests of the academical body with which we are connected, and of the Church of which we are members and ministers, will, I hope, be considered as involving considerations paramount to anything and to everything which may attach itself to either of us personally. If it should appear, therefore, that I differ very widely from yourself in some questions relating to the Camden Society, and to your conduct as its president, I trust you will allow to me the meed of honest intention, how much soever I may otherwise be mistaken; and to assure you, that, should I have been mistaken in any of the views or statements here laid down, I shall be most ready to correct, and publicly to retract them, so soon as the proof of this shall have been made out. I will only add, that, had the recommendations of yourself and your Committee, urging the dissolution of the Camden Society been followed out, as I believe I had a right to expect they would; or, had they been superseded by such regulations for its future management, as would have secured the university and the public from the dangers apprehended, and still, as I think

to be apprehended from its proceedings, both you and myself would have been spared, respectively, the pain both of reading and writing this epistle: but, the case being otherwise,—as I shall presently show, —I have felt bound, how painful soever the task might be, to persevere in it.

I shall then, in the first place, offer some remarks on a paper circulated by yourself and your committee, announcing certain particulars relating to a dissolution of the society, and also to its re-establishment; all to be considered at a public meeting to take place on May the 8th. This paper is dated, April 24th, 1845, "Trinity College, Cambridge," and is signed by "Benjamin Webb, F. A. Paley, S. N. Stokes, honorary "secretaries." The first paragraph necessary to be noticed here is this, viz., "We inclose two blank forms. You are requested to return one "of these to us, as soon as possible, properly marked by the erasure "of the words 'assent to,' or of the words 'dissent from,' according as "you intend to vote with respect to the proposed dissolution of the "society." You will give me credit, dear sir, when I say, I thought I was here taught to believe, that a dissolution of the said society was really and *bona fide* intended.

In page 2 of the same paper, it is said, "The committee have now to "address themselves to the question of the proposed dissolution." Then follows an extract from a report made to the society on February 13th last, in these words: "The retirement of two of its" (the society's) "episcopal "patrons, accompanied in the case of one of them by public expression of "disapprobation, and followed by that of the chancellor" (i. e. of the university,) "and his representative, have appeared to them to place the "society in a position incompatible with its character as an association "of members of the Church and university. They feel satisfied," it is added, "that the advantages which might be expected from its continued "operations would be insufficient to counterbalance the positive evil "that must result from even an apparent disregard of the sentiments of "those vested with authority. They therefore recommend unanimously "that the *society be dissolved.*" I may observe here, the recommendation to *dissolve the society* is unanimous. We have, in the next paragraph, the *earnest hope of the president and committee* expressed, that this their unanimously proposed resolution *will be ratified*, in these terms: "The interval" (i. e., between issuing this paper and May 8, when the anniversary meeting was to be holden) "will, it is said, "be occupied in winding up the society's affairs. The recom- "mendation now announced will be submitted to that meeting for, what "the committee *earnestly hope it will receive, its ratification.*" I think I may say, that there does appear upon the face of all this, every-

thing that could be desired: the deference due to the opinions of persons in authority, the opinion that all the good this society might otherwise effect, could not counterbalance the positive evils which must result from its continuance, with a unanimous recommendation for its dissolution, followed up by an earnest hope that this recommendation would be ratified—very properly expressed—did honour to you, Mr. President, and to your coadjutors. I must confess, nevertheless, I had, with some others, very strong misgivings, whether anything of this would eventually be brought to the test. I ventured, moreover, to entertain the notion that circumstances would arise, which would be deemed quite sufficient to overcome it all; and to this I was led by the contents of this very paper itself, which, notwithstanding this earnest recommendation to dissolve the society, actually proposed new regulations for its continuance!

One of these was an opinion of counsel, which I said at the meeting was untenable, but which it had been considered right to obtain, in order that the proposed dissolution should be effected in a legal way. This opinion, which formed a part of the said paper, was signed by W. W. FOLLET and THOMAS STARKIE; the former her Majesty's attorney-general; the latter the university counsel. The opinion went to this effect, that, as no provision had been made for the dissolution of the society at its formation, no dissolution could be effected by any majority at a public meeting, not being the majority of the whole body: nor yet by a majority of the whole, so long as *members* remained who should be desirous of its continuance; although it was competent to such as might think fit to withdraw themselves from the society; which last, I may perhaps say, "no ghost need come from the "grave to tell us." As to all the rest, we have as great a legal difficulty raised, perhaps, as minds capable of halting between two opinions could have reasonably wished for. The stone now to be rolled was one, indeed, which no Sisyphus could ever succeed in the attempt to move, and least of all in an up-hill direction. We have here two most respectable lawyers, and, I will affirm, most estimable men, virtually affirming that any society, having once created itself without any positively expressed provison for its own dissolution, shall for ever remain such, so long as *members* shall desire its continuance; which, I have a right to assume, may be in number *two!* Allow me now to offer a few words as to the working of such society.

Suppose yourself, Mr. President, and some one of your committee, to have been left in such minority, desiring that this society should be continued, although a large majority may have voted to the contrary. How, I ask, would the matter now stand? Why, I presume, that this extra-

ordinary duumvirate must act in the manifold capacity of president, vice-president, secretaries, treasurer, committee, and main body; and, which would be most provoking, it would be difficult to say, how they could, with strong conscientious convictions of the usefulness of this body, ever deliver themselves from it! You would, dear Mr. Archdeacon, with your now legally associated coadjutor, be implicated in more than romantic imagination, or eye in fine poetic frenzy rolling, ever devised: you would far outdo him who undertook to "act Moonshine and Wall too!" In good truth, you would outdo Hercules himself; and who shall say what Prodicus may hereafter arise to sing your conjoint and everlasting praises! And not only you, but every other similarly constituted society in the kingdom, every Country Club, every Temperance Institution, every Free and Easy, every possible combination of Odd Fellows and Odd Sisters young and old, would be placed in the same never-ending and glorious predicament!—But, supposing again, you and your said fellow-labourer should have persevered in carrying out the said unanimous recommendation of your committee, and the dissenting TWO have happened to be those, who thought that the society should hereafter confine itself solely to architectural enquiries, wholly and entirely apart from those *other principles of an esoteric character, which went to the point of good Church-membership, &c.*: How would the matter now have stood? Why, you and yours would, in compliance with the said *apparently conscientious recommendation, &c.*, have thrown away the very kernel of your institution, and have retained only the shell, the mere husk which swine eat! you would have had the mortification to see the goodly and godly passion for stone altars, symbolism of a *purely Roman Catholic character*, and calculated to lead the untaught, ardent, and inexperienced minds of the young men among us, and intended for the ministry, to depths and heights to which none but the most deeply domiciled monks and hermits, and most exalted Stylites of former times, ever thought of aspiring! to mortifications of the flesh, consisting of fastings by rule, as recommended by Dr. Pusey, with all the rigidities of the glorious train of worthies held up by Butler, Newman, and others, for the meritorious imitation of all Christian people, and especially of those who should be priests of the altar!

Allow me to recur once more to our former supposition: viz., that the whole executive of this society had devolved on you and your coadjutor, and with this its property,—for this latter particular is that which creates the real tug of war in the law,—the majority, as it is usual in such cases, having previously determined how this should be disposed of. We shall now have, therefore, this "*Par nobile fratrum*" disposing of this property under the said opinion, and in accordance

with the "*esoteric principles*" just now adverted to, in restoring churches, setting up stone altars, &c. &c., and defending these proceedings, should they be called in question, in the courts of law. I would now ask, Would it not be competent to this majority to carry the matter into a court of law, and to sue you for a restitution of such property, with the view of its being applied to the purposes which they had agreed upon? That they could proceed in this way, perhaps there can be no doubt; nor do I think there could, as to their ultimate success. Because all societies of this description, and in cases of this sort, are necessarily governed by common law where no provisions have been made to the contrary; and this is the case here. Of this sort was the claim to tithes, before the Commutation Act became the law of the land; the same is the case in innumerable other instances. Should it, then, have happened, as supposed here, that a case had so been brought for trial, and the result had shown that the opinion in question was unsound, What might have been said, by way of defence, by these able lawyers? Something probably of this sort, viz., We have only shared the fate of many most able lawyers, and even judges, before us. All we undertook to do was, to give an opinion: it was for you, gentlemen, to have acted upon it, or not, at your discretion. Our opinion, too, had this belonging to it, which you should have observed, viz., it appealed to no written law: it quoted no case: it was purely and solely the opinion of two gentlemen well learned in the law, but who, in the present instance, had neither statute to consult, nor case to adduce; all of which ought to have engaged your serious attention.—I have thought it right so far to state the views I have entertained respecting this novel and hitherto unheard-of law, determining the indissoluble character of self-constituted societies. I ought, perhaps, to apologise for presuming to do so, not having had the privilege of being brought up at one of the inns of court; but, as I have lived long enough to learn, that opinions of counsel often turn out to be wrong, and that this is opposed at once to common usage, alias *common law* and *common sense;* and as you yourself have not hesitated to demur even to the decision of a judge,* I have hoped I might be excused in thus far expressing myself; and declaring, as I have done before, that I believe this opinion entitled to no regard.

But another circumstance arose. It was found by means of proxies sent in and received, and of "dissents" also received, that a majority, and that a large one, was against the said earnestly hoped-for dissolution

* In the case of the Round Church at Cambridge.

of the society, and militating against the weighty and paramount reasons urged for this.* What now was to be done? The opinion, no one, it was supposed, would dare to call in question; and to this was to be added, the weight of a majority. Unanimity, earnest hope, &c., &c., were on the one side; and the above overwhelming considerations on the other! What, then, could conscientious and good Churchmen do, who had so warmly, and so powerfully and becomingly, recommended a dissolution? I can only say what I should have considered it my duty to do in this case; I should have availed myself of the alternative so wisely suggested in the said opinion, viz., that it was competent to such as thought fit to withdraw themselves from the society. Of the goodness of the law here, no one surely will doubt; nor do I think would any good Churchman of his duty,—who had so strongly expressed his desire to dissolve the society as this committee had done,—to avail himself of it. This would, in all probability, have produced the so much desired and strongly recommended effect. The majority would have been bound to revere those, who would have so creditably followed up their own recommendations; and then, had they chosen so to do, they might have set up another architectural society, so constituted as not likely to lead to a similar result. But no: these two weighty considerations scattered to the winds all the recommendations, &c., so warmly urged. Not so much as one word was said about them at the said meeting, as far as I can remember. The next step taken by you, Mr. President, was, to recommend, in rather a lengthy speech intended, as I thought, to be a set off-against time, the continuance of the society; first, if my memory fails me not, as a *bona fide* architectural society, and nothing else;† and then, secondly, a little nearer the end of this lengthy address, to be conducted *on the principles entirely, and entire, according to which it had hitherto been carried on.* This had the effect of calling forth some questions; whether, for example, *architecture alone*, or *architecture and something else connected with it, was intended.* To all which, I think, no direct answer was vouchsafed by you. This certainly had an awkward appearance; but it was of small importance. Everybody, I believe, then present saw clearly that you had a majority at hand, quite prepared to carry out all your *now* to be recommended, and paramount earnestly hoped for, projects. I

* This, however, was not a majority of the whole body.

† In a letter inserted in the Cambridge paper of to-day, May 17, I see you doubt whether you said anything of this sort, at this stage of the business. I can only say, I paid the greatest attention I could to your speech, particularly with reference to everything that might be said to this effect, and my impression is strong, that you used these very words. I feel the more sure of this, as I was surprised at hearing them.

was aware of this from the first. Nevertheless, I ventured to propose, on the ground of the reasons put forth by the committee itself, that the society be now dissolved, &c. In following up these reasons, I ventured to touch upon one in particular, which appeared to have given great offence. It was *the symbolism* which its publications had put forth, and which I affirmed was that, not of the ancient Catholic Church, but of *modern Romanism*. I was stopped by yourself, as chairman, and told, that nothing theological could be allowed to be discussed. I urged, that *principles* had been recommended, under which this society had hitherto acted; and that these were of *a theological nature*. I urged, that, if the society had been praised, as it certainly had been most warmly by you, for the good it had done under these, I had a right to show the evil it had also done by their influence, and especially as it was this that had given the offence alluded to. On this, however, I said nothing more, but dwelt upon the danger to the Established Church, and the injury likely to be inflicted on the University, if these were still to be persevered in. My motion was, however, quashed on the strength of the opinion noticed above, which I took the liberty of affirming was untenable, and entitled to no regard. I had not, indeed, from the first the least possible hope, either that the society would be dissolved, or that it would undergo the least quantity of amendment. I felt not the least disappointment, therefore, in this failure. I knew I had done my duty, in bringing to the test the strength of the professions of the committee, and I rejoice that I did so. The result cannot but have its due influence.

It was now proposed by you, Mr. President, that a committee be appointed to revise the laws of the society. A paper was then circulated for the first time, containing the laws so proposed, and hereafter to be acted upon. No one, however, could fairly be called upon to empower a committee to enact laws, each of which had not previously been considered by the body at large. As offence, too, had been taken, and certain influential members had left the society under the old regime; it was but reasonable to hope, that laws would now be proposed which would secure a very different result for the time to come. You, Sir, then proceeded to state, generally, what the amount of difference was between the old laws and those now proposed, which was this: First, no public meetings would in future be holden, excepting only on certain emergencies, and those of the anniversaries. And secondly, all connexion with the university would be discontinued. As to the first of these, then, all the business of the society was, in future, to be conducted by a close committee, three or four of whom would always be a portion of the last, and who would be the persons who should at the

annual meeting propose the rest to be elected. I remember you dwelt much on the good that would result from cutting off the opportunity for discussion, which always had the bad effect of retarding the business of the society. This I thought *ingenious*, at the least. Another object probably was, to secure that complete unanimity which appears hitherto to have prevailed in the committee's proceedings, and to avoid the risk of having persons obtruded upon it by the general body, not sufficiently initiated in its principles, or prudent or energetic enough to carry these out to their desired extent. All this was wisely provided for accordingly. Some few present, however, felt anything but certain that this would have the desired effect. Among others my good friend, Professor Sedgwick, seemed to have great misgivings. He accordingly moved, that a committee of twelve be appointed for the express purpose of revising and bringing the said laws before the general body for its approval. Exception was taken, however, to his motion, because he had not proposed it in due time. But this was liberally given up; because, probably, it was seen that nothing would be lost by it. This motion was put accordingly, and accordingly it was lost!

It was then very sensibly urged by another member, that the laws, as they originally stood, went simply and solely to what every one seemed to wish for, the encouragement of the study of Church architecture. He thought, therefore, there was not the least reason for any alteration in them; no matter what certain individuals, members of the society, might have said or written to the contrary. The society had, as such, nothing whatever to do with the opinions of individuals. This gentleman did not seem then to be aware, that the new code to be adopted would confer upon the committee, who had given so much offence under the old one, new powers and exemptions, which they had hitherto not possessed; greater facilities for urging *the principles*, apart from architecture, which they had so much at heart, and which they had hitherto succeeded so well in getting adopted. For under this, the public meetings, as formerly holden, could not have the effect of calling them to account; and, on the anniversary days, nothing would be brought forward, likely to provoke discussion. The election of the committees had also been safely provided for; and the result was, the sensible remarks alluded to above, ended, as all others had, in failure! I must not omit to mention, however, that, previous to these remarks being offered, for the honest purpose apparently of cutting off all danger of mistake or misapprehension as to what the practice of the committee had been under these old and very harmless laws, one of the members of the old committee presented himself to your notice, and plainly and

penly avowed, with the ardour common to youth and inexperience, nd which must, I think, have given pain to you, that it was *not architecture alone* for which the society was formed, and for the advancement of which it had been carried on even from the first. It was, aid Mr. Hope, in the words of the President himself, and, therefore, nvested with the best authority, also for *the great purpose of advancing nd carrying out those esoteric principles of good Church-membership, hich carried a religiosity with them, &c.*, that this society had been ormed, and hitherto had exerted itself. To all this the youthful ongues and hearts present responded throughout the meeting in handers of applause. You yourself looked, as I thought, unutterable hings. Upon which I took occasion to remark, that enough had now ranspired to satisfy the most scrupulous; and that this had been so lainly, fully, and heartily said, as to stand in no need of either note or omment.—The election of the committee was, nevertheless, then proceeded with, and I retired, having seen more than enough to confirm all ny previous unhappy forebodings.

As to the new regulation, proposing the discontinuance of this society n connexion with the university, I would ask, on What authority it ad been assumed, that this society had ever any real connexion with he university at all? Until this question be satisfactorily answered, hich I do not expect, I must affirm, that no such connexion ever did xist, and that the law proposing a discontinuance of it was a mere igment; and was only intended, as far as I can see, to throw dust n the eyes of those who thought, that the society interfered to some xtent with the discipline of the university, and then to leave it in possession of the power to go on doing the mischief and this to a greater xtent, in which it had so gloriously succeeded! Undergraduates, and ther members of the university, joined this society under its former egulations; they were occasionally elected into its committees, and attended its public meetings. Under the new ones, they would be precisely in the same situation, excepting only their being debarred in future rom offering objections to its proceedings at its public meetings. The irst proposal, therefore, only went to the point of making matters orse than it found them; and the second was an insidious nullity! ut then, as you, Mr. President, well remarked, unless these laws were ecognised, and the proposition now recommended were carried, the ersons forming the last committee would not act as a new one; and, s no one had probably come prepared to propose others, the society ust in such case fall to the ground; which, how much soever the ommittee might have wished, they could not now, considering the pinions expressed by the lawyers and the majority, and the bequest

made, &c., reconcile their consciences to see done. Besides, the society was now out of its petticoats, it was a great national institution, and must not, therefore, be stopped in its great career of exciting, encouraging, and aiding in the great work of Church restoration on *Church principles*. All which, of course, met the applause which had attended all your other recommendations.

Having had occasion to recur to the question of these said *Church principles* so often, I may now be allowed to lay before you the grounds on which I have believed them to be bad, and have objected both to their adoption and propagation. I said at the meeting that they were *the principles of Romanism*. I shall now bring forward the facts which have induced me to think so. I must premise, however, that the document I am about to cite was also adverted to at the said meeting by Professor Sedgwick. On the name of Mr. Stokes being mentioned as a member of the "New Committee," says the report in "The Cam-"bridge Chronicle" of May 10, "Professor Sedgwick asked if he" (i. e. Mr. Stokes) "was the author of the Ecclesiastical Calendar. Is "he the author," said the Professor warmly, "of that publication?" The President said, "As to Professor Sedgwick's question he refused to "answer it." "I believe I know," continued the Professor, "that "he is the author, and I denounce him as such at this meeting."*

The title, however, of the publication in question is, "*A Christian "Kalendar, for the use of members of the Established Church, by a lay "member of the Camden Society, Cambridge*," &c. It was carried surreptitiously, as I have been told, through the University Press; and, on this account it was, as I have also been told, that the authorities forbade

* You have, however, published a notice, in "The Cambridge Chronicle" of the 17th, which had appeared before, cautioning people from imagining that the sentiments put forth, even in the society's publications, were to be attributed to the society, much less were they in others. I must confess I do not very clearly comprehend what could have been intended by this. The sentiments of the President himself, as to the esoteric principles in question, had been published in one of his earliest addresses; these had now been read to the meeting, and commented on most warmly; similar sentiments had appeared in the Ecclesiologist: the same were now adverted to by yourself, as *the only principles* under which the committee would act: and all of this was received with the loudest applause by your adherents. I want to know, what part of this, is *not* to be attributed to the society as its darling object? The same thing, virtually, has been said in these publications, by yourself, and on this memorable evening by your friends, and was then received with the warmest applause. To which of these things am I to give credit? To your caution just mentioned, or to your own sentiments, and those of your supporters so warmly, fearlessly, and openly expressed? Am I, I ask, to receive all of this, or none of it? You will probably inform me hereafter.

any other works of the society's being printed at their press. It bears no "imprimatur," nor any name or place of the printer. The earlier issued copies, however, gave the University Press and its printer's name on their title-pages, possibly to confer authority on the document. I have also been told that, not many days ago, the said Mr. Stokes applied to his college for testimonials, with the view I suppose of obtaining holy orders. This application was refused, it is said, on the ground of its being believed that he was the author of this Kalendar. At this meeting of the college, you, Mr. President, were, I understand, not present: but, notwithstanding your friendly feeling towards Mr. Stokes, you have not denied that he was the author of this work; and, I conceive, if you did know who its author was, you would have been in duty bound to declare that Mr. Stokes was not the person. But you have remained silent upon this point, as you also did upon its being pressed upon you by Professor Sedgwick; you did not affirm, either that you *knew not* who the author was, or that Mr. Stokes was *not* that person: you only availed yourself of your privilege in this last case, of refusing to answer the question, as you also did to rebut the assertion of the Professor, that he knew Mr. Stokes was its author. You may believe me, nevertheless, when I say, that it will give me the greatest pleasure to be authoritatively informed that he is not. I only affirm now, that, from the information I possess, I have a right to affirm that Mr. Stokes is its author. One word more on this point. Supposing, then, Mr. Stokes to be the author of the said publication, *no disapprobation* was expressed at the meeting by you, or by any person belonging to the committee of last year then also present, or by any other member of the society, of those who supported you: on the contrary, the announcement made by yourself, that the *principles of Church-membership* hitherto maintained, and put forth by the society; your own words, in formerly expressing yourself on this point, as cited by Mr. Hope, and alluded to above, which I have a right to assume are *the principles* followed out in the said publication of Mr. Stokes, were received by the majority from first to last, with thunders of applause; while my own and Professor Sedgwick's denunciation of these, were with laughter, hisses, and uproar. Mr. Stokes's re-election to the new committee, was hailed with the same glorious marks of exultation. I think I have, therefore, a right to conclude, that neither was Mr. Stokes's conduct in compiling this Kalendar, nor were the sentiments put forth in the Kalendar itself, intended in any way to be censured; but, on the contrary, to be received as the genuine and *bona fide* views and objects had in view by you, and by the society itself. If this were not the case, How could it have come to pass, that the recommendation

of the Marquis of Northampton, conveyed to the meeting through Professor Sedgwick, the recommendation of Professor Sedgwick himself, which went solely to the point of preserving the society in its integrity as *an Architectural Society*, the argument urged by Mr. Currey, that the society had stepped out of its province, and thence had given offence and caused many of its members, the Chancellor, some Bishops, and several others, to withdraw from it, as well as the few remarks offered by myself to the same effect, were all, everything, but hooted down; while the loudest applauses were bestowed upon everything of a different character? And, once more, why, I want to know, if, as professed in the paper mentioned above, it was thought right that even *an apparent disregard to those in authority, &c.*, was not to be shown—why, I ask, were not the said *esoterics*, the said *all-paramount principles*, embracing, as it was said, *a religiosity, &c.*, carefully and fully explained, and shown to be such, as could not possibly be supposed to involve the dangers and the consequences that had been ascribed to them? But, no, Mr. Archdeacon, not a syllable to this effect was said; not a word was there offered on this memorable evening, evincing *the least possible regard* to the opinions and feelings of those who, it had been professed, *ought to be respected:* on the contrary, the very same course, it was exultingly, insultingly, and tumultuously declared, should be persevered in; that the society, now out of petticoats, had put forth the light most to be desired, that it was marching in the greatness of its strength throughout the length and breadth of the land—nay, into our colonies; that, under *no other principles* would its committee act, and under no other could it avail itself of the moneys and support now before it, and under no other would it act! I think it is plain, therefore, that the publication of Mr. Stokes must be in unison with these otherwise unascertainable *principles*, as are many passages occurring in "*The Ecclesiologist*," which have already been selected and laid before the public. This last publication too, be it remembered, was issued *by your committee itself* under your own inspection, and subject to your own control. It is also plain, I think, as far as the nature of the case can require, considering the reserve usually practised and adverted to above, and in all movements of a similar nature, that the main object of this committee and society has been, and now is, to disseminate and get adopted as widely as possible, the said *esoteric principles of Church membership*, which do carry with them something of a commanding *religiosity*, be that what it may. I will now, therefore, proceed to lay before you, what I have a right to believe, circumstanced as I now am, these principles really are, and this I shall do by giving some extracts, with a few notes thereon, from the said uncondemned Kalendar and publication of Mr. Stokes.

A note tells us, then, on the reverse of the title-page, that, "*as this "Kalendar has been compiled exclusively for religious purposes, it has not "been deemed requisite to append to it any information of a merely se-"cular character.*" The title itself tells us, as already remarked, that it is "*for the use of members of the Established Church.*" In page 6, we are presented with "*the six general laws or precepts of Holy "Church.*" I do not intend to notice everything objectionable. I shall only quote generally that which seems most glaring; and here the first, which enjoins *auricular confession*—viz., "*To confess our sins, as "occasion is, to a learned and discreet Priest.*" We next have, "*Not "to solemnise Holy matrimony at certain seasons,*" &c.; i. e., as given a little lower down—"*From Advent Sunday to the Epiphany; "from Ash Wednesday to the octave of Easter or Low Sunday.*" We have in the next place (ib. p. 7,) an extract from Dr. Pusey, as to how the Lenten fast is to be holily observed. The rules given here I consider unworthy of transcription; I only remark, that I think this an intimation sufficient to show, that the Oxford and Cambridge movements are actuated by the same *esoteric principles*, and, in the main, for the very same pious ends.

In the same page, the Holy Sacraments are presented to members of the Established Church as being *seven:* but then, we have an important distinction here, "*The two great Sacraments are Baptism and the "Holy Eucharist.*" "*Five lesser Sacramental rites are Confirma-"tion, Penance, Extreme Unction, Holy Orders, and Matrimony.*" I remark, I learn here, for the first time, as a member of the Established Church, that these last five may generally be termed *Sacraments*, but more particularly *Sacramental rites*, and that *extreme unction*, one of these, is received and administered by members of the Established Church!

We next have (p. 8,) "*The seven spiritual works of mercy,*" &c.; but I pass on to "*the seven canonical hours of prayer,*" which are said to be, "*Matins and Lauds, Prime, Tierce, Sext, Nones, Vespers, Com-"pline.*" Of some of which, many a member of the Established Church has never before heard, and none of which have, as such, ever been taught or enjoined in it. They are all, in fact, nothing more or less than transcripts from the Romish service books!

We come now to the "*brief notes upon the Kalendar*" (p. 22, seq.). On January 1, "*The proper ecclesiastical colour for the hangings of "the altar on this day is pure white.*" But the Established Church recognises no "*hangings of the altar,*" nor even *an altar* in the sense here evidently intended, much less any *change of colour* in the covering of the Lord's table, which Mr. Stokes directs shall sometimes be *white*, at others *violet*, at others *black*, at others *scarlet*, and at others

green. Neither does it either acknowledge or enjoin, that "*the Copes* "*and Vestments*" of its Ministers shall "*follow the colour of the altar-* "*cloth*;" no, nor yet that these shall put on *Copes and Vestments* at all. The truth is, this is, as before, a mere transcript from the Romish service books, and its origin is heathen.* The same authority tells us (p. 34.) that "*the altar should be covered with a pall . . of the colour* "*appointed for the feast or office of the day; . . . over this will be laid* "*the fair white linen cloth,*" (i. e., as prescribed in our Prayerbooks,) "*covering the table of the altar: upon the altar,*" it is added, "*may be* "*placed a cross in the middle,*" (by which, I suppose, must be meant *a crucifix*, otherwise Mr. S. can be faithful to none of his authorities,) "*and two candlesticks with lighted tapers one on each side of it.*" So much for the decorations, &c. of the altar, proposed as marks of *good membership in the later Church of England*, as Mr. Stokes is pleased to designate the Established Church.

To return to p. 22, Jan. 2, 3, 4, "*The Prayerbook directs that the* "*Collect, Epistles, and Gospel, for the Circumcision shall serve for* "*every day after unto the Epiphany; thereby assuming that the Holy* "*Eucharist will be offered on every one of these days.*" I must remind Mr. Stokes here, that the Prayerbook assumes no one of these things: nor have its compilers anywhere taught them; and that, if the Holy Communion is to be celebrated whenever a collect with an Epistle and Gospel is to be read; then must it also, that this is to be done on every Saint's day, which is more than even Mr. Stokes himself teaches in this his Kalendar. I must particularly remind him, too, that the Prayer-Book does not direct that the Holy Eucharist is to *be offered* in anything like the sense enjoined by his authorities, and apparently intended by himself.

We are told, Jan. 6, after some other trash about the Magi, that "*their relics, after several translations, were removed to Cologne in* "*the twelfth century,*" which may be confirmation strong as proof from Holy Writ with Mr. Stokes; but which I must treat as gross superstition and vanity. A little lower down (ib.) we are informed that the "*relics* of *S. Prisca are preserved in her Church at Rome,* "*which gives title to a Cardinal.*" Extremely important, indeed! Again, Jan. 21. A Church was built over the spot on which S. Agnes was decapitated at Rome, and "*in it is blessed the wool from which Archi-*

* The author of the Dabistán tells us, that the ancient Persians, when attending the services of their heathen temples, always arrayed themselves in the dress which was of the colour ascribed to the planet of the day.

"*episcopal palls are made; it also gives title to a Cardinal!*" Jan. 22, the relics of St. Vincent, it is said, "*were honoured with miracles.*" In some places these relics are "*blessed,*" "*sacred,*" "*precious,*" and so on. Passing over other similar worthless matter, we come to Feb. 3. Here, "*S. Blase was Bishop of Sebaste in Armenia. He is the* "*patron of wool-combers.*" Ib. Feb. 6, "*S. Agatha* "*is the patro-*" *ness of the island of Malta.*" March 1, "*S. David,* the patron of "Wales. April 23, "*S. George,* the Great Martyr, the patron of "England." Sept. 17, "S. *Lambert,*" *is the patron of Liege.*" I will remark here, once for all, on these Patron-Saints: their patronage is worth either something or nothing. If they are in a situation to receive the petitions and to relieve the wants of their clients, then it is worth something. But this taken for granted, that they are vested either more or less with divine powers, and are to be considered as worthy and acceptable mediators with God. This Romanists teach: this, however, the Established Church denies; this every sound member of it repudiates; and this Holy Scripture condemns: as does in one way or other, every orthodox writer of the Catholic Church, both ancient and modern! But Mr. Stokes, it should seem, thinks that it ought, at least, to be believed by members of our Church; and your society, that it is too harmless to be objected to!

We shall now,—omitting much of this description,—come to matter of graver import. March 12, we have "*St. Gregory the Great.*" . . . . . "*He occupied the chair of St. Peter from* 590 *to* 604." It may, perhaps, be supposed here that all that is meant by "*The* "*chair of St. Peter,*" is only that which Romanists erroneously believe to be so. Charity would seem to demand this. Mr. Stokes, however, has put it out of our power to think so. He has told us (p. 28, June 29), that "*Rome*" is "*the only Apostolic See of the Western Church.*" What Mr. Stokes might have meant here I do not pretend to say; I will only say, that he appears to me to recognise *the See of Rome,* in its present condition, not only as *Apostolic,* but as *the only See* which can justly lay claim to this high distinction in this part of the world. Hence, I presume, it is (p. 27) termed "*The Holy See,*" and is spoken of as acting under God in the re-evangelisation of this country in the seventh century. To the same effect again (p. 7), when giving Dr. Pusey's rules for observing the Lenten fast, "Dr. Pusey," it is said, "gives the following as the rule for the Lenten fast, modified by the "annual dispensations." Then, a little lower down, "How far per-"sons can conscientiously avail themselves of dispensations, while they "reject the dispensing authority, is a question for their private judge-"ment." What this dispensing authority is, Mr. Stokes does not

indeed say; but, from what he does say, it must be evident even to every tyro in things pertaining to Rome, that it is the authority of the Pope. Under the dispensations annually put forth, then, Mr. Stokes seems to think, that persons may disregard some, or, it may be, all these golden rules, as laid down by Dr. Pusey; but, then, the question arises, how they can do this, and at the same time reject *this dispensing authority*, appears to him matter of some difficulty: he, therefore, leaves it to their private judgement, or conscience, to determine. I think I may say here, Mr. President, that this does indirectly imply a recognition of this said *dispensing authority*, and further, that it recommends it as worthy of all acceptation to the members of the Established Church, for whose use this notable document was compiled, printed, and published. Add to this the assertions just noticed, viz., that "*Rome*" is "*the only Apostolic See of the Western Church*," *that it is* "*the* "*holy See*," "*the Chair of St. Peter*," &c.; and the evidence is as complete, as could reasonably be expected from writers of Mr. Stokes's school, that Popery is the system which it is his object to recommend to members of the Established Church.

If, then, it was the object of Mr. Stokes to recommend Popery, it is but reasonable to suppose, that we should find him speaking highly of its institutions and practices, and disparagingly of those of the Established Church. We find, accordingly, (p. 27,) May 19, "*St. Dunstan* " was a native of that famous place—once the glory, but now the shame, " of England—Glastonbury;" on account, I suppose, of the famous monastery formerly existing there, but which is now in ruins. It is added, " Distinguished through life as the reformer of manners, the " restorer of religious houses," &c. Again: March 1, "*S. David*, " the patron of Wales, . . became the founder of several flourishing " monasteries." April 19, (p. 26,) "Besides S. Alphege, the See " of Canterbury has given to the Church the following saints: S. " Anselm, . . S. Dunstan, &c., and, greatest of all, S. Thomas the " Martyr." Of the real sanctity of the greatest of all these, and that it partook far more of a political than a religious character, everybody knows who has read the history of his times: the same may be said of Dunstan; all of whom, as Mr. Stokes implies, were saints of purely Roman Catholic times, and during those, of the See of Canterbury. It was, too, under God and the Holy See, as noticed above, that *Austin* re-evangelised England. It was, also, in a monastery that the *Venerable Bede*, (p 27,) the ornament of the English Church, served God during a life of holiness; that is to say, as I understand it, he enjoyed the super-eminent advantages of this holy house, under the influence of the Romish Church, and thence resulted both his piety

nd his learning. In any other context, indeed, this might mean but ttle. Of S. Etheldreda, it is said, (p. 31,) of course, by way of extraordinary commendation, "The Church testifies that though twice ' engaged in marriage she lived a virgin." *S. Leonard* (p. 32, lov. 6,) "renounced the world, and led the life of a hermit in a soli- ' tude of Limousin." "*S. Catherine*," (p. 33, Nov. 25,) "Her relics are said to have been translated by persons in the angelic habit, or monks, to Mount Sinai."—The colour of the altar-cloth, vestments, c., has already been noticed, as mentioned in terms of commendation t least; so is the cross, or crucifix, and the burning tapers to be placed n the altar. Indeed, the whole of this publication goes to the same ffect.

Let us now consider a few of those things which seem, at least, inended to cast reproach upon the Established Church. In page 29, ugust 28, we have "*S. Austin*, Bishop of Hippo." . . "Those ' who had a chief hand, under the crown, in the change of religion in ' this country seem to have entertained a great respect for his teaching ' upon some points." I remark here, I cannot conceive the terms, i., "*the change of religion in this country*," either as respectful wards the Established Church, or intended to be considered as such. *change* from that which was before so praiseworthy, so glorious in its stitutions, so excellent in its results, and as carried on under the *Holy ee*, the *only Apostolic See* of this part of the world, can, I think, hardly conceived as mentioned here in a respectful sense. Then again, t was carried on *under the crown*, not under *the Holy See*, but in opposition to it; its results, the ruin of certain monasteries,—once the glory f the land,—constitute now its shame. Then, again, *those who had a hief hand in this, seem* to have entertained a great respect for his *Augustine's*) "teaching upon *some points*." All of which is, as I conceive, intended to convey a censure upon *the change* so effected, the *uthority of the crown* under which this was done, and the *reputation f those* (Reformers) who are here said to have had *a chief hand* in this. do not think I am mistaken here; nothing, indeed, of a very specific r definite nature is said, which is the great characteristic of writers of his school; still, the tone of the whole work, its unqualified praise in ertain cases, and its doubtful, it may be, terms of reprobation in others, an fairly admit of but one general interpretation, and this, as I think, he one which I have here offered.

It has already been remarked, that the greatest of all the Canterbury aints was more remarkable for his political, than his religious chaacter and conduct; and a principle feature of this was, the resistance e showed to the reigning prince of his times. *S. Dunstan* is praised

for this generally (p. 27, May 19); "having," it is said, "imitated S. "John Baptist in denouncing the immorality of princes, he was ba- "nished by the wicked King Edwi, but," it is added, "was recalled "by his brother," &c. I remark here, John the Baptist did not generally denounce the immorality of princes—that is, as necessarily adhering to them, but that of Herod, which it was his duty to denounce. To this, I think, may fairly be added, the utter disregard evinced by our sovereigns *to the dispensing authority*, the *only Apostolic See* in this part of the world, already noticed, (as occurring in p. 7,) as containing nothing very commendatory in favour of the position, that the sovereign is the temporal head of the Church in these realms, and, as such, supreme in all questions of law, ecclesiastical as well as civil. But this need not be urged because every one well knows, that the Popes have assumed and exercised the power of dethroning kings, and of laying kingdoms under interdicts; and there is no good reason for believing, that they will not assume and practise these again, should it ever be in their power to do so.

I shall now offer a few remarks on some gross misrepresentations to be found in this virgin work of Mr. Stokes, as tending, and most likely intended, to injure the Established Church. In the first place, all those instances already noticed, as opposed to the doctrines, appointments, and usages of the Established Church, and recommended for the use of the members of that Church, can have no other tendency, and can have been put forth for no other object, than that of injuring its usefulness now, and finally of setting aside its authority. But it is my intention now, more particularly to notice those places in which assertions are made as to usages, which it *has never adopted*. In page 4, then, we are favoured with a "list of all the saints commemorated "in the later English Church, with their days, alphabetically arranged." We then have *eighty-nine* periods assigned to the commemorations of these saints, &c.; while the truth is, *five-and-twenty* of such commemorations only are recommended in the Book of Common Prayer, and these are none other than those of saints, &c. that are commemorated as such in Holy Writ! Mr. Stokes favours us, therefore, with *sixty-four commemorations of saints*, &c., which the Prayerbook does not enjoin, and which never have been celebrated in the Established Church! By commemoration, has, I believe, always been understood the celebrating of certain services, in which the names of such saints are recited. Mr. Stokes, I take it for granted, knew this. How, then, I ask, does he venture to affirm, that *sixty-four* such commemorations are observed *in the later English Church*, as he is pleased to term the Establishment, which, in fact, never have been observed in it? Such, for example,

as those of S. Agatha, Agnes, Alban, &c.? No, the truth is, as I have elsewhere shown,* the Established Church has never commemorated any one of those saints, or sainted things, such as the invention of the Holy Cross, &c., of which Mr. Stokes has given us such flattering and, for the most part, utterly groundless accounts, from Romish writers. The introduction of these names and periods into the Kalendar,—scarcely one of which is found in the earlier Reformed Kalendars of of Edward VI.—took place, in all probability, for purely secular purposes; that is, to supply generally a knowledge of the periods for holding certain fairs (*feriæ*), which were then very frequent, and which had grown out of the profligate and scandalous usages of the Establishment, then Romish, which, however, Mr. Stokes would probably term, *the earlier English Church*. Another object apparently had in view was, as I have also shown,† to give to this Kalendar, then almost the only almanac known, the periods of the several terms of the courts of law and universities: those also for the renewals of leases, rent-days, and the like, most of which happened then, as they still do, on some one or other of these days. Mr. Stokes, however, in the usual wholesale way of such writers, has no hesitation in affirming—and you, Mr. President, in receiving the affirmations so made, certainly the person making them, with the most marked approbation—that the Church of England does commemorate in its services the trashy, disgusting, and superstitious nonsense, with which Romanists have inundated society, holding forth, for example, *S. Blase* as the sainted patron of wool-combers, S. Agatha the Sicilian virgin, as the patroness of Malta, and abundance of other matter *ejusdem farinæ*, much more worthy of contempt and ridicule than serious refutation. I do not think it worth while, moreover, to dwell on the insinuation couched under much of this—viz., that many of the early martyrs here named, lived and died in communion with, and under the authority of, what Mr. Stokes is pleased to style *the Holy See;* because every one, acquainted in the least degree with ecclesiastical antiquity, very well knows that this Holy See, in the character which it now sustains, was then unknown. So much on the fidelity, integrity, and accuracy of Mr. Stokes as a member of the Established Church, and Secretary of the Committee of the Camden Society.

I think I may affirm, Mr. President, that the document now noticed is, both *in letter and spirit, Papistical*. I may, perhaps, also

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* Christian's Monthly Magazine for August last.

† Ib.

assume, that you were not ignorant of this, previous to the meeting of the 8th instant. You could not, therefore, have joined in electing Mr. Stokes into your Committee, and as one of your Secretaries, without being well acquainted with his theological opinions. You said, indeed, on that occasion, in answer to Professor Sedgwick's denunciation of Mr. Stokes, that you might as well be called upon to examine the moral conduct of the other persons proposed, as the theological notions of Mr. Stokes. Yes, I answer, if one of them had written and published a work as grossly immoral, as Mr. Stokes has grossly Popish, then would he also have been equally objectionable with Mr. Stokes; but this not being the case, your answer was a mere evasion. You further remarked, that, if Mr. Stokes was an improper person, he would not be elected; implying, I suppose, that his election, or non-election, would test this. But Mr. Stokes was elected with thunders of applause. I am compelled, therefore, to believe that he was considered a person perfectly fit to hold the important office of a secretary. I have, therefore, a right to conclude, that the dogmas put forth in this Kalendar of which Mr. Stokes appears to be author, are not at variance with the opinions—in other words, *the esoteric principles of good Church membership*—under which alone, this society is determined to act; and these dogmas are purely Popish. I conclude, therefore, that the said *esoteric principles* are also Popish, and nothing else. I said at the meeting, that its symbolism was Popish. Let me now refer you to a pamphlet of very considerable research, just issued from the University press, by my worthy friend, Mr. Blackburne, of St. John's College, where this point is abundantly proved.

I may now, perhaps, be allowed to dwell for a moment on the case of Mr. Stokes himself, as it cannot but carry with it some valuable matter for instruction. Of Mr. Stokes personally I know nothing; all I have learned of late respecting him has had no other effect upon me, than to fill me with the deepest sorrow. I do, indeed, lament the fact, that a young man so promising, and of a moral and religious reputation so high, should have suffered himself thus to be led away, and to give up his time and strength to the compilation of a work so disreputable to him; and that he has sacrificed at once both his usefulness and prospects to the projects of the Committee, the real purposes of which he perhaps never clearly saw, and which, at this stage of its proceedings, he may think it ungenerous to desert. I can say of several of the family of Mr. Stokes, that I knew them personally during a long period; and never, I believe, were persons of character more excellent or more conscientiously attached to the Established Church. Of Mr. Stokes himself, the greatest hopes were entertained. He came to the

university with the reputation of being a good classical scholar; that reputation he not only maintained, but raised. You, Mr. President, printed, I know, some of his Latin verses, because you thought they deserved notice; which, however, was regretted by many as an imprudent thing. I had the pleasure, as a public examiner, of looking over some of his papers when he was a candidate for the Craven Scholarship. On this occasion his performances were very respectable. The examiners, however, generally felt, that he had retrograded, because, as it was then observed, he had been giving his attention to the study of architecture; that is, to the projects of the Camden Society. Since that period I have heard nothing of Mr. Stokes's endeavours to obtain academical honours. Not many days ago, Mr. Stokes, as noticed above, applied to his college for the usual testimonials, with the view to ordination in the Established Church. The college, as it is said, refused to give such testimonials, on the ground of its being believed that Mr. Stokes was the author of the said Kalendar. Here, therefore, Mr. Stokes's prospects seem to end for the present; here his academic career to have come to its close. To his connexion with this society, he probably owes all that has here been enumerated, at once his Popish theology, and the ruin of his prospects so far.

The lesson here presented to us is various in its application. In the first place, a promising young man is encouraged by his tutor—yourself, Mr. President—by getting a copy of his Latin verses printed; under the *guardianship* of the same tutor, he is introduced to the Camden Society, made a secretary; and suffered, if not encouraged, in this situation, to compile, print, and publish, the notable Kalendar just now noticed!

The progress of declension in a mind so young, ardent, inexperienced, and ingenuous, in such a situation, can more easily be conceived than described. The shadowy glories of monumental brasses, stone altars, stained-glass windows, carved cherubim, seraphim, and the like, all involving symbolism of the most mysterious, exciting, and esoteric character, were of all things the most likely so to stimulate such a mind as to induce it to lose the substance at once of common sense and true religion, in the mazes of this inexplicable and incomprehensible system of Popish deception. And in this it appears to have succeeded.

The facts here adduced will also supply us with other matter for meditation and instruction. What, dear sir, do you think must be the musings of parents, as to the fate of their sons sent to the University for instruction, preparatory, as in most cases, to their entering the Church? What, I ask, is it likely the case of Mr. Stokes only, if it be

true, will suggest to them." Confidence in these our institutions, and in the training which their children are likely to receive in them! I know not.

In another point of view, too, we have matter here for instruction and for regret. What, I ask, is the University to think generally of certain members of its own body—yourself, Mr. President, and others associated with you—who have so far succeeded in allowing, if not encouraging, a young man of this description to throw away his valuable time and talents in compiling and printing such a work as the Kalendar just now noticed? What is the Church of England to think of you, as one of its ministers and dignitaries, who could connive, at least, at the production of so discreditable a publication? For my own part, I can see neither moral rectitude nor mental power in this. On the contrary, I can perceive nothing short of either weakness or something worse. If you cannot believe the establishment to be right, come forward and boldly declare this. If the enacting and dispensing authority of the Bishop of Rome is all-paramount with you and yours, openly declare for him, and join his establishment. If, on the contrary, you think differently, then, I say, it was as much your duty to denounce the publication of Mr. Stokes, and to have guarded him from adopting the views it contains, as it was to pay your tradesmen's bills. The same Divine law which has bound you to the observance of the one, has also to the observance of the other. You can here no more serve God and Mammon directly or indirectly—and to this the question must ultimately come—than you can the establishments of England and of Rome. These stand on principles and practices directly opposed to each other: the one resting its claims on the Word of God truly interpreted, and on the doctrines taught by the purest Churches of antiquity; while the other rests wholly and solely on the corrupt and corrupted traditions of men. Scripture is, indeed, occasionally spoken of, but then its dictates are borne down by those of a directly opposite character: the outside of the cup and platter is, indeed, made clean; the tombs of the prophets and saints are richly garnished and neatly whitewashed; the walls, windows, aisles, altars, ornaments, deckings, &c., of the churches are costly, splendid, astounding—all is to sense, fair, flourishing, engaging. But what have we within? Dead men's bones, the most *sacred, precious, &c., relics*—as Mr. Stokes usually words himself—of saints, many of whom never realised one particle of Scriptural holiness, and who never sought it in the way taught in the Catholic Church of Christ; men, I say, who lived only to obscure the light of evangelical truth, and to enslave, degrade, and impoverish society around

them; who, in their days—and whose followers are bound to praise and imitate their deeds—were the patrons of ignorance, superstition, cruelty, and bloodshed!

Yes, Mr. President, get these *principles of Church membership* again in the ascendant here, and what *must* be the consequence? The extinction, of necessity, of all civil and religious liberty among us; the Established Church not what it now is—the House of Prayer and spiritual refreshing to many a pious soul—but a den of thieves; the throne trampled on; the priesthood deified; ONE of this body, the worst and weakest perhaps of them all, honoured and obeyed as the Vicar of Christ on earth, and as the only fountain of truth and unity to be found in this system of things! This, or something like it, you may perhaps be looking to with increasing interest. But, let me tell you—although neither prophet nor the son of a prophet—this will never come to pass in this country. Your labours may, and will in all probability, lead to great and violent political commotion, and, it may be, to distress and bloodshed, but the end apparently had in view will never be realised. That marked Providence, which has watched over this nation ever since the days of what Mr. Stokes terms *a change of the religion*—THE GLORIOUS REFORMATION, will not desert it, while there is to be found in it anything like the remnant—now its denizens—which have not bowed the knee to Baal. And this, I will venture to predict,—notwithstanding your boast of the extended and extending number of your supporters,—the light imbibed, the good sense entertained, the real knowledge, and real English honesty, visible far and wide among us, shall—whatever may become of our Apostolical Establishment, which it is not improbable your endeavours may succeed in destroying—secure to it, and enable it to continue in its beauty and strength to countless generations.

I will add only one word more. I ask, can the University, consistently with its character and obligations both to the Church and the throne, allow such a society as this to continue within its precincts? Can it, I say, allow an *esoteric theological institution*, producing such fruits as those noticed above, wholly opposed to the doctrines which it is bound to teach and enforce upon its members, to remain a moment within it, now that its character is known—that its practices are ascertained to be bad—that it has apparently ruined the religious principles and prospects, perhaps for ever, of one, at least, of the most promising young men committed to its charge?

Let the authorities, I say, lose no time to correct this glaring impropriety; they will then have done their duty, and vindicated to themselves

the high character which they have ever sustained, be the result what it may. For my own part, I cannot but lament that anything of this sort should have happened among us, threatening to create, both in the University and the Church, nothing but an unholy contention and warfare; of which the sister University, and the Established Church have already had some painful experience. My great object here has been, to bring before you the real nature and tendency of the projects in which you are engaged, and hence to suggest both the wisdom and propriety of your losing no time to retrace your steps, and otherwise to make the best restitution it may still be in your power to make.

I have the honour to be,

MR. PRESIDENT,

Yours very faithfully,

SAMUEL LEE,

Reg. Prof. Heb. Camb., &c.

Trinity College, Cambridge, May 9, 1845.

P. S.—A small pamphlet having been circulated in Cambridge since writing the above, signed C. A. S., the author of which appears to be well known and worthy of all credit, I have thought it right to make the few following extracts from it, as they contain original information of importance to several of our positions. First, then, as to the recommendation to dissolve the Camden Society. This, in the words of the President himself, was said to be "an act of dutifulness and grace." ("Ecclesiologist," p. 72.) Again, in the words of the President: "Considering that the society . . . was placed in a position incom-" patible with its character as an association of members of the Church " and University." Again: "It would never do for him," (i. e., the President,) "it would never do for them, to walk about the University, " and feel that they were members of a society from which" [the Chancellor and] "the Vice-Chancellor had withdrawn their countenance." All this goes to our first side of the question—namely, the said dissolution. Now for that directly opposed to it, and making for our second—namely, its continuance under worse regulations. The proposal to dissolve the society was first made in February last. In March, one of the Committee writes thus: "The desire of the committee *obviously* " *is that the society should be what it has been, or not at all;*" and hoping, "in any case, it would continue the same to the end." Again (p. 5): "The committee have only said that it (the society) must not " be less; they have nowhere said that it shall not be more." And this, it should seem, follows in the very next page to a passage, where the writer speaks of the recommendation of the committee "as an act of deference

to authority." Then, as to its esoteric theological projects (p. 6): . . "Originally intended to promote the study of ecclesiastical architecture—it *had grown into a widely different thing from that;* it had become a living influence, wide, penetrating, and subtle. And *this superinduced life, and not the other, had become its real, and energising, and recognised one.*" This is plain enough, and appears to be he language of one of its committee; it may therefore be relied upon. Ve have here, therefore, provision made at one and the same time, nder the same auspices, for dissolving this society as *an act of grace,* and f *deference to authority*; and also for its continuance in an infinitely ıore questionable shape!

It is remarked above, that one of the new regulations was to the effect hat the society should no longer be connected with the University. I ras not then aware of the whole drift and scope of this. This little amphlet informs me, that it was *the striking out of law,* &c. "by which ' the Chancellor, High Steward, *Bishops,* and Heads of Houses, were ' made patrons of the society." As far, therefore, as this went to the oint of disconnecting the society with the University, it also did to its everance from the Church. Any censure, therefore, coming from ither of these in future, would have much less weight. I will only emark here, all this is so perfectly of a piece with the Oxford movement, that he must be more than blind who cannot perceive the same ollow professions, followed up by the same disregard to consistency, nd hurrying on to the same ruinous ends. In short, we have ıere a developement of Jesuitism as complete in all its parts, as the ircumstances of the case, and of the parties concerned, can possibly dmit of!

I must mention that a report is in circulation here, that Mr. Stokes has sent in his recantation to the master and seniors of his college: llowing that he was the author of the said Kalendar.—If he really has recanted, I should rejoice most heartily. I should hope that he has, in good time, discovered his error, and that his example will induce others, similarly circumstanced, to take a similar course.

IRELAND AND ITS REBELLIONS.

"Report of Her Majesty's Commissioners of Inquiry into the State of the Law and Practice in Respect to the Occupation of Land in Ireland." Dublin: Thom. 1845.

THE Irish Land Commissioners were appointed in November, 1843, and after one year's labour we have the result of their commission. We are not advocates of commissioners and commissions, and hold it to be an error as a general rule to establish such organs of centralisation. The statesmen who now sit on the Opposition benches indulged themselves in the luxury of commissioning, and Sir Robert Peel has his inclination to follow in their track rather strongly developed. We have lately heard of Charity Commissioners, men who are to exercise an authority similar to the kingly power of Somerset House, and, perhaps, as general in its effects and consequences, for every parish has its charities, every union has its workhouse. Happy days in which we live! Conservative policy consists in resuscitating dead schemes of preceding governments, or casting into new shapes the half-formed offspring of an incapable Ministry. Charities have, however, been commonly confined to parishes, and a Ministry which dares to eradicate old boundaries must evidently exercise the precaution of preparing new machinery.

But English charities and English commissioners must not divert our minds from Irish land-tenure. With the appointment of this commission we sympathise, and wish all Englishmen were a commission of enquiry on this head, that there might be less ignorance and more knowledge; and no one can read this Report without deriving much information from it, or without putting himself in possession of certain facts which ought to be known by every one who ventures to discuss the Irish question. We are led at this time to value any instruction on so vital a subject, from having observed in the House of Commons a very lamentable ignorance of the first rudiments of Irish history. We wish this ignorance were confined to the walls of St. Stephen, but, alas! it is widely exhibited by the orators of the day who are ready to prolong the cry of Justice to Ireland by a course of rampant injustice. The advocates of the voluntary principle, with all the recklessness of those

who have nothing to lose, are as eager in assailing the truth as denouncing the false. They have upon their tongues the easy and flippant routine of arguments against establishments, and in their tirades against the Church of England and Ireland they commence with the miserable fallacy of confounding the substance with the shadow—the shell with the kernel. It is neither easy nor politic for them to confess that our Church is entirely independent of the establishment in itself, and would exist if every farthing of public money were withdrawn from it; but by confounding our essence and our outworks they enlist the prejudices of those who hate either the one or the other. In listening to dissenting teachers on such subjects we hear most extravagant confusions, if not unfair, dishonest, and unpardonable manœuvres, and, accordingly, on platforms and in Magazines, the Irish Church is treated as a wrong, a violation of conscience. The foolish and fanatic question is asked, why Ireland is now a Popish country, after having had a Protestant Church for so many years? Measuring Ireland by acres, and her population by thousands, they apply the same principle to the measurement of Divine grace. Christianity is computed by provinces; the success of a Church's mission, by her full or empty benches. God's truth, once thought eternal, is now valued according to the changing theories of men. The Irish Church ought to fall, we presume, in their opinion, because the paltry pay is too much to be laid out in the hope of saving immortal souls. Happy days, indeed, when money has so risen in value that it must be saved even if souls are lost! Sympathy with such men we have none, and we cannot enter into argument with those who are determined to outvalue money and despise souls—who would make the income of missionary societies run in ratio with *known* effects—who scrutinise the outpourings of Divine grace on utilitarian principles, and have a scale of donatory efforts in accordance with what *they know* of effects. We have not so learned Christ, and it is to be wished that all advocates of voluntary theories would enquire of themselves whether, upon their principles, the Popery of Ireland is not chargeable to their own doors? The Church of Ireland has been doing its work of late years, but what has voluntaryism done for it? Where are its schools, its churches, and its schoolmasters? Have they sought the hovels of Connaught or the beauties of Munster, have they travelled over the hills of Leinster? What are their schools—who are their schoolmasters? There was a time when English dissenters, enamoured of an Anti-Church Ministry, consigned to the grave all predilections for Bible schools, and carried to the poll, and applauded at the hustings, the very men who introduced the systematic exclusion of the Bible. Dissenters,

by their silence and by their energies, proscribed the Bible, and assisted to establish "gigantic schemes of godless education." Nor do we say this by way of blaming so much as of forewarning them, and desiring them to learn a lesson from the past for the future. The last ten years are a manifest proof that party has far more influence with their *seventeen* orthodox sections than the much-vaunted principles of their founders. Baxter and Bunyan are no type of a modern political lecturer, who uses his pulpit practice as a guide to political oratory. It is utterly impossible that the various sections of dissenters can unite in any one object, except opposition to the Church. We speak advisedly when we say that each section disapproves its fellow as cordially as they dislike the Church. "Particular Baptists" have their organs and their views. Congregationalists have their schemes. Quakers have their crotchets. If the first call our Church "idolatrous," and denounce her as Antichrist, the second would pull down her bulwarks and overthrow her towers; and the third, in placid silence, would commend the deed. They are, as a body, or a many-headed body, utterly incapable of throwing any sufficient obstacle in the way of Popery, and it remains to be seen whether, for a short time, they can lay aside their sectarian prejudices, and defend the Church, which is the great bulwark against the overwhelming inroads of Popery.

Anxious as we are to maintain the cause of the Protestant Church of Ireland, we will not attempt to do it specifically in this article; only let us remember that in Ireland it is held by many as *English*; and in England it is despised by many, and maligned by more, as Irish. It has done much for the cause of truth, and in spite of the most cruel persecution, in spite of deadly hate, it has won its way, and is at this moment fighting manfully and successfully a hand-to-hand conflict with priests and Popish infidels. The Presbyterians of Ireland cherish her and love her, for they know the common danger, they have experienced the insidiousness of a common foe. Romanism is rampant there, and has shown its true, its native rapacity. It is a falling system, and therefore struggles violently. Many of its priests have left it; "very many more" are anxious to leave, if safety and security could be offered; but tolerant, peaceful, merciful Rome knows no pity, when she is losing spiritual power over her victim, and she allows her deluded followers to remain in ignorance, that she may shed the false tear of pity over the victims of her own systematic degradation. There is, however, one singular fact, very expressive in its inferential teaching, that Tractarianism has no root in Ireland; in truth they have too much of the *reality* of Popery to endure the *imitation*. The Irish clergy have too much natural

opery to endure "non-natural" Popery. They value too highly the ith once delivered to the saints, and taught by Apostles, and committed faithful men, as were Patrick and Columkill, to exchange it for tra-tional obscurities and scholastic refinements. Men who have endured e fiery trial and have been a witnessing Church, have experienced too uch of the sure comfort of a Saviour's presence to exchange it for the editorial efficacy of saints and angels, and commute it into a blind liance on Church intercession. Would that all who malign our per-cuted brethren, or desert them in the fiery trials, for a few weeks only ight know their self-denying lives, or stand in their place amidst opish neighbours. It is an easy matter to preach to full pews or shionable hearers, when compared with his duty whose station akes him a missionary—whose life is one continued act of self-denying ve. We need not write of days when Whig liberalities commiserated arving families and advanced money which might serve as an apology r, as well as a confession of, the abandonment of justice. We need ot dwell on those dark and dreary years when justice was done to eland by an outpouring of English sympathy, and her clergy were saved om death by beggary—when daughters pined away slowly before the es of their parents, and sons were unable to save their sorrowing parents om very famine. We will say nothing of a persecuted clergy whose es were so endangered that the Insurance Companies refused their emiums, and human calculations consigned them to a way-side death, stead of a decent and comely burial. Let it only be remembered that ese are the men whose piety is derided—whose labours are disregarded. it the Almighty would never have raised up such a clergy unless e had His work to be performed, and in His good time the vintage all commence, nor shall the harvest fail. Haughty statesmen or pediency-loving politicians may set six millions against two, *and take re only to mention the two millions of Protestants, when they are edful for the unhappy comparison.* It may well be the pride of the o millions of Protestants, that their peaceful lives court retirement and ace so much that their false friends forget their existence, and disre-rd their rights. We can, without any vehement exertion of memory, call the time when their Society was disbanded, and their loyal pro-ssions prohibited, while rebel societies were left untouched, and traitors ere hugged and applauded; but the longest memory, or the farthest story, will not reveal a single case in which Irish Protestants ceased be loyal, or hesitated in the dangerous path of duty. They were yal in Elizabeth's reign, and their character was not altered by arles's neglect or Cromwell's violence. They were ready to welcome

the wanderer home when Cromwell's spirit appeared before its God. They were true to their God and country when a tyrant prince dared to tamper with the liberties of his subjects. The walls of Derry saw their prowess, when treachery within and cruelty without would have overwhelmed any of less noble mind. Enniskillen, too, has its share in the praise of arresting the progress of the fallen James, who, instead of being King of France, was the slave of its tyrant. It was not victory which sustained, or rewards which allured, the citizens of these towns; but they felt that, come what would, they were fighting under the banner of the King of Kings and Lord of Lords. None can deny their bravery—none can doubt their zeal. It may be called fanaticism, or folly, or frenzy, but it was blessed with triumphant success, and, under Providence, was the means of restoring* the kingdom to the man of a great nation's choice, and the admired or terror of the world in his own day, who, in the language of Tractarian politeness and chivalry, is called "the Dutch Stadtholder." Two *defenceless* towns repelled the French tyrant, and held for this Stadtholder, until his power was consumed now that of the King of England, Scotland, and Ireland. And in the sequel, when they were trampled on and robbed by the Dutch soldiers, who should have been their protectors, their faith failed not—their loyalty was unshaken. Plowden mentions these wrongs, but he leaves it for another to mention their unshaken loyalty and honour. They, at least, are not traitors nor oppressors, but stanch, unyielding maintainers of the cause which they deem the cause of truth in all ages. Even Sir R. Peel, with his neglect, has not been able to make them traitors or assassins. Cavan is not Tipperary, nor Tyrone the once ill-famed Sligo. Ulster is as safe now as it ever was in the days of William, for which we may thank its principles and its faith. The evidence of their faithfulness is satisfactorily given by one who had the best opportunities of judging, Dr. Gorge, secretary to Schomberg. In a letter from Ireland to Colonel James Hamilton, Dr. Gorge reminds him that some had wished to treat the Irish Protestants or Romanists, as conquered, and as faithless, and wished for free quartering for the army, or, in other words, a military rule. His opinion is, that neither section should be thus treated, but all with moderation; and, after commending the Lon-

* Memoirs, &c., p. 245. Even after this, General Schomberg's secretary writes, "The Londonderry and Enniskillen forces, with the recruits of this country, are more dreadful to them than all our foreign forces." In a second passage he mentions that these troops were most victorious under very great disadvantages. (Plowden, vol. i., Appendix, p. 145.)

donderry and Enniskillen forces for their bravery and service in the field, he writes, "But that which to me *seems most strange*, yet is true, "that, notwithstanding all the violence, oppression, and wrong, done by "these and other of our army, on the impoverished, oppressed, and "plundered Protestant inhabitants of this province, and the little "encouragement and great discouragement they have had from us, yet, "you know, what I esteemed as a great presage of future good, *they* "*continue and remain as firm and faithful to us as the Irish Papists do* "*against us*. How frequently do we hear them tell us, that, though we "continue to injure them, rob and destroy them, yet they must *trust* "in us, and be true and faithful to us."* Protestant Ulster felt the last ravages of war, but it has had a giant growth when compared with the torpid tracts which are under the malaria of Romanism. Independence and prowess are not less strongly engraved in them than in former times. In spite of all opposition Protestants have considerably advanced in number and proportion. In James's tyranny, before massacre and spoliation had their course, they were computed as one Protestant to nine Romanists. Population has increased, but Rome has decreased; and moderate calculations assure us that now Protestants are as one to three. Thus much has God done for His truth, and many a faithful heart abides God's time in submission and under every insult, oppressed, and not entirely cast down. Unknown by some they may be, but there are many of them known in heaven. Terrorists we are not, but we can thank God that we have now two millions of men in that land who value our connexion, and are ready to do battle for the right. Persecution has not made them less than this. Death has not done its work effectually enough to hinder the great increase of Protestant confessors. In the reign of Charles the First, history† tells us that 100,000 fell victims to Popish treachery; and in James's unhappy and short-lived tyranny, when deeds of blood and death were as common as needless, although he had solemnly pledged his word to preserve Protestant privileges, and while Protestant blood flowed on every side, and treachery gave a zest to revenge, Rosen's diabolical act of driving, under the artillery of their friends at Derry, the Protestants, whether *protected* or not, is the deed which stamps for ever the character of that apostate monarch and his friends, and, while it justifies the

* Dr. Gorge's Letter, quoted in Plowden's Appendix to vol. i., pp. 147-8.

† "The State of the Protestants of Ireland under the late King James the Second's "Government," Dublin, Campbell, 1713, p. 16. Also, "Memoirs of Ireland, from "the Restoration to 1691," London, Roberts, 1716, p. 17.

dethronement of the tyrant, sheds the glory of necessary justice on the revolution of 1688. In few countries could such a proclamation have been issued, and in few could it have been even partially executed by fellow-countrymen. Popery excited, and Popery kept alive, the fires of rebellion and hatred by religious fanaticism; and that which false patriotism never could have effected, was brought into reality by false religion and spiritual usurpation.

In most countries, as in France, national feeling lies on the side of freedom from Rome; but in Ireland crafty priests, by forswearing the laws of natural allegiance, have continued to identify spiritual tyranny and national pride. Every evil motive has been made to give its quota towards the support of Romanism, and its *pure* coffers of charity have been enriched by the offerings of deadly animosity and unchanging violence. Evil passions have been tributary to an evil faith. Evil men have triumphed in the Romish Church by virtue of evil motives. As if it were fated that Ireland should be divided, Popery, in Elizabeth's reign, roused hatred, and ever, unceasingly, without the interval of a year, has it been occupied in the education of its offspring. Temporary excitement soon became rebellion, and rebellion, like poison, when it was unable to destroy the life and existence, yet wrought itself into the system and constitution of men, so that health and vitality were rendered physically impossible. What wonder if penal laws were made in consequence of a belief that Romish subjects were disloyal. Clement the Eighth, Pius, and his unholy successors in a once holy chair, as exponents of what Rome was, and interpreters of the 3d Lateran Council, made Protestants believe that Romish disloyalty was a duty. Romanists must not blame us and our fathers, if the belief was prevalent that votaries of infallibility would obey its concrete representers. If men vaunt themselves in obeying one head, as Christ's Vicegerent on earth, we have a right to believe that it is more than a theory and will inevitably become dangerous practice.

We are not uncharitable enough to impute hypocrisy, and accordingly act in the defensive; therefore we have a right to complain when our defensive measures are termed aggression, and when obedience to the dictate of nature, a just desire of self-preservation, is identified with needless and wanton oppression. And it is utterly impossible that any reader of Irish history can be blind to the fact that rebellions have been ever justified on religious grounds. The government have seen, by reading, what Popes desired and Councils have decreed; and, by experience, have realised what effects these decrees have in promoting rebellion and fostering discord. Let the blame rest where it is due.

That disloyalty to a Protestant Sovereign is essential to a genuine Romanist is evidenced by arguments of probability—nay, more, of absolute duty, and by universal practice in Ireland. We have evidence, *a priori* and *a posteriori*, undeniable and irrefutable. Confiscation and punishment *followed* rebellion—never preceded it; and English-Irish in the towns were as hostile to England as the Irish kernes. Disloyalty was not a national vice, but a religious production. Cork, Waterford, Kilkenny, and Clonmell demanded Mountjoy's vigour to reduce them to obedience. Plowden's apology for Clement's Bull is, however, too amusing to be omitted, and we presume it is the best in the opinion of that Roman Catholic writer. "Imprudent," says he, "as such interference ever must be from the person who ought to be the arch-minister of peace and harmony, still it must be recollected that on this occasion the most earnest importunities were employed to bring forward the supreme Pontiff to this interference."* Either the Pontiff had the right or he had not, and let us take either alternative. If he had the right, *he has it now*, and our Sovereign must depend on the Pope for the allegiance of her subjects, or, in other words, any "imprudent" Pope may plunge us in the horrors of a civil war by inciting Romanists to rebel. The worst accusations of Protestants are proved against Rome. But let us suppose for one moment that the Pope has not the power to absolve the subjects from their allegiance, and we find Pope Clement usurping power and enticing subjects to murder the defenders of a rightful throne.

Such an act Mr. Plowden's morality has called "imprudent," from which we are compelled to see that his views of right and wrong were not more lucid than this Pope, who promised the same indulgences and immunities to the destroyers of Protestants as had been given to the repellers of the Turks.† Clement was "earnestly importuned" to encourage murders which he had fomented by his intrigues, and this, forsooth, is the excuse of a successor of St. Peter, of a claimant of infallibility. An arch-minister of peace proclaims to Irishmen to kill and devour each other: and his follower excuses him for doing *wrong* on the very principle, on which the unjust judge yielded and did what was right. Roman Catholics may deny, as Dr. Higgins, in 1827, on his oath, and as the great body of the Romish clergy in a declaration at the latter part of Charles the Second's reign, that it is a doctrine of the

* Plowden, vol. i., p. 77, note.

† See end of the Bull, dated April 6, 1600.

Roman Catholic Church, "that the Pope or General Councils have the "power to depose kings, or to absolve their subjects from their allegiance." They may go further and declare, that "it is by *no means* "*lawful* for subjects to oppose or use violence against their king or *his* "*established government*;"* and they may call such deeds, "mortal "and most heinous sin before God;" but how can such individual declarations stand before us, and blind our eyes to the indelible records of history? If there was a rebellion in England, it was excited by Jesuits and by Bulls. We can scarcely be ignorant of Pius' impious Bull against Elizabeth, to which, perchance, he was "most earnestly impor-"tuned." It is possible that some may even have heard how Adrian the Fourth transferred Ireland from Roderick, king of Connaught, and lord of all that kingdom, to Henry the Second, who had not a shadow of a pretence for his invasion, other than that which Papal power gave him. It may not be known to all that Alexander the Third confirmed this grant; but these are a few of the practical contradictions to Roman loyalty in our own history. We will remind our readers of one or two spiritual interventions in foreign affairs. Hear the peaceful declaration of Gregory the Seventh, "arch-minister of harmony," to Henry the Fourth of Germany (A. D. 1076):

"In the name of Almighty God, I suspend and interdict from governing the kingdom of Germany and Italy, Henry, son of the Emperor Henry, who, with a haughtiness unexampled, has dared to rebel against Thy Church. I absolve all Christians whatever from the oath which they have taken, or shall hereafter take, to him; and henceforth none shall be permitted to do him homage or service as king; for he who should disobey the authority of Thy Church, deserves to lose the dignity with which he is invested. And seeing this prince has refused to submit as a Christian, and has not returned to the Lord whom he hath forsaken, holding communion with the excommunicated, and despising the advice which I tendered him for the safety of his soul, I bind him with curses in Thy name, to the end that people may know, even by experience, that Thou art Peter, and that on this rock the Son of the living God has built His Church; and that the gates of hell shall never prevail against it."

The same harmony-loving man, in A. D. 1080, pronounced the following in the form of an appeal to St. Peter and St. Paul:—

"Hence, if you preside over spiritual affairs, does not your jurisdiction extend *a fortiori* to temporal and secular dignities. And if you judge the angels who rule over princes and potentates, even the haughtiest, will you not also judge their slaves? Let, then the kings and princes of the earth learn how great and irresistible is your power!

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* Document given in Plowden. Appendix to vol. i. p. 122. We have preferred Plowden's authority on points similar to this, as he is a Romish historian.

Let them tremble to contemn the commands of your Church! And do you, blessed Peter and blessed Paul, exercise, from this time forward, your judgement on Henry that the whole earth may know that he has been humbled, not by any human contingencies, but solely by your power."

We speak not of the sequel; but it showed that in those days, practically, the Church was "set over him as a *sovereign*."

Poland also supplies an instance for her king Boleslaus the Second, having killed Stanislaus, Bishop of Cracow, who had excommunicated him, the Pope deposed him by excommunication, and prohibited the Polish bishops henceforth from crowning any king without the express consent of the Pope.* Spain and her Princes were called on to pay for their lands as a fief of Rome.

Philip the First of France was commanded to assess his nation to supply the luxury and taste of the Pope; and it was hinted that Peter had the power over his soul, as well as his body. Solomon, King of Hungary, was informed that his kingdom was a domain of the Church. Sueno, king of Denmark, was enjoined to surrender his right to the See of Rome. Demetrius Swinimir, Duke of Croatia and Dalmatia, was near enough to be compelled to pay tribute and homage. Bertrand, Count of Provence, transferred his fealty from the Empire to the Pope as many others: while it is our glory that William the Conqueror was more wise than to submit this nation to the politic and cunning usurper. In Germany, the game was wisely played, and the Emperor was compelled by the pleasing alternative of absolute submission to the Pontiff, or of war with a rival. Innocent the Third instituted the vain-glorious comparison of the Church with the sun, as that which gave all power to the state, as the moon. Thus we may clearly see that, be the theory of Rome what it may, *her practice has been ultra-montane.* That theory has been the curse of Ireland. The peculiarity of the land tenure originates entirely in the succession of rebellions, and the land tenure commission would have found nothing extraordinary had it not been for Popery. In these days we are hearing, *ad nauseam*, of the Penal Laws, and are apt to forget or overlook the fact that the Penal Code *followed* the rebellions in Elizabeth's reign, and in that of James and Charles, and the wars of Cromwell. The Penal Code was the result of Popish tyranny, the intended safeguard against Ultra-Montane practice. Had it originated at the Reformation by the fiat of Elizabeth, Romanists might have had some pretext for charging it with the ills of Ireland, but the case materially differs from such an hypothesis, and we are ready

* See Koch's Revolutions of Europe, London, Whittaker, 1839, p. 39.

to prove that Irish Roman Catholics, in that period, enjoyed far more immunity than Protestants in *any* Roman Catholic country. There are some moderate and useful remarks in the report before us, evidencing satisfactorily the chronological relation which the Penal Code bears to rebellions and confiscation, and we will, therefore, give it at length :—

"Before entering upon any detailed statement of the results of our enquiry, we think it may not be uninteresting or uninstructive to give a slight sketch of the manner in which landed property in Ireland has been dealt with for a long series of years; and we believe that such a review is important to a clear understanding of the subject, and to the successful investigation of the sources from which many of the present evils have sprung.

"In the civil contentions which at various periods and during many centuries disturbed the repose of *England and Scotland, property gradually passed from the feudal tenure of former times to the more civilised relation of landlord and tenant, as known to our present law.*

"It is for us briefly to show how different has been the case in Ireland.

"Without entering at any length into the history of the past, we cannot avoid noticing a few prominent matters which exercised a material influence in producing the existing relation of landlord and tenant. We allude to the confiscations and colonisations of Elizabeth and James—the wars of Cromwell—and *lastly*, the Penal Code.

"The first of these led, in many instances, to the possession of large tracts by individuals, whose more extensive estates in England made them regardless and neglectful of their properties in Ireland.

"Again, the confiscations of the lands of O'Neill, in the north, and Desmond, in the south, were followed by the plantations of Ulster and Munster; the extensive settlement of Scotch and English in the counties of Ulster, has introduced habits and customs which give a different character to that province from other parts of the island. Hence, also, is supposed to have arisen the system of tenant-right, which, as forming a singular feature in the relation of landlord and tenant, we shall have occasion afterwards to notice. In Munster the plantation was more imperfectly carried out, and a class of undertakers, unaccompanied by those followers, whom they were equally bound by the terms of their grant to introduce, became the landlords of the native peasantry in many parts of those districts, producing, for that reason, comparatively little change.

"*The adventurers who obtained debentures from Cromwell formed, for the most part, a small proprietary;* and, being generally resident, exercised an influence on the relations of society, different from that produced by the large and absent grantees of former reigns.

"*These confiscations were followed at a later period by the enactment of the penal laws, which, affecting as they did the position of the Roman Catholics as regarded landed property, must have had a very general influence on society in such a country as Ireland.*

"These laws, both in their enactment and in their subsequent relaxations, have affected materially the position of occupier and proprietor. They interfered with almost every mode of dealing with landed property by those who professed that religion, and, by creating a feeling of insecurity, directly checked their industry.

"The Protestant landlords also suffered indirectly from the operation of the same laws; for, in letting their estates, they were, to a great degree, confined in the selection of their tenants, to those who alone could enjoy any permanent tenure under them, and were exclusively entitled to the elective franchise. Many landlords parted with the whole or a great portion of their property, for long terms, and thus avoided all immediate contact with the inferior occupiers, so that all the duties of a landlord were left for performance to a middleman. The latter, on the other hand, in the favourable position in which the laws had indirectly placed him, as regarded the proprietor, dictated very frequently his own terms to the landlord; and restrictive covenants against subletting or subdividing were seldom inserted.

"*About eighty years after their first introduction, a relaxation of these laws took place.*

"Among many measures professedly for the improvement of Ireland, an Act was passed in 1771 which allowed Roman Catholics to take a lease for sixty-one years of not less than ten acres, or more than fifty, of bog, with only half an acre of arable land for the site of a house, but not to be situated within a mile of a town; and if it was not reclaimed in twenty-one years, the lease to be void. In 1777 it was enacted that titles not hitherto litigated should not be disturbed, and Roman Catholics were allowed to take leases for any term under 1000 years. In 1782 they were allowed to acquire freehold property for lives or by inheritance; and in 1793 was passed a further enactment, which materially affected the position of landlord and tenant. The 40*s.* franchise was by that Act extended to Roman Catholics; the landlords and middlemen then found the importance of a numerous following of tenantry, and subdivision and subletting, being by this law indirectly encouraged, greatly increased. The war with France raised considerably the profits of the occupier, who was thus enabled to pay a large rent to the mesne lessee. These causes produced throughout the country a class of intermediate proprietors, known by the name of middlemen, whose decline after the cessation of the war, and the fall of prices in 1815, brought with it much of the evils we have witnessed of late years. Many who, during the long war, had amassed much wealth, had become proprietors in fee; others, who had not been so successful, struggled in after years to maintain a position in society which their failing resources could not support. Their sub-tenants were unable to pay "war-rents." The middleman himself, who had come under rent during the same period, became equally unable to meet his engagements. All became impoverished; the middleman parted with his interest or under-let the little land he had hitherto retained in his own hands; himself and his family were involved rapidly in ruin. The landlord, in many cases, was obliged to look to the occupiers for his rent, or, at the expiration of the lease, found the farms covered with a pauper, and, it may be, a superabundant population. Subsequently, the Act of 1829 destroyed the political value of the 40*s.* freeholder, and to relieve his property from the burden which this chain of circumstances brought upon it, the landlord, in too many instances, adopted what has been called the 'clearance system.'

"What we have thus written will suffice to show how extraordinary have been the changes which property has undergone in Ireland, how much it has been affected by extrinsic events, and by causes unconnected either with the natural circumstances of the country or the people."

The Penal laws were the offspring of Papal tyranny, for Clement and his mimetic successors, by a course of infatuated policy, made Pro-

testants believe that Romanists were as disloyal in practice as Rome was in its theory; that Romanists were as faithless as Rome was treacherous. Hence we see that just as Romish tyranny expanded its plans, and exercised its malice, laws were made more stringent against it. The Penal Code existed in its plenitude only a few years, and was neither the cause of evils in James I.'s, Charles', Cromwell's, or the Apostate Monarch's reign. These laws were gradually relaxed until entirely abolished, and it is questionable whether, at any period, the stringency of the substance of the laws was put in force. Without entering at all into this question, it may be as well to mention that indirect* evidence shows that land was held nominally by many, for the benefit of their Roman Catholic friends. By this their land was a pledge of their loyalty, a hostage for their fidelity to a Protestant sovereign. If this could be done at one time, there can be no reason why it may not have happened at another. We confess, however, this is merely a by-question, not affecting the general character of the Penal Code.

We will not dilate upon the state of the Church in Ireland before Tyrone's rebellion, nor will we do more than enquire why, in the years which intervened between Henry II. and VIII. of that name, Ireland was so turbulent and distracted? That it was in a most pitiable condition before Luther preached or Ridley prayed, before Usher was born or the Reformation was even outlined, may be seen in all history. But one proof shall suffice us, which we will draw from Plowden. "Without "passing in review the successive scenes of dissension, insurrection. "perfidy, oppression, massacre, distress, and calamity, which blackened "the reigns of all our Monarchs from the invasion to the reformation, "certain it is, that this long space of nearly 400 years was (except in "the moments of impotency produced by excessive violence on each "side, and the delusive hours of actual perfidy or meditated treachery) "one uninterrupted scene of discord, warfare, and wretchedness. This "ill-fated people seems to have been devoted to the extreme tension of "human misery."† Again we read. "Famine, pestilence, and war, "frequently brought this wretched people to the desperate necessity of "feeding on grass, leaves, and the flesh of their fellow-creatures. Such "were the unceasing calamities to which that unfortunate country was "doomed during the reigns of 16 of our Monarchs,"‡ &c. Now, be it observed that this very period saw the Romish Church in full power.

* There is a striking example in the "Memoirs" above quoted, p. 3. Talbot (Tyrconnel) buys estates for those who had no friends to solicit for them.

† P. 38, vol. i.

‡ P. 39, vol. i.

Whatever opinions may be held in reference to the early Church in Ireland, none can deny that Adrian and Alexander, in their Bulls, threw out the hint of reformation in Ireland. Adrian bids Henry "endea-"vour to travail to *reform* the people to some *better order* and trade of "life," and he expresses the pious wish that "the true Christian "religion may be *sowed and planted.*" Alexander, "the servant "of the servants," provides, "also, that the barbarous people of Ire-"land, by your means, be reformed and recovered from their filthy "life and abominable conversation; that as in name, so in life and "manners they may be Christians, and that as that rude and disordered "Church, being by you reformed, the whole nation may also, with the "possession of the name, be in acts and deeds followers of the same."* What these passages mean, unless they indicate that Romish sway was absent from Ireland, when they were written, it would be difficult to say; but our object with them at present, is to enquire in what way this proviso was fulfilled. Either Romish power in itself, and in the zenith of its glory, is unable, when duly exercised, to reform a nation, or it has no power over its priesthood, and, therefore, is a practical nullity, except to pull down and destroy. If we grant, for argument sake, that Patrick's Church was vile in manners; if we allow that education and learning were wonderfully less than a few years previously (it is known that they were), how was it, we again demand, that ignorant Ireland became turbulent Ireland? To the priests of Rome the Pope-wrought title of Henry the Second should have been satisfactory, for under it they held their power and dispossessed their brethren of Ireland. By it they made the Irish Church a fief of England and Rome, just as Ireland was held to be a fief of Henry. Where are traces of an energetic priesthood acting upon the masses of Ireland in those days? We hear nothing of the absorbing influences of the priests until they became dissenters, and threw their weight into the balance of a nation's self-love, and increased the antipathy of Roman-Catholic Ireland to England. Powerless for good, they were fearfully powerful for evil. For four hundred years they were unable to induce Ireland to confess its bondage; for four hundred years they were utterly unable to persuade their masters or their flocks to retire from their internecine war; for four hundred years they were unable to extend the real dominion beyond the pale. The kingdom of Roderick had merely submitted. Even Leinster was little better, for Dermot M'Morch, its king, was unable to put it in Henry's possession, though his object was purely for revenge, without a shadow of patriotic feeling to his country. Donald,

* We have given Plowden's translation for obvious reasons. Append. p. 2, vol. i.

king of Limerick, with the priests of Ireland, was no more able at Cashel to give Henry his power than the rest.* The victory of Henry was miraculous, but it was unreal, and no priests could render the fiat of their autocrat the lasting law of nations. It was a dead letter as far as they were concerned, and in truth we find that the English had no such as Irish priests, so little power had Rome in Erin. In consequence of this, the English monks, as a race more adapted for the service, were placed in the comfortable monasteries of the Pale, and we find this care taken in a more extended sphere. In the remonstrance of the Irish to Pope John the Twenty-Second, in which there is no slight specimen of irreverence manifested towards the infallible Pope Adrian, as an Englishman and therefore traitor to Ireland, we read the following: "The same tribunal of the English, by advice of the King of England "and some English bishops, *among* whom the ignorant and ill-conducted "Archbishop of Armagh was president, has made in the city of St. "Kenner's (Kilkenny) the following absurd and informal statute—that "no religious community in the English Pale shall receive an Irishman "as novice, under pain of being treated as contumacious contemners of "the King of England's laws. And as well before, as after this law, was "enacted, it was scrupulously observed by the English dominicans, "Franciscans, monks, canons, and all other religious orders of the "English nation who showed a partiality in the choice of their religious "subjects; the more odious, inasmuch as those monasteries were "*founded* by Irishmen, from which Irishmen were so basely excluded "by Englishmen in modern times."† Notwithstanding the power of a peace-loving Church—notwithstanding two Bulls of two "arch-ministers of peace"—these Irish gentlemen say, "*All hope of peace* "*between us is therefore completely destroyed*," &c. And again: "*We* "*entertain a certain natural enmity against each other, flowing from* "*natural malignity descending by inheritance from father to son, and* "*from generation to generation.*" A lamentable state of affairs was thus produced by an unhappy piece of paper issued from the Vatican, commissioning a brave but grasping man to victimise a nation for the express purpose of adding to the coffers of the servant of servants, who professes to have succeeded St. Peter! Would that the slaves of an Irish priesthood might hear and know this—that, not the Protestant, but the priest had enslaved them, and also, instead of making this

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* See an amusing account of this conquest in the preamble of 2d Elizabeth, c. 1; and Plowden, Appen. No. viii., p. 14.

† Given in Plowden, Appendix, pp. 7, 8.

power a blessing, had made it a "*mutual*" curse. We have, therefore, evidence that the Roman-Catholic arch-priest forged, and that Romish priests were the artificers, who fastened on the chain of servitude which Henry had cast over Ireland. But where is the evidence that Rome made this chain endurable to the subdued? We hear of no influence, we read of no efforts, we find nothing written of consequence in history, but war, massacre, rapine, and ruin. But as priests did not relax hatred under Romish rule before the Reformation, so shall we not find it in an improved condition, when Edward the Sixth had ceased to reign. Hatred of a religion might have turned aside hatred of a race, and in love of religion Mary and Philip might have been esteemed, but it was not the case. This Unprotestant reign did not endure many years; but it has the signs, and tokens, and reality of Irish insurrections. Ireland, in the names of King's County and Queen's County, has a testimony to the individual merits of the King and Queen as confiscators. Mary was the first great confiscator. The Pope cried on the invaders, and Romish Mary set the first seal to extermination. There was no penal code then; but of the 3d and 4th Philip and Mary, c. 2, the heading is—

"AN ACT WHEREBY THE KING AND QUEEN'S MAJESTIES, AND THE HEIRES AND SUCCESSOURS OF THE QUEEN BE ENTITLED TO THE COUNTRIES OF LEIX, SLEWMARGE, IRRY, GLINMALIRY, AND OFFAILY, AND FOR MAKING THE SAME COUNTRIES SHIRE GROUNDS."

We read also the following:

"PRAYEN the Commons in this present Parliament assembled, that, forasmuch as the O'Mores, Odempsies, O'Connors, and others of the Irishry, lately inhabiting the countries of Leix, Slewmarge, Irry, Gilnmaliry, and Offaily, and by their *sundry manifest treasons*, after many pardons granted to them, and sundry benefits showed to them, yet often rebelled, committing great hurts to the king and queen's majesties most loving subjects, by the which they provoked the most worthy prince, Edward the Sixth, brother to our said sovereign lady, the Queen's Majestie, to use his power against them, who at length to his great charge did subdue and repress the said Irish rebels or enemies, bringing into his possession the countries aforesaid, and since which time the said O'Mores, O'Dempsies, O'Connors, and others of the said Irishry, have traitorously, contrary to their bounden duties, by force entered the said countries, and them so did hold against the king and queen's majesties, unto such time as their majesties, by the diligent and painful travail and labour of the Right Honourable the Earl of Sussex, their Majesties Lord Deputy of Ireland, *by the sword evicted and reduced the said countries out of, and from the wrongful and usurped possession of the said Irish enemies*," &c.

Let this be an answer to such as carelessly or maliciously attribute the wrongs or the sufferings of Ireland to its Protestant Church. Her sufferings began long before Elizabeth's reign, and her turbulence was

not urged on by religious hate until that period. Evidently, then, the blame rests with Romanism, and while they exclaim against the possession of Church revenues by Protestants, and accuse us of having done nothing for the peace of the country, we must retort with a twofold charge—first, that when undisturbed they did nothing for Ireland; and, secondly, that in later years and times they have done nothing for Ireland. We hear that Ireland is poor and her people suffering, and we hear that her priests have an average income of £300 per annum. (See Dr. Doyle's Evidence.) But when we expect to find the priests teaching the people we are astonished to hear Government apply for a large education grant; and when we hear that Priests, lovers of the celibate, have never left one farthing for the maintenance of their successors in the College of their own education, it comes home as an irresistible conclusion that priests are mainly in fault for Ireland's evils, and are anxious to retain the people in their present state, and educate their successors in the narrowness in which they themselves were educated.

It is no very difficult task to trace out the origin of the evils of Ireland in early times, nor is it a hard matter to discern what is now the germ of the evils. If Popery were annihilated, there would be confidence between us, and our capital would flow in, enriching us and them, but we will not anticipate, while for the present we pause without a conclusion. Our object has been to show that there is a medium through which we may view Ireland, more rational than by receiving unquestioned the assertions of agitators, or the insinuations of statesmen; and, surely, if any one of our points has been made clear, we shall not yield one hair's breadth of ground in defending our Protestant brethren in Ireland. Popery from first to last has been the bane of Ireland. It made England usurp, but repudiated its grant when expediency suggested such a contradiction. Every evil passion has been cultivated in Ireland, every tie of blood and every possibility of national goodwill have been sacrificed on the altars of Romanism. We are perpetuating the evils of Ireland, if we raise one finger in defence of Popery, practical or theoretical. Benefit the social system of Ireland, and you undermine Popery, for her social evils are entwined with Romish hatred to Protestant England. Elevate Popery, and essentially the social evils of Ireland increase. While the Irish identify Popery and nationality, they will be Papists, but if we can improve their social state, and avoid giving any countenance to their religion, God will prosper our work. Hindoos have thought no better of us for neglecting religion in India, and we are quite sure that the Irish will contemn our religion if we treat it as a matter of no importance.

POPISH PERSECUTIONS IN HUNGARY.

No. II.

1. "Nachrichten über den jetzigen Zustand der Evangelischen in Ungarn." Von Gregor von Berzeviczy. Leipzig, 1822.—"Notices of the present Condition of the "Protestants in Hungary."
2. "Die Religions-Beschwerden der Protestanten in Ungarn, wie sie auf dem Reichs-"tage, im Jahre 1833, verhandelt worden." Herausgegeben von Elias Tibiscanus. Leipzig, 1838.—"Religious Grievances of the Protestants in Hungary, as discussed in the Diet in the Year 1833."

THE following simple statement, referred to in our last, will show how small is the difference between the priests of the 17th and 19th centuries, and how bountiful is that religious liberty which it is said Protestants now enjoy in all Roman countries in the world.

PETITION OF THE PROTESTANTS OF HUNGARY, PRESENTED TO THE EMPEROR AND KING, IN THE YEAR 1819.

"SACRED MAJESTY,

"Your most gracious resolution of February 7, 1816, No. 5,710, 'respecting the 'means of preventing apostasy from the Roman Catholic Church,' issued through the Royal Hungarian Lieutenancy to all jurisdictions, as well as to the dioceses of both Catholic rites, has been communicated by the abovenamed high office, on the 21st of October, 1817, No. 30,999, to the Protestants Superintendents of both confessions.

"From it we learned, with feelings of profound respect, the salutary and truly Christian principles according to which your Majesty declares, that amongst those nations whose good fortune it is to be subject to the mild sceptre of your Majesty, it is not your will 'that apostasy from the Roman Catholic Church should be prevented, 'either by open force, or private compulsion, or threats, (all of which tend to 'lead away the mind to obstinacy rather than obedience,) but entirely according to 'the example of Jesus Christ, the sublime founder of our religion, who propagated His 'divine doctrine not by force or threats, but by meekness and convincing instruction.'

"What, then, could come upon us more unexpected, or more bitter, than to find to our terror and astonishment that—in this very ordinance issued to all jurisdictions and dioceses, and prescribing Christian love and meekness—that decree, so dreadful to us, issued without the knowledge of your Majesty, during your absence from Vienna, and published by the Royal Hungarian Lieutenancy, the 25th of September, 1792, No. 21,098, of which a copy is here appended, marked A, is cited as Normal, and the publication of it commanded to be renewed.

"May it please your Majesty most graciously to consider, in your paternal heart, how unspeakably sad the condition of your numerous Protestant subjects in this kingdom must be, when a resolution fraudulently obtained, by means which it is not now neces-

sary to mention, but annulled by your Majesty's prevailing love of justice, can, nevertheless, be set up again as a normal ordinance, whenever it appears to that party, who so loudly protested against the last religious law, serviceable for the attainment of the object which they have in view—who have bound themselves by a solemn oath to proscribe every one who does not obey the Pope, (amongst whom, of course, they reckon us,) and who, on that account, interpret your Majesty's most just commands to our disadvantage.

"To this source it is to be attributed that, although your Majesty, in the appended rescript of June 24, 1793, No. 8,627, quite in harmony with the spirit of the last law, decided, in the case of the inhabitants of the valley of Puchow, 'That those persons 'who, according to right, ought to have been educated in the Roman Catholic religion, 'but who, probably from their earliest childhood to their eighteenth year, have grown 'up in the Protestant doctrine, must be granted the free exercise of their religion;' nevertheless, many, from fear of persecution, hide themselves in woods, deprived of all the consolations of religion, and, in the middle of this enlightened century, in the midst of their native country, and under the mild paternal government of your Majesty, are, by the intolerance of their fellow-citizens, compelled to live as exiles.

"To this source it is to be attributed that both the children of Stephen Vrabek, in the village of Laatz, have become the victims of death; as the one, to escape from the hands of the Heiduk, who attempted to carry it off from the bosom of its parents, ran off and hid itself in the woods, and there, from fear and fright, fell into convulsions and expired; the other, torn away by force from its unhappy parents, and delivered over to the Diocesan, died of grief on account of the violation of his conscience.

"That Daniel Tiram weeps over the grave of his son, who, torn half-naked from his father's arms, soon sank under terror and privation, and in the bosom of the earth alone was able to find a safe resting-place.

"That Eva Stulko was, during her pregnancy, seized by the now deceased Mittach, corporal of Heiduks, severely tied, and so ill-used that she miscarried.

"To this source it is to be attributed that John Skrmann, very lately in the past year, 1817, who from his earliest childhood had grown up in the Protestant doctrine, and is now forty years of age, was, not only on his own farm, where he was quietly ploughing, beaten by the County Heiduk until the stick broke, but was sentenced again, by the deputation before which he was cited, to twenty-four blows of a stick.

"That several persons who did not choose to consent to recopulation, a thing unknown to our laws, and introduced only for the purpose of undermining the legitimacy of children, were driven into the church with blows, in order to be married over again.

"That as soon as the County Deputation had dispersed, an official of the county authorities, Kereszter, caused John Dandulik and John Strbann to be tied, deprived of all food for two days, and then beaten, the first with twenty-four blows of a stick, his wife with thirty-three blows, and Andrew Shutriek with thirty lashes from a whip.

"That when this county official himself had left the place, the parish-priest thought fit, by means of his schoolmaster, to continue this tragic scene, becoming only an age of the rudest barbarism, and for this purpose had the bolted doors forcibly broken open by night, and filled the quiet streets with terror and wild uproar.

"That in the year 1818, in the month of April, another County-jurat, Baros, with two Heiduks and the schoolmaster of the place at the head, suddenly fell upon the quietly sleeping inhabitants of Lana, at midnight, tore the poor weeping children from the

beds and arms of their parents, and by their inhuman conduct filled the place with groans, and cries, and riot.

"That the above-named schoolmaster forcibly broke into the house of John Pakholik, and when the daughter, fearing to be separated from her mother, had thrown her arms about her neck, he tore the mother out of bed by the hair, dragged her about on the floor, trod upon her head, which he fractured in three places.

"That, thereupon, the wild mob broke into the house of John Dantzo, in order to take his brother's daughter, who lived there; and the poor girl, frightened up out of her sleep, filled the house and neighbourhood with cries, which brought her parents to her help. For a long time the poor victim was dragged backwards and forwards from one party to the other, as the parents endeavoured to hold her fast, and the assailants to pull her away from them, until at last the schoolmaster seized the father by the throat and almost choked him, and the mother seized the favourable moment, rescued her unhappy child from the hands of the prosecutors, and placed her in safety. Now, although this breach of the peace is plainly and entirely to be ascribed to this un-Christian schoolmaster and his helpers, and their savage conduct, they had the assurance, nevertheless, to accuse the peaceable parents, who had only protected their child's liberty of conscience, of uproar and breach of the peace, and they were summoned as witnesses against those whom they accused.

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"The above-mentioned persons are far from being the only victims of this usurped dominion over the conscience. Thus, for instance, Michael Vattay, a noble, whose father, Sigmund Vattay, once, in the height of a fever, (as is proved by the appended Report of the Deputation, let. F,) went over to the Roman Catholic religion, but soon after, under the glorious government of his late Majesty, Joseph II., urged by his conscience, returned to this Protestant faith, married a female of the reformed faith, and had this son, who is now twenty years old. And now, although the father, having gone through the six-weeks' instruction, as appears from the Report in Appendix G, is not now disturbed any farther in his paternal religion, the son has been, nevertheless, contrary to the royal resolution in Appendix D, and contrary to the plain sense of the laws, under the pretence of continued instruction, carried off to Erlau in chains, and this on the one-side representation of the Archbishop of Erlau, (which representation, together with the command of the Viceroy, are to be found in Appendix H,) and force done to his conscience, from which not even two submissions to the six weeks' instruction has delivered him; on the contrary, he has reason to expect still worse treatment, as the *ntimation* appended in H declares, that if he continue, as is his bounden duty, to follow the dictates of his conscience, the Royal Hungarian Viceroyalty will order severer measures.

"The case is similar with George Baloghy, fifty years of age, who from his childhood has been brought up in the Protestant doctrine, and has been always zealously devoted to it. This man, upon the mere notice made by the Archbishop of Erlau, that his father had once gone over to the Roman Catholic religion, was, by virtue of an *intimation* of the Royal Hungarian Viceroyalty, (given in Appendix I), in direct opposition to the above-cited Royal Resolution, not only subjected to an instruction of eight weeks, but a command was given to take away his children from him.

"In like manner, Eva and Elizabeth Paskotz, who have ever steadfastly adhered to the Reformed faith, having been for more than ten years prevented from the public exercise of their religion—a privilege which not even a representation made by the Szatmater county-authorities could procure them—were at last obliged to take refuge

with the Superintendent at the other side of the Theiss, as is approved by the petition and documents thereunto belonging, given in Appendix L.

"In like manner, Francis Kowitz, a native of Turkevi, now fifty years old, as appears from his autograph complaint to the above-named Superintendent, (Appendix M,) although both his parents were professors of the Protestant Reformed faith, and he himself was born in this religion, yet, because his father, when he was full eight years old, went over to the Roman Catholic Church, he cannot, by any means, obtain the free exercise of his religion, although he has twice submitted to the six weeks' instruction. On the contrary, in the year 1817, the Wednesday before Easter, he was, by night, and in the most cruel and inhuman manner, as he describes circumstantially and affectingly, robbed of his five children, of whom the eldest is twenty, the second eighteen, the third fifteen, the fourth ten, and the fifth eight years of age. These persons, still minors, were one and all forcibly united to the Roman Church, whilst the father mourns over this manifest persecution.

"In like manner, John Nagy, a noble, a hoary-headed man of seventy, a native of the village of Patroha, in the county of Szaboltz, because his father went over to the Roman Church, is not only hindered in the free exercise of the Protestant Reformed religion, in which he was born and bred, and to which he has ever steadfastly adhered, but his sons also, of whom one is twenty-five, the other thirty years old, are compelled to live in the marriage state, deprived of all the necessary ecclesiastical forms, because our preacher is afraid, before the matter is settled, to marry them according to the rites of the Reformed Church, of which they have ever professed themselves members. The Roman Catholic priest refuses them the priestly benediction, unless they submit to certain ceremonies incompatible with the spirit of their religion and to auricular confession.

"Another case is to be found in the Borsoder county, in the person of Susanna Szawaros, born the 19th of December, 1800, both her parents being Protestants. Left an orphan, she was, at the repeated solicitation of her widowed mother, who had five other children to provide for, adopted by the Reformed clergyman of the place, in order, as he had no family, to bring her up as his own child. But because her mother (when and where is unknown, for she never declared it and never reclaimed her child) went over to the Roman Church, this adoptive child is compelled to embrace the Roman Catholic faith, and has, for the purpose of instruction, been delivered over to the parish-priest of Harsany, the documentary evidence of which is found in Appendix O.

"We do not wish, however, by the repetition of such instances to be troublesome to your Majesty. Let it suffice to cite the single case of John Hodos, whose mother was reformed, but of what religion his father was is uncertain, whose case we have already, in February, 1815, submitted at large to your Majesty. This man, who has been always steadfastly devoted to the reformed religion, and never belonged to the Roman Church, was, because his mother went over to it in the year 1807, tormented in the Heveser county, by being shut up in unwholesome prisons, which caused the loss of his health and his teeth, and added another to the number of confessors who suffer in the cause of religious liberty. After this he was delivered over several times to the six-weeks' instruction—but at last to an instruction of several months, during which, in return for his manual labour, he was boarded in the house of the priest. But as he could not, besides his board, obtain the other necessaries, he took leave publicly; and yet to this hour he is hindered in the free exercise of his religion.

* * * * * * *

"With child-like confidence we beseech your Majesty, in your privy council, with the assistance of such Protestants as are worthy of your Majesty's confidence, to hear the statement of our grievances, and to put an end to our misery. For so long as your Majesty's permission is refused to those of our religion, to give to your Majesty fair and detailed statements concerning the true state of our religious affairs in Hungary, your Majesty can never be certain that you have received a complete and faithful representation of those oppressions to which the welfare and the peace of a class of the people, so numerous as we are, demand a speedy termination.

"In earlier times it was necessary not only to make laws, but to conclude treaties and articles of peace, in order to put an end to the religious disturbances and oppressions which then occurred. With this sublime view your Majesty, in conjunction with your illustrious allies, has, by uniting in the Holy Alliance all who bear the name of Christ into one great family, bound together in the bonds of mutual love and toleration, endeavoured to put the last hand to the great work of the pacification of Europe. It is impossible that the care of such all-important affairs can be left to provincial tribunals; they demand the immediate attention of your most sacred Majesty yourself.

"Not our fellow-citizens—of whom so mighty a party is still engaged in a dispute with us—but your Majesty alone it is that we, according to the sense of the peace of Linz, acknowledge and honour as our supreme judge, and it is from your Majesty alone, immediately, that we, agreeably to the Fourth Article of that peace, expect the gracious remedy for and removal of our grounds of complaint.

"Entertaining the most entire and most lively conviction of the justice of our cause, we ask for nothing more than that a pure and simple statement of our affairs be laid before your Majesty, and that care be taken to prevent the possibility of perversion and deception. And, that we may at last cease to weary your Majesty with our complaints, prostrate at your Majesty's feet we beg for the supreme decision of the same by your Majesty's own love of justice and consciousness, which, we confidently hope, will be agreeable to natural right and the laws of the land; and which, on that very account, has been continually prevented by our enemies ever since the year 1793.

"In this child-like confidence and comfortable hope we remain until death, with the most profound respect,

"YOUR MAJESTY'S MOST FAITHFUL AND OBEDIENT SUBJECTS OF THE AUGSBURG AND HELVETIC CONFESSIONS IN THE KINGDOM OF HUNGARY.

"*Vienna, Jan.* 5, 1819."

Such was the heart-rending statement which the Hungarian Protestants made to their King—the natural and the sworn defender of their liberties; and yet it contains merely a specimen of the atrocities practised by the Popish bishops and clergy, of which, if there were room, many other revolting instances might be added. It contained, however, sufficient to touch the heart whose feelings of humanity have not been neutralised by the narcotic of religious hatred. One would have thought it impossible that a father and a king could read it without the liveliest emotions of pity for the sufferers, and of indignation against

those who thus dared, under the pretence of religion, to trample under foot all law divine and human, and thus to abuse the power of the sovereign. What the feelings of Francis were it is impossible to say, but his conduct was not such as to warrant the belief that they were those of either justice or humanity. The wrongs of the injured were not redressed. The evil-doers were not punished. The laws which the Emperor had promised to maintain were permitted to be violated with impunity, and the subjects whom he had sworn to protect were still given over into the hands of their enemies. Things continued just the same until the Diet of 1833, when the Chamber of the States, Roman Catholics as well as Protestants, nobly determined to attempt something in favour of the sufferers, and therefore drew up a list of religious grievances to be submitted to his Majesty for redress, an abstract of the debates on which forms the subject of the second work named at the head of this article. In the petition quoted above we heard the complaints of the Protestants. We have there allowed them to tell their own story, but the list of grievances may be looked upon as the Roman Catholic view of the matter, for in the Chamber of the States, as well as in that of the Magnates, there is an overwhelming majority of Roman Catholics. The list is as follows:

"1st. *The reversals grievance:*

"That is, the written engagement to educate the children who might result from a mixed marriage in the Roman Catholic religion.

There appeared in the year 1793 a royal circular addressed to all authorities, according to which Protestant men who wished to marry Roman Catholic women were to be summoned, without, however, the use of force, before the priestly benediction, to sign a paper promising that all their children should be educated in the Romish religion. It is true that this circular was, as the Emperor himself declared, fraudulently obtained, and formally revoked November 4, the same year. But, all this notwithstanding, the demand accompanied by a threat of refusal to perform the marriage ceremony in case of non-compliance, is continued, and these written engagements or *reverses* are legally regarded as binding.

"2d. *The six-weeks' instruction.*

In the thirteenth paragraph of the Twenty-sixth Article of 1790-91, where conversion to the Protestant religion is mentioned, it is permitted to Roman Catholics, but they are commanded not to do it thoughtlessly. To secure obedience every such person was commanded to submit to a six-weeks' instruction; i. e., he was required to receive instruction in his religion for six weeks, from a Roman Catholic clergyman, and not permitted to recant until after this, and permission received from the King. But as the hours of the day were not mentioned, it was possible to prolong them, or to appoint an hour of the day in which it was impossible for the convert to attend; but the worst of the burden was, that the term of instruction was never limited to the six weeks, but whenever the convert persisted in his intention of recanting, he was at the end of every six weeks again declared to be thoughtless and inconsiderate, so that the instruction was spun out for years; and there have been cases in which youth has

during this process turned to old age. Under such circumstances a person lived in a state of excommunication—he could not be married because he belonged to no church, and when he died was refused Christian burial.

"3d. *Banishment of Roman Catholics from the Protestant Churches.*

In the same thirteenth paragraph of the Twenty-sixth Article of 1790-91, it is strictly forbidden in any way to entice a Roman Catholic to embrace the Protestant religion. But as it frequently happened in Hungary that Roman Catholics went to hear Protestant sermons, this was declared to be enticement; and by an order from the Royal Lieutenancy, Protestant clergymen were forbidden, at their peril, to permit Roman Catholics to attend their places of worship, which order, in the large congregations and especially in towns, it was impossible to obey.

"4th. *That Roman Catholics should have no Protestant teachers or instructors.*

This prohibition proceeded also from the Lieutenancy; it could not, however, be punctually enforced in the case of domestic instruction, although, when fathers of families had Protestant teachers for their Roman Catholic children prompt measures were unsparingly taken; but with respect to public instruction in the schools it was strictly enforced; whereas Protestant children sent to Roman Catholic schools for their education, were particularly favoured.

"5th. *Prohibition to Protestant theological students to visit foreign universities.*

The fifth paragraph of the Twenty-sixth Article of 1790-91 allows Protestant students freely to visit foreign universities. But when passports were required long delays were made before they were signed, and in the year 1817, under the pretence of political apprehensions on account of the Wartburg festival, altogether refused. In 1826 the Vienna Theological Institution was founded, but before the beginning of the Diet of 1822—26 permission to visit foreign universities, especially those of Prussia, was again granted. At present the permission is limited to that of Berlin alone, which is the more grievous, as there are neither Stipendia nor free commons, and living in the capital is expensive. But few, therefore, can avail themselves of this liberty, and are consequently confined to the studies of the Vienna Institution, which, besides being prescribed, are subjected to a strict censorship, an evil the results of which are beginning to be extensively felt. It is well known that the teachers are Rationalists, and compromisers of Protestantism. Rationalists are especially favoured by the Austrians, with the intention of injuring the Protestant Church. Thus Stipendia of a considerable amount in the German, Dutch, and English universities, remained unused.

"6th. *The recopulations;*

That is, when a couple, of whom one member belongs to the Roman Catholic Church, from necessity, or want of thought, or intentionally has been married by a Protestant clergyman, it is a custom, founded on no law, to have them married again by a Roman Catholic priest, and thus to regard the marriage performed by the Protestant clergyman as invalid.

"7th. *Hindrances in the erection of the Protestant Grammar Schools.*

The fifth paragraph of the Twenty-sixth Article of 1790-91 allows Protestants, without applying for permission, to erect grammar schools, which they were of course obliged to support themselves, as well as all their other institutions. In such cases they were often exposed to interference and delays, which have, however, of late almost entirely ceased.

"8th. *Delay in the erection of the Protestant Consistory.*

The fourth paragraph of the Twenty-sixth Article of 1790-91 allows the Pro-

testants to erect consistories and to hold Synods. *And yet the documents concerning this matter have lain in Vienna since* 1792, *and no answer received up to this time* (1833); so that Protestant Hungary is still destitute of a spiritual tribunal, and of ecclesiastical law. The four superintendencies of the Augsburg and Helvetic confessions hold their district and general conventions, but they have no executive power; the civil authorities are not obliged to communicate it; and the last appeal is always to the Lieutenancy, which may therefore be regarded as the only power presiding over the religious affairs of the Protestants.

"9th. *The prohibition to Protestants after a divorce from a mixed marriage to marry again.*

As the Twenty-Sixth Article of 1790-91 refers all suits in the case of mixed marriages to the Roman Catholic consistory, this complaint may be easily understood.

"10th. *Compulsion of Protestants in many places to contribute to the maintenance of the Roman Catholic Church.*

The sixth paragraph of the Twenty-sixth Article of 1790-91 expressly exempts Protestants from any such obligation; and yet in many places they were taxed notwithstanding.—N. B. By such contributions tithes are not intended, for in all Hungary, wherever tithes are usual, Protestants pay them as well as Roman Catholics. This grievance is also less frequent than it used to be.

"11th. *Exclusion of Protestants from office in many of the royal free-cities.*

The eighth paragraph of the Twenty-sixth Article of 1790-91 commands that, in the appointment of the higher and inferior officers, difference of religion should not be considered; and yet the exclusion continues to this day.

"12th. *Exclusion of Protestants in many places from the purchase of landed property, and from the right of carrying on trade.*

This grievance is also less frequent. But in Croatia and Slavonia the exclusion is by law. (See 15th grievance.)

"13th. *Compulsion of Protestants in many places where they buy farms to bear the ecclesiastical burdens of their Roman Catholic predecessor.*

This, like the 10th, is contrary to the sixth paragraph of the Twenty-sixth Article.

"14th. *Refusal in many places to bury Protestants in Roman Catholic burial-grounds.*

This happens often in places where the majority are Roman Catholics, and the corpse is usually buried outside the burial-ground or in the road.

"15th. *Exclusion of Protestants from civil rights in the kingdoms of Croatia and Slavonia.*

This exclusion is founded on the fourteenth paragraph of the Twenty-sixth Article. This point is, therefore, rather to be looked upon as a demand than a grievance.

"16th. *Entire want of Protestant pastoral care in the regiments.*

As no law prescribes the appointment of Protestant chaplains, this is to be looked upon rather as a demand. The necessity of it, however, is self-evident."

These were the points which the Hungarian Deputies, the overwhelming majority of whom are Roman Catholics, thought should be presented by the Diet to the consideration of the Emperor, and which, therefore, they sent up in a *Nuncium*, or message, to the Chamber of

the Magnates. Each of these grievances was discussed at length, and the discussions show beyond doubt that Popish tyranny has lost its hold upon the mind of the Hungarian people. Almost the only advocates of persecution in the Lower Chamber are the clergy—the Deputies of the cathedral chapters. A few years more of perjury, and faithlessness, and cruelty, will be sufficient to re-convert the majority of the brave and noble Hungarian people to Protestantism. The tone of their speeches show that their chains are burst, and that they will not long suffer the shame of bad faith to rest upon their country. The Dietal Session of the Chamber of States of 21st of February, in which the abolition of the six-weeks' instruction was discussed, may serve as a specimen.

"DIETAL SESSION OF THE STATES, FEB. 21, 1833. DEBATE ON THE PROPOSITION TO ABOLISH THE SIX-WEEKS' INSTRUCTION.

"Canon Bencsik (2d Deputy for Neutra county) is of opinion, that unrestricted liberty of changing religion begets indifferentism, and that by the adoption of this proposition religious liberty would soon degenerate into licentiousness; that, if indifferentism were excusable in the higher and educated classes, it would have the most dangerous consequences amongst the uneducated, who were restrained more by religion than morality; and that, by affirmation of such principles, the public safety would be endangered. He wished, however, that similar impediments might be laid in the way of Protestants changing their religion. With respect to the omission of the thirteenth paragraph of the Twenty-sixth Article, he cannot vote for it, as his constituents look upon it as immutable.

"The County Deputies Hertelendy, Rudics, and Horvath (all Roman Catholics*) vote for the retention of the thirteenth paragraph. They wish, however, with reference to the word 'thoughtlessness' (*ne transitus temere fiat*) that the remedy should be, not the six-weeks' instruction, but only a notice to the pastor whom it might concern. As to the rest they vote for the proposition.

"Andrassy (1st County Deputy for Gran, Roman Catholic,) analysed the proposition, and gave his opinion to this effect: This point consists of two parts—the first says, that the six-weeks' instruction is opposed to the sense of the Twenty-Sixth Article; the second complains that this six-weeks' instruction is often prolonged for years; and hence the con-

* Prefixed to the Report of the debates is an alphabetical list of the speakers, in which the religion of the speakers is marked.

clusion is drawn, that it should be entirely abolished. With respect to the first part it is true that the thirteenth paragraph contains no direct mention of the six-weeks' instruction; but it is, however, there expressly stated that 'a thoughtless recantation should not be allowed, and that 'every particular case should be submitted to his Majesty.' Now, if that law gives the King the immediate superintendence, it must also allow him the means requisite to prevent thoughtless conversions. But is not this six-weeks' instruction the most suitable and the gentlest of all means? (Murmuring.) If this means did not please, none would ever please, and the seed of complaints would be scattered by the law itself beyond the power of eradication. As to the second part, he agreed that it was unjust to prolong the instruction beyond six weeks.

"Majthenyi (1st County Deputy for Bars, Roman Catholic,) considers the six-weeks' instruction as superfluous, and the clause on which it is founded useless; for, inasmuch as each of the religions received by law asserts only principles, dangerous neither to the land nor the King, he was not able to see why the law should take care to prevent conversions from being made thoughtlessly or blindly. If the Roman Catholic religion be called the dominant religion, he did not see why it should be degraded by such restrictions.

"Répás (2d Deputy for Barany county, Roman Catholic,) reminded those who looked upon the treaties of Vienna and Lintz as unchangeable laws, that in those treaties permission is given to whole districts to change their religion. He asked, therefore, whether they supposed that such whole districts ever were or could be subjected to the six-weeks' instruction?

"Mayer (a canon) declared in favour of the sentiments expressed by the Deputy for Gran, adding—Let every one have his own. No one can deny that the Roman Catholic Church, as a corporation in the state, has her rights, the most important of which is the right of self-preservation. The maintenance of this right is effected by the supreme power, by means of the six-weeks' instruction. Of any abuses that may here have crept in he did not approve. He must, however, beg the States, in their attempt to remove these abuses, not to lose sight of the political existence of the Roman Catholic Church, and, therefore, to retain the thirteenth paragraph. To this declaration,

"Berzeredy (2d Deputy for Tolna county, Roman Catholic,) replies thus: It were a melancholy state for the Roman Catholic Church to be in, if she were obliged to employ such compulsory means for her self-preservation. I, however, believe that she is strong enough to be able to dispense with such support. A man upon whom education to the years of discretion has produced no effect, is not to be converted by a six-

weeks' instruction. I deny that any one of the principles affirmed in the *Nuncium* leads to indifferentism: yea, I assert the contrary, and appeal to experience. Change of religion has been allowed to Protestants without any restriction, and has this ever been a cause of scandal or produced indifferentism? I, therefore, vote for the *Nuncium*, with the addition that the convert give notice to the magistrates, because this appertains to public order, which shall come under our notice presently.

"Balogh (2d Deputy for Bars county, Roman Catholic,) says that the six-weeks instruction is an anomaly, for every one who wishes to change his religion must have some reason for doing so. If this ground be the conviction, that the religion with which he has become acquainted is more consolatory than that which he has known from childhood, why should he be hindered? If he changes from impure and interested motives, what influence can religious dogmas have? Besides, he wondered much that a Deputy from a cathedral chapter should consider the dominant religion so weak as to be endangered by an unrestricted permission to recant.

"Borsiczky (1st Deputy for Trenchin county, Roman Catholic,) must also give his vote for liberty of recantation. He wished, however, that the convert should report the matter to the proper authorities—for this reason amongst others, lest one or other of these persons, whenever any burden were imposed upon him in the one Church, should go over to the other, and at last the ministers of God die of hunger. In other respects he believed that he should more easily attain the object in view by considering the proposition rather as an explanation of that equivocal word 'thoughtless,' (*temere,*) than as an erasure of the whole paragraph. In the former case the Chamber would adhere to the way of grievance—namely, that the Government had misinterpreted the word '*temere*;' in the latter case they would have recourse to the way of grace, and it would appear as if the Government had made no mistake.

"Büky (1st Deputy for Borsode county, Roman Catholic,) looked upon the right to worship God according to his conviction to be as much a natural right as that of breathing the free air. It is only conversion to a religion inconsistent with the safety of the state—if such there be—that can be subjected to a penal enactment.

"Several Deputies give their opinion to the same effect as Borsiczky.

"The Canon Lonovics replied, That so long as the Twenty-sixth Article remained in force, so long as the rights of religion were based upon the law, and so long as the child until it comes to the years of discretion must follow the religion of its father, he considered the six-weeks' instruction before recantation, inasmuch as it was a compensation for a defective education, as necessary; the abuses, however, by

prolongation of this term—which have, alas! happened—should be put an end to for the future. The clergy, however, are not so much the cause of these abuses hitherto, as the executive power. The efforts of the clergy had only this object—to take care that persons, whose faith before maturity had been a matter of doubt, should not remain without any religion.

"The Personal* expressed the pleasure afforded him by the temperance with which the states had treated so delicate a matter, and only wished that the proceedings might be a little accelerated. Hitherto the majority had declared in favour of changing that word 'thoughtless,' which had been so arbitrarily interpreted; it remained now to be considered what was to be substituted in its place.

"Beöthy (2d Deputy for Bihar county, Roman Catholic,*) would be most happy to obey the call of the Personal, and not to prolong the discussion; but he felt himself compelled to refute the assertion made by the Deputy of the Erlau chapter, 'That the clergy had only been 'anxious to prevent young persons, not yet arrived at maturity, from 'remaining without any religion,' by citing the example of a man of seventy years of age. This unfortunate person was persecuted even in his old age on account of his religion, and tormented to his grave with the six-weeks' instruction. Nay, even in death he found no peace, for who was there to perform the last Christian offices over his body—who to wish him eternal rest and peace, and to consign his corpse with prayer to the grave? It was not until after long disputes that he was buried. But the unhappy man had children, and such children too as had already attained to the years of manhood, and entered upon their duties as citizens, and had arrived at that time when, according to the laws of God and man, they should become parents. But there was no clergyman who would bless their bands, and thus they were compelled to lead an immoral and offensive life, and to bring into the world doubly-unhappy children, whose hard lot it was not to have a lawful father either upon earth or in heaven. This is a specimen of the manner in which Roman Catholic pastors fulfil their Christian duties; and yet it would be very easy to cite many similar from the Bihar county alone, in which the six-weeks' instruction had been prolonged for twenty and thirty years, and in many families had become hereditary. The clergy attempt in vain to throw off the guilt upon sovereigns and government.

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* The President or Chairman of the Chamber of the States.

† It is to be noted that this gentleman was the person who brought the subject before the Diet, and was throughout most zealous in endeavouring to promote the welfare of his Protestant fellow-countrymen.

They have always been the persecutors. Who was it in former times that gave John Huss the letter of safe conduct? and who preached that 'faith was not to be kept with heretics?' Who, on the other hand, sent two bishops for the defence of the Protestants to the Council of Trent? who confirmed the Twenty-sixth Article of 1790-91? and whom have the Protestants in the hereditary possessions of Austria to thank for the protection and quietness which they enjoy, without any law on the subject? Neither is the blame to be put upon the magistrates, for they are servants to the kings, and the executors of their commands. Who, then, is to be blamed? The thing is as clear as the noon-day.

"The Canon Tagen began his speech, by directly denying what Beöthy had said, upon which a great disturbance took place, and the Personal, perceiving the irritation of the minds, declared the session dissolved, Beöthy endeavoured to speak, and there was a loud call of "Hear, hear," but the Personal persisted in the dissolution of the assembly.

"DIETAL SESSION OF THE CHAMBER OF THE STATES OF FEB. 22.

"The Personal commenced the session by expressing his regret at what had happened the day before, and the more because it concerned a subject, the history of which is to be found in the annals, written in characters of blood. He could have wished to see the discussion concluded with that temperance and dignity with which it had been begun. But, as an offensive occurrence had taken place, and a county deputy felt his veracity impeached by the speech of a cathedral-deputy, the sacredness of his office made it his duty, agreeably to the 25th article of the 2d Decree of Vladislaus, and the 7th article of 1723, to summon the cathedral-deputy to explain his words.

"Beöthy and Tagen rose at the same time, and began to speak; but the general call of the chamber was for Beöthy, and the Personal accordingly decided in his favour.

"Beöthy with great self-possession and quietness began thus: I was compelled yesterday to leave the session with a stain upon my honour, inasmuch as, though several deputies, as well as myself, desired to speak, it was suddenly and arbitrarily dissolved. I respect the privileges of the Personal, and do not wish to infringe upon them in the slightest degree; but yet this respect cannot carry me so far as to uphold or enlarge them at the expense of my rights or my honour. I have been obliged to pass a whole night suspected of mendacity, falsehood, and faithlessness; with shame I was compelled to forsake this sacred house, and with shame to return. I ask what is the cause of a punishment so grievous, and on what law rests the power of the Personal to inflict it upon Deputies of the Diet? Upon me it

has been inflicted; that is now past; but against any recurrence of it in future, I here enter my solemn protest. As to the matter itself, as the desired moment has arrived, I will justify myself in what I said yesterday, and remove the impeachment from my honour. (Here the speaker repeated what he had said the day before, and as a proof of his veracity and good faith exhibited his constituents' written instructions, which he begged permission to read. The voice of the majority, however, prevented it, as in that the Deputy had to justify himself only before those who had sent him. He therefore, in a short and pithy speech, begged for right and justice.)

"Tisza, Beöthy's colleague, confirmed what he had said, at length, and in conclusion demanded that, agreeably to the 7th article of 1723, the cathedral-deputy should be prosecuted in an exchequer-suit. He also complained of the untimely dissolution of the session, and referred to the Protest ordered by the States on a similar occasion in 1825, and wished that a similar one should be made now also.

"The Personal assured them that he had dissolved the session merely on account of the great irritation of mind, which prevented the orderly proceeding of the discussion, but not to offend the states, nor to appropriate to himself any new right. Besides, he had been of opinion the day before, that the deputy had to justify himself, not to the states, but to his constituents.

"The Canon Tagen assured the assembly, that he had perceived with a sorrowful heart that his words had given dissatisfaction to the states; it was not his intention to give offence to any one. But he had considered it his duty directly to deny the statement of the Deputy for Bihar, that a person had been tormented for 71 years on account of an intended recantation, the rather because he, as Vicar of the diocese where the case in question had occurred, had accurate knowledge of the facts, and because the law which prescribes the six-weeks' instruction is now 42 years old, and consequently no 71 years' trangression of the law could have taken place. Besides, he too was acquainted with the instructions given to the noble deputy, and knew that not one syllable occurs therein, of a 70 years' instruction. It is only of 30 years, that mention is there made. Moreover, the person in question is dead, and the Bihar Deputy's crimination of the clerical order remains to be considered as entirely false.

"Tisza (1st Deputy for Bihar county, of the Helvetic confession,) remarked that the speech of the cathedral-deputy, far from being an apology, contained rather a new insult and further inculpation of himself, especially as it perverted what had been said by his colleague. He was as intimately acquainted with the facts as the cathedral-deputy, as he

aid himself, as Supreme Notary of the County, treated the case officially. The state of the case, as his colleague had explained it, was as follows: There was a certain man, who at the time of the origin of the 26th article, 1791, was already long past 20, who from that time to his death, in 1831, was urged by all sorts of compulsory means to embrace the Roman Catholic religion, because his grandmother had said that he originally belonged to it. From this it appeared, that his fellow-deputy had said too little, when he spoke of 30 years (for no one had ever spoken of a 70 years' instruction, but only of 70 years as the age of the man). Before the matter was settled the man died, and his relations were obliged to apply to the Deputy-lieutenant of the county with respect to his burial. His four children, being in this equivocal state, with regard to their religion, could not when they came to maturity, obtain the nuptial benediction, as no Protestant minister dared to act contrary to the orders of the authorities; and thus it happened that one of his daughters, though not married, had five children.

"Balogh (2d Deputy for Bars county, Roman Catholic,) considered that in the honour of the Deputy for Bihar, his own honour also was insulted, and called upon the States, for their mutual protection, as well as the Personal, to place the cathedral-duty for Grosswardein in a state of impeachment.

"Upon this summons, the chamber resounded on all sides with the cry '*Actiot,*' (Prosecution!) and several deputies rose from their seats; whereupon the Personal declared that the insult was plain, but the apology unsatisfactory, and promised to do as the states wished.

"*Canon Tagen* wished to speak, but was not listened to.

"Canon Tresztyansky then spoke as follows, by way of defence: I believe that the defence and request of the guilty do not come too late, even when he is leading to the place of execution. It is not my intention to maintain the propriety of what happened yesterday, but to excuse it: for I am convinced that the Deputy of the chapter of Grosswardein, when he directly denied the case brought forward by the Deputy for Bihar, meant to invalidate neither his credibility nor the dignity of the local authorities: but denied it only so far as he believed that the local authorities had not sufficient data for the facts alleged. Consequently this was no intentional insult. I therefore, in the name of the collective clergy, whose honour lies so near to my heart, entreat the worshipful states to exercise a little indulgence towards an innocent misdemeanour, such an one too as has often been committed by the other deputies; for this reason especially, that the clergy have well-founded claims to indulgence, as in similar cases they have themselves exer-

cised the greatest forbearance. Thus very lately, either on the 6th or 7th of this month, they passed over in silence the accusation of a county-deputy, (whom from a desire to spare him, I do not name) who made the whole clergy answerable for the declaration of the deputy of an archiepiscopal chapter, in which he stated, with all propriety, that he did not consider the Hungarian language as suitable for laws. In this accusation the county-deputy wondered how the clergy could be opposed to the introduction of the Hungarian language, when they are in possession of the greatest portion of the Hungarian Fatherland. It would have been easy to reply, that we hold it not from individuals or communities, but by the favour of our Apostolic Monarch, and that it is not the business of the noble deputy to criticise us, but yet not a word was said in reply; the bitter morsel was swallowed in silence. If in anything a reciprocity exists, surely it is here. I therefore hope that the more intimate connections of the parties will not object to consign this occurrence to oblivion. This I solicit, this I expect, from the magnanimity of the worshipful states.

"But, as a loud noise and disturbance began again, the Personal declared that the will of the states was for the prosecution, and ordered that the steps should be taken agreeably to the laws of the kingdom. Hereupon Majthinyi, of Bars, (Roman Catholic,) stated, that in addition to this resolution, he had a second request—namely, that the chapter-deputy, now declared in a state of prosecution, be excluded from the session. And as the Personal remained silent, the deputy went on to say, that he saw only one alternative, that either the accused or the accusers withdraw. Upon which several deputies exhibited symptoms of intending to depart. The Personal replied, that he could see no sufficient ground for this procedure, for the law spoke of a citation before the tribunal, and he could not be guilty until he had been condemned.

"The celebrated orator and poet, Kölscey, (1st Deputy for Szatmar county, of the Helvetic confession,) then spoke, and complained temperately but sharply of the infringement of the liberty of speech, of which the Personal, by his sudden dissolution of the Session of February 21, had made himself guilty, although several persons wished to speak.

"Borsiczky, (1st Deputy for Trenchin county, Roman Catholic,) then insisted upon the withdrawal of Canon Tagen. The latter wished to reply. The County-Deputy Marczibanyi, (Roman Catholic,) hindered it with the words, Any one lying under a fiscal prosecution has no voice here. The Personal spoke in a low tone with the Canon Tagen, who then withdrew from the Chamber, amidst noise and the laughter of the young.

"At the same time the Personal intimated, that the chapter-deputy, order to prevent all unpleasantness, desired, himself, to withdraw. ıs County-Deputy Pechy, (of the Helvetic confession,) said, that th this he was not satisfied; he must be excluded.

"The Personal: It shall be entered upon the journal.

"The County-Deputy, Rohonczey, (a Roman Catholic,) would hear thing of the further discussion, until the document of accusation had en read. After a short pause, the Attorney-General stepped forward, d presented the document of accusation. The national judge, Vegh, ıd it aloud; and the discussions upon the propositions of the deputa-ın were then fixed."

This specimen shows sufficiently the mind and temper of the ngarian states. They still retain that generosity, that love of justice, d keen sense of honour, which have ever formed a principal feature the national character. Protestantism cannot continue much longer its present state of bondage. The Hungarian deputies will not long fer such a blot to stain the page of their history. The states pear, with the exception of the Popish clergy, to be composed of men good faith, who abhor falsehood as the foulest stigma with which manity can be branded, and which therefore they will neither suffer be imputed to themselves, nor tolerate in others, as the expulsion of ı Canon Tagen shows. This seems rather a harsh measure, and yet s not to wondered at, that men of honour should be offended with ı shamelessness with which he first gave the lie to a deputy, and then nself uttered the most palpable falsehoods and wilful misrepre-ıtations of that Deputy's speech. It is a melancholy thing to behold w Popery is everywhere the same, and how in every age and ntry, a thorough paced Papist, is an unblushing liar. It is, however, nsolatory to human nature to find that the Hungarian laity, have not ; sunk, and are never likely to sink, to that utter disregard of th and mercy which stains the history of Irish Popery. Indeed, ngary appears to be far in advance of Ireland in point of civilisation. rful are the oppressions which are there practised, but in the itions of the Protestants we find no complaint of assassination and el murder. The people seem to take but little part in the persecu-n. They appear to be quiet and merciful. The only persecutors ı the Romish bishops and priests, whom their official oath binds to irpate heretics as well as heresy. The laity are determined to pro-e justice for the sufferers, and with this view, after a long and ply interesting discussion, the *Nuncium*, containing the above-ed list of grievances, was sent up to the Magnates. Amongst the ignates, however, the Roman hierarchy has a majority. Technical

difficulties were started, and deemed sufficient to prevent them from taking into consideration the breach of the laws, the violation of the constitution, and the wrongs of three millions of their countrymen. But it is only fair to give a specimen of their debates.

"SESSION OF THE MAGNATES OF MARCH 9.

"*The Palatine:** The subject for consideration in the present session, is the *Nuncium* respecting religious grievances. It treats of a remedy for, and further explanation of the Twenty-sixth Article of 1791, to effect which the worshipful states have made certain propositions: I perceive, however, amongst the grievances enumerated, new demands, and direct attention to the point of view in which this subject has been considered, and in which the worshipful states wish to have it considered here. The most worshipful Chambers of the Magnates has accordingly to weigh well the importance of this subject, but at the same time, keeping clear of all irrelevant matter, to direct their speeches to the question itself.

"The introduction to the *Nuncium* was then read aloud; after which the Bishop of Fünfkirchen (Szepessy) rose, and in a very long speech delivered himself to this effect: He could not enter upon the consideration of this subject for several reasons: first, because the contents were contrary to the laws; secondly, contrary to the purpose of the present Diet; thirdly, contrary to the practice of the Diet; fourthly, contrary to all that had hitherto occurred in the Diet. With regard to the first point he appealed to several laws, of which he read some articles; and from which he concluded that properly the Prelates, the Magnates, and the Royal Counsellors form the Diet; that formerly the *Initiative* (the right to propose new measures or laws) rested with the Magnates; that afterwards it passed into the hands of others; and asserted, last of all, that the Diet must begin with the Royal propositions. At still greater length, and still more tediously, he discussed the second point, especially by referring to the journals of 1825—27 and 1830, declaring that, as the present Diet was summoned merely for the adoption of the systematic works, and the complaints in question belonged to the Literarium and Religionarium, in his opinion they could not be received. His remarks on the third point were not more brief. Since 1791 it had always been the custom for a mixed deputation† of the kingdom to collect the grievances: which he proved by numerous examples. With regard to the grievances of the Protestants, he re-

* The Palatine, or Viceroy of Hungary, always presides in the Chamber of the Magnates. The Palatine was at this time Joseph, Archduke of Austria.

† A committee composed of members of both chambers.

marked, that they might refer to pages 1661 and 1662 of the journal of 1825, where they would find that the states had requested of his Majesty a speedy answer to the grievances submitted to him, with the expectation of which he desired to console them. The debates upon religion are always difficult—yea, dangerous. Besides, it was necessary to separate the demands from the grievances, and the legislative power from the judicial; for to what purpose were the tribunals, if judgement were to be pronounced in the Diet on individual cases? As, therefore, this was neither the time nor the place for this *Nuncium*, it could not be taken into consideration. In confirmation of the fourth point he went through all that had up to that time been done at the Diet. First of all the States wished to begin with the preferential grievances, and desired on that account a mixed deputation of the kingdom, which had, however, not been elected even then: and yet the Religionarium was not to be found at all amongst those principal grievances. After that the worshipful States themselves appointed the succession of subjects to be discussed, and had thereby themselves determined the order of the deliberations. But the Literarium, Religionarium, and Publico-Politicum, to which this matter belonged, had been postponed by the worshipful States themselves. He, therefore, was of opinion that the remainder of the *Nuncium* should not be read at all, but be referred to a mixed deputation.

"*Count Stephen Szecsenyi** then rose and said, I shall endeavour to confine myself within the limits marked out by his imperial Highness, however widely they have been overstepped by the Right Reverend Bishop. I have already expressed my opinion elsewhere, that if only one law be violated the whole constitution is in danger. That such violation has occurred there can be no doubt, and therefore I wish that the proposition of the worshipful States should be considered here in its fullest extent; however little I may desire the most worshipful Magnates to agree to everything which the worshipful States may resolve upon.

"The Palatine, in consequence of his former declaration, did not wish to enter upon the discussion of the Treaties of Vienna and Lintz, and the Twenty-sixth Article of 1791, because it must necessarily happen that in practice some things will happen, not exactly reconcileable with the letter of the law. It is certain that our laws have been violated: whether to touch upon this point were advisable at present he would not enquire, but only remark that three millions of Hungarians were waiting for their decision; he could wish, therefore, that the subject should receive due consideration. (Tumultuous applause and cheers.)

* A Roman Catholic.

"All the Bishops, however, rose one after the other against the reception of the *Nuncium;* especially the two Archbishops of Kalocsa and Erlau (Klobusiezky, Pyrker); the Bishops of Steinmanger, Raab, Stuhlweissenburg, Grosswardein, who spoke briefly. At greater length spoke the Bishop of Neutra, who noticed the universal regret of all Roman Catholics at seeing the principles of their religion overturned, and others adopted in their stead, which would not fail to fill their hearts with horror. The proof of his assertion he would reserve until the subject should be considered in its proper time and place. The deputation would scrutinise this matter with more accuracy, and then it would be seen whether the grievance were founded or not.

"The Bishop of Rosenaw (Zsithovsky) repeated, at still greater length, what had been said already, adding, that our forefathers were accustomed to fight *pro aris* as well as *pro focis*. His chief reason for wishing for the deputation was his desire of peace. After him arose with boisterous zeal and many exclamations,

"The Bishop of Tinninium (Jordansky). He said, If the object of the worshipful states was unity, then truly they might boast before all the world of their endeavour to maintain it. If the Roman Catholic Church availed herself of her rights, no one had any reason for calling her a disturber of the peace. These rights have been acknowledged and confirmed by the kings themselves, as may be plainly read in the decree of Ferdinand I. of 1550; in the treaty of peace of 1608; and in the decree of Joseph II. of 1782, where nothing is to be found like that indifferentism at which the states aim: on the contrary, in the last-named decree it is said, that his Majesty's will is to acknowledge the Roman Church as the only dominant. This is to be found again in the edict of 1793, No. 10,151. The principles maintained in the *Nuncium* not only fill the hearts of the Bishops with pain, but may also lead to a new confession of faith which must be called the Presburg confession. (General laughter). He wondered much that the states were in such a hurry with these things, now that neither Bethlen, nor Botskay, nor Rakotsy, was at their heels.

"Here the Palatine declared, that he was not accustomed to interrupt the speakers: he must, however, remind the Bishop of the limits within which this discussion is confined. It is not necessary to go back to ancient times, as the question now concerned only the Twenty-sixth Article of 1790-91; and we must confess, that, in spite of all treaties of peace, this law completely fixes the rights of Protestants.

"The Bishops of Waitzen (Count Nedasdy), of Weasprim (Kopaczy), of Neusohl (Belanskey), and Szatmar (Hans), delivered long speeches against the *Nuncium;* the last to this effect: That, as we have only one Father in heaven, we also all belong to one Mother-church upon earth.

The Bishop of Kaszan concluded with a wearisome speech about the rights of the Roman Catholic clergy.

"The leader of the lay-party was the Chief Treasurer, Count *Fidel Palfy*, (Roman Catholic), whose opinion was adopted by most of the barons of the kingdom. He was for referring the *Nuncium* to a deputation. The Lord-lieutenant* of Arad (Orozy) was against the receiving of the *Nuncium*, as he did not not choose to work in the way of extracts.

"The Chief-master of the Horse, Count Francis Zichy (Roman Catholic) boasted, that in his province (Bihar) the religious grievances were very numerous and almost hereditary; but yet, as they could not be cured by the means proposed by the States, he agreed with his Excellency the Treasurer, and the rather because from the *Nuncium* he perceived that fifteen grievances were brought forward, and almost all the resolutions passed respecting religious affairs were spoken of and annulled.

"The Governor of Fiume (Urmenyi), Roman Catholic, agreed with the preceding speakers, and boasted that Hungary was the first country which, in time of peace, and without shedding of blood, had given such a law as the Twenty-sixth Article of 1790-91: whereas it is only a few years ago since Great Britain after a violent contest obtained universal liberty of religion.

"Most of the Lord-lieutenants spoke also in favour of a deputation. *Count Fekele*, Roman Catholic, did not intend to speak of that which was past, and could have wished that the matter had gone the way of a deputation; but now it must be remembered that the States had discussed the subject several days and weeks in the sessions of the circle and the diet; now, therefore, to postpone it, and refer it to a deputation of the kingdom would be just the same thing, as for the Royal Court to send back a suit to the county-tribunal without any sentence. If there be demands amongst the grievances, it is easy to separate them.

"Count Vay (Lord-lieutenant of Marmaros), of the Helvetic confession, said he would use his utmost endeavours to prevent the evasion of an answer, or the rejection by the most worshipful Magnates of the contents of this excellent *Nuncium*.

"Count George Karolyi, Roman Catholic, in the same degree that he was a friend of toleration, abhorred those abuses which are mentioned in the *Nuncium*, and which stain the holiness of religion. Con-

* In the original the word is Obergespan, derived from the Magoric word *ban*. As the office combines the supreme, civil, and military authority in a province, the English word lord-lieutenant, by which Townson in his Travels expresses it, is perhaps the best.

trary to the law of 1608, to the peace of Vienna and that of Linta, and last of all to the Twenty-sixth Article of 1790, came, but too soon, those delusive resolutions of the Government, which not only offend us, but of which we must be ashamed. The only remedy is to annul those resolutions, and to restore practically religious equality. Children of one fatherland, we have all one right. Let us then make the violation of the laws our own concern; for our rights, and the Twelfth Article of 1790, are violated also. Let us take into deliberation this *Nuncium*, which, if sent back, will lead to much unpleasant strife and loss of time, and to results directly opposed to the object in view. As to the statement of the Bishop of Neutra, that the principles of the *Nuncium* produced horror in the bosoms of Roman Catholics, he denied it; for they were Roman Catholic deputies, and none else, who had brought forward and advocated the subject; it is impossible, therefore, to suppose that it had excited any horror either in them or their constituents.

"Baron Vay, of the Helvetic confession, spoke also for the reception of the *Nuncium*, and referred specially to the example of 1825, when a subject, not like that before them—one that concerned the whole kingdom; but the complaint of a single individual of the Oldenburg county, was taken out of the usual course which grievances have to pursue, and submitted in an address to his Majesty, who, taking into account not the importance, but the justice of the matter, gave a special resolution. As long as the matter is not discussed here, there can be no unity.

"To the same effect speak the Lord-lieutenant of Kraps (Gyürky) Helvetic confession; Count Bethlen Dominik; both the Barons Jesznack, Lutherans; Count Kalonics, Roman Catholic; Prince Palfy, Counts Viezay, Zay, Lutherans; Nako, Charles Esterhazy, Roman Catholic; Count John Waldstein; and Count Francis Zapari: but with more fire than all these, Baron Nicholas Weselenyi, (Helvetic confession.)

Count Stephen Szecsenyi rose again and said, I was mistaken when I thought that the subject would not require so much deliberation. It is true, I knew that many under the pretence of not working 'in the way 'of extracts,' like the Lord-lieutenant of Arad, would be for sending back the subject. I care not if my words sound harsh, but such a pretence I cannot receive, either here or elsewhere, as a reason. The Royal propositions themselves contain Excerpta, and this Chamber too pointed out this way of proceeding, when, in the regular succession of the subjects to be considered, it separated the criminal justice from the juridicum. When it pleases, then it is possible to work 'in the 'way of extracts;' and when it does not please, then a refusal is returned. Thus the extract in the Hungarian language was not pleasing,

and the *Nuncium* was sent back; and thus the thing is made sometimes white and sometimes black.

"The Lord-lieutenant of Bihar thought that his non-Catholic brethren would be better helped if their grievances were deferred. I bow, said he, to the enlarged views of his Excellency; but yet the three millions will perceive, that in these forty-two years, they have gained nothing by their grey-haired grievances, as my honoured friend (Baron Wesselenyi) has proved circumstantially. I am not a member of those three millions; but yet, when I put myself in their place, the Magnates appear to me very like a man who, dwelling himself in a good house, and sitting at a plentiful table, comforts the poor merely with a hope of better times. It is true, that many hunger rather after physical than moral nourishment; but yet, if this *Nuncium* contained only one single grievance, it would be a crying sin to postpone it; and the greatest blindness in the world to desire to prescribe to others when we know not whence we have come, and whither we are going.

"His Excellency the Governor of Fiume thought it very praiseworthy to come forward with the Twenty-sixth Article of 1791, and to ask whether any other people could boast of such a law? But after all what does it prove? Nothing more than this: that at that time, 1791, there were some generous and noble-minded souls at the Diet, who were willing to remove grievances. We have, therefore, no reason for talking big, and here I am compelled to repeat the old proverb:—'L'insufficience amène 'l'arbitraire;' Weakness is the parent of tyranny. Or have we reason to retrograde, as many old soldiers, who are satisfied with the laurels they have won, whilst the brave young soldier presses forward. The Twenty-sixth Article only proves that our fathers possessed a noble determination, and I call upon the present generation not to fall short of them. I know not which way the majority may incline, but yet I hope from the chamber's love of justice, that they will consider the *Nuncium*. Should, however, contrary to my expectation, the *Nuncium* be sent back, then I wish that some traces of my speech this day may remain, when I am no more, and therefore demand that it be entered in the journal; that Stephen Szechenyi with all his might opposed the decision of the chamber of Magnates.—(Cheers.)

"The Palatine remarked that this demand was contrary to the practice of the Diet as the Magnates have no journal. In addition, Count Leo Tekele and Baron Albert Pronay declared in favour of the reception of the *Nuncium*. The Palatine then declared in a few words that the will of the majority was, that the *Nuncium* should be referred to a mixed deputation; and that this should be named as soon as possible. On the 11th of March the intelligence—that is, the *Renuncium*—was sent to the States."

Thus the Romish party prevailed, and at the instigation of the Popish clergy justice was refused the suffering Protestants. The grievances represented to the Emperor by the Diet would and must have commanded attention. In a mixed deputation or committee it is possible to smother them, or even to pack a committee in which the Protestants were sure to be outvoted. The states were, however, too much in earnest to allow themselves thus to be baffled. They exercised their right of sending up the same *Nuncium* again. The Magnates then appointed a committee of their own Chamber to consider what might be received, and what was to be rejected. This committee recommended the concession of most of the points, excepting those which were the most unjust and most grievous—the six-weeks' instruction, and the exclusion of Protestants from Croatia. To this recommendation the Magnates attended, insisting upon the retention of the two latter points, on the ground that the Twenty-sixth Article of 1791 is unchangeable. The states were not, however, thus to be satisfied, and therefore, after discussing the matter, they sent back the *Nuncium* a third time. The Magnates returned it with an answer to the effect that their views still remained unchanged, and that they could not assent to the proposals of the States. A warm and interesting discussion then took place in the Chamber of the States. The Roman Catholic Deputies manifested that they were far from approving the intolerant principles of the clergy. The Protestants were, however, not silent, but spoke with an energy and boldness worthy of their cause. The celebrated Hungarian poet, Kölscy, spoke as follows:

"I feel, Worshipful States, that after so many eloquent speakers my rising is superfluous; but the respect which I owe to the instructions of my constituents compels me to declare how little I am satisfied with the answer of the Magnates. If the light of the 19th century, if the peace of a third part of our population, are not of sufficient importance in the eyes of the magnates—yet the loudly-proclaimed will of the whole nation with respect to the arbitrary interpretation of the law, and the violation of the treaties of peace, are subjects which must excite the most lively interest in every citizen of our fatherland. And therefore it is impossible, without pain, to see that the Magnates take only a one-sided view of a matter so important—apparently considering it as a mere party affair, whereas there is hardly another question which more nearly concerns the whole nation. Yes, Worshipful States, by this heartless answer which the Magnates have returned to our grievances, the sacredness of the laws, the force of treaties of peace, the dignity of the local authorities, and the proceedings of the Diet, even to remote futurity, have been called in question. The nation made the law; it is the duty of the nation to defend it. The treaties of peace were purchased with

streams of blood, and it would be ingratitude and treason against the blood of our fathers to suffer their annihilation. But even if the majority of the states is willing to fight this matter out, to what purpose will it be, if the will of the nation is to be neutralised by the opposition of the few? And in this way, what is to become of the deliberations themselves? The reception of our *Nuncium* has just now been delayed for a whole month, and the States can easily perceive that by similar delays their most fervent and most just wishes, founded on the law of the land, may be put off to the end of the Diet or for ever. And what have the Magnates after this long delay really done? Have they not in a dry and unreasonable *Nuncium* informed us that we have nothing to expect? Is this, indeed, the Dietal practice in the reciprocal proceedings of the two Chambers? How is this to be reconciled with the authority of the nation, whose representatives we are? Worshipful States, I call this conduct 'a proud looking down upon us,' or, in plain Hungarian, 'contempt;' and contempt cannot be tolerated by us in the Chamber of Representatives, without sinning grievously against our constituents! I wish, therefore, that this should be communicated in all plainness to the Magnates: communicated, that mere words cannot turn us from our convictions or our instructions; else at a time when a great foreign nation speaks of the emancipation of the Jews, we should expose ourselves before all Europe to the charge of gross darkness. Besides, we must remain faithful to the high-minded declarations made by the Roman Catholic members who, animated by humanity, patriotism, and reason, have been as zealous as we Protestants. Truly, if the Magnates persist in refusing their assent, the members of the two Chambers will not seem to be cotemporaries—the children of our light-diffusing century. But, perhaps, they may think again, and reflect that the matter now in question, even if it be suppressed for the present, is one which, sooner or later, is sure to work its own way. Yes, Worshipful States, it shall surely come—for if not sooner, yet surely over our graves, and the graves of those champions who have died before us, the inexorable Nemesis shall arise, and with unpitying justice call upon our enemies to render an account of the tears of three centuries—an account of the destruction of the peace of millions!—of the dying groans of the hoary head persecuted to the very grave!—of the lamentations of the mother robbed of her child! She will call upon them to render an account of every drop of blood shed from Hungarian veins for the treaties of Vienna and of Lintz. It cannot be otherwise, for the prayer of three millions and half is not a prayer safely to be despised; the demand respecting the violated law is not a despicable demand which, like the sigh of misery, dies away in the air and leaves no trace behind. It is not yet too late. They have still a choice."

We are far from approving all the sentiments here uttered, or those found in the debates; but we rejoice to see that the bitter, cruel, and uninterrupted oppression of three centuries has not extinguished the love of rational freedom which is natural to Protestantism, nor to awe that moral courage which is the offspring of Scriptural religion. The Hungarian poet is, we doubt not, a true prophet. There is a God that ruleth in Heaven and judgeth upon earth, and He will not suffer such injustice to go unpunished, or such infidelity to go unrewarded. The time cannot be far distant when the pure light of Protestantism shall illumine all Hungary as widely and brightly as it did of old, and, even shining over the frontiers into the dark caverns of Austria, scare away all the unclean spirits of Popish superstition. For the present, however, the noble efforts of the states have made no impression upon the Popish clergy. Seven times they sent up their request to procure redress for the injured Protestants, and seven times this most reasonable request was rejected by the Magnates. They therefore were obliged to remain satisfied with a protest and the expectation of better times. The efforts and results of the present stormy Diet we do not choose to anticipate. It is sufficient for us to know that up to this hour the Protestants of Hungary cannot obtain justice, nor the enjoyment of those rights guaranteed to them by so many treaties of peace—by the laws and constitution of their country—by the solemn oaths of so many kings and emperors. The efforts of the states have, however, not been made in vain. They have wiped away the stain that rested upon the national honour—have sounded loud alarm in the ears of all Protestant Europe—and have explained the nature of that ecclesiastical liberty which the Belgians aspire after, and of that toleration for Protestants which Irish Papists so loudly magnify. The proceedings of the Diet, the expressed sentiments of the great majority of the Hungarian nation, prove beyond all doubt that they are altogether innocent of the atrocious persecutions that have raged for three centuries, and are still practised upon the Protestants of Hungary. They have cleared themselves in the sight of all Europe of all participation in barbarities that would have disgraced the heathen Roman Emperors. They stand forth before the world as men of justice, of honour, and humanity; and the guilt of intolerance, cruelty, perjury, contempt for all law, justice, and the rights of nations, rest upon those shoulders which ought justly to bear the burden. The history of Hungary adds another to the many proofs that the Roman creed is inconsistent with good faith, and that Popery is the fertile parent of perjury—that neither clime nor age can anywhere mitigate or modify the effects of the Roman discipline upon the priesthood—that everywhere and at all times it extinguishes the common feelings of our nature, and converts men into fierce and faithless persecutors of all who

dare to differ from them. The documents which we have cited prove that the Roman clergy in Hungary are just the same now that they were two centuries ago. Upon them especially the Protestants and their champions in the Chamber of Deputies lay all the blame of their sufferings and their wrongs, and seem to think that the present Emperor as well as the last would, if left to himself, listen to their complaints and redress their grievances. His Majesty will, however, do well to consider whether posterity, or even foreign cotemporaries, will be equally indulgent in the judgement they pronounce. If he be thus favourably disposed to mercy and justice, what is there to prevent him from putting an end to proceedings alike disgraceful to religion and good government? It cannot be his coronation oath, nor the laws which he has sworn faithfully to administer, nor the power of the Chamber of the Magnates. The Emperor needs only strongly and firmly to express his will that justice be done; his abhorrence of the existing persecutions; and a majority amongst the Magnates, as well as the states, will help him to remove the stigma which this present state of lawlessness imprints upon the annals of his reign, and to do what he and his fathers have so often sworn to do. The Protestants require nothing more than is theirs by national treaty—by royal oath—by the letter of the constitution. The Emperor need make no innovation. Let him execute the laws and the Protestants will be satisfied. Where is the difficulty? The Belgian National Society talks of some of "the "very highest personages:" who are they? Can they mean any illustrious ladies, who might give more heed to the precepts of their confessors than to the dictates of the law? We cannot admit the insinuation, nor believe that a descendant of Rudolph of Habsburg will sacrifice the laws of his country or the glory of his crown to the dictates of meddling priests, even though it should be true that they have crept into imperial houses and led captive "the very highest personages." The Emperor can no longer plead ignorance; he cannot be deluded into the belief that the Hungarian nation is opposed to religious liberty. The nation in Diet assembled has declared its wish; his imperial and royal Majesty must, therefore, choose the point of view in which his character is to be viewed by his cotemporaries and handed down to posterity, and most devoutly is it to be wished that he may choose more happily than many of his ancestors.

The proceedings in Hungary are, however, still more important, as conveying a salutary warning to all the Protestant states of Europe. Here we behold Popery dominant, and learn that the tone of literature which it assumes in this country is mere falsehood and hypocrisy—that wherever it possesses power it is prepared to carry out the principles of Gregory the Sixteenth's Encyclical Letter, and to treat liberty of con-

science as a "deliramentum,"* and, by every means lawful and unlawful, to persecute Protestants and extirpate Protestantism. The special lesson conveyed to us here is, that the laws of the land, the constitution, the coronation oath, afford no security where Papists have power. In Hungary, for three centuries, liberty of conscience has been the law of the land, and is so at this moment; and yet so far are the Hungarians from enjoying it, that they are still liable to have their houses broken open in the dead of the night, and their children torn from their arms by Popish soldiers, and carried off to Popish priests to be made Papists by force; yea, aged men and women are not secure themselves; but if their grandfathers or grandmothers are discovered to have been Romanists, they are subject to every species of violence and vexation as long as they live, and of insult and indignity to their bodies when dead, if they remain faithful to the dictates of their conscience. And yet liberty of conscience is their lawful right, clearly expressed in laws almost without number, and acknowledged with the sacred solemnity of an oath by their sovereign. Protestant nations are here made to understand that they are not to think themselves secure, because the letter of laws and oaths is in their favour. Laws and oaths are a dead letter where the executive power is in the hands of tools of the Popish priesthood. The only oath which such persons regard as binding is that of obedience to the Roman Church. To call upon a Romanist to swear that he will not employ power or influence to the injury of the Protestant Church, or that he will maintain its rights and liberties, is deliberately to invite him to commit perjury. The canon law decides that all such oaths are null and void. "Juramentum contra utilitatem ecclesiasticam præstitum, non tenet."—"Quia non juramenta sed perjuria potius sunt dicenda, quæ contra utilitatam ecclesiasticam attentantur."†

The history of Hungary, as well as of every other country where they have taken such oaths, affords practical proof of the power of this doctrine; and yet this is the security upon which the Protestants of Great Britain and Ireland have now to depend for the preservation of their own and their Church's rights and liberty. The conduct of the Romanist Bishops, and their adherents, at this very moment in Hungary, tells us what we have to expect at their hands here. The events of the passing hour remind us that Rome has entered into another desperate struggle with the monarchs of the world, and that the question of Papal supremacy is the hinge upon which the peace of Europe at this moment turns.

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* Atque et hoc putidissimo indifferentismi fonte absurda illa fluit ac erronea sententia, seu potius deliramentum, asserendam esse ac vindicandam cuilibet libertatem conscientiæ."

† De jurejurando, Decret. Greg. lib. ii. c. 27.

EVILS IN THE CHURCH, AND THEIR REMEDIES.

PART V.

"Sermons bearing on Subjects of the Day." By John Henry Newman, B.D., &c. 1843.

THE great conflict for ages has been between true Christianity, as containing a peculiar revelation and constitutive of a subordinate Church, and the false ecclesiasticism which we have endeavoured to expose as subversive of the power of the Gospel.

The Reformation of the sixteenth century gives to this conflict its most peculiar phasis in modern times; and, in confining his views to the English Church, every one must see that the manner in which its Reformation was accomplished, and the limitations for good or evil by which it was surrounded, and which are still preserved, have furnished and perpetuated the elements of this conflict among us in its most important form.

Different parties will regard this fact with very different emotions. The Reformation will be complained of by some as an injury to the ecclesiastical principle, while others, regarding it as an adoption of the cause of evangelicalism, will consider that its ecclesiasticism entailed on this cause perpetual disadvantages. And as this discrepancy belongs to our present retrospect, we find that it has been realised through all intervening years by the divisions of our Church, both in doctrine and practice. We believe that the Reformation made our Church evangelical in the sense in which it placed the ecclesiastical principle in subordination to the Gospel, but we believe that very many of its divines in every subsequent period obscured the Gospel by their ecclesiasticism. There were many reasons for this. First, our Protestantism was made the integral religion of the land, and not a separation from its religious establishment. It was the conversion of the Church, or nation, and therefore involved no essential injury to the actual establishment of the ecclesiastical principle. The substitution of the supremacy of the King for that of the Pope had the effect of checking many of those popular influences which must otherwise have influenced its course, and under Elizabeth, as much almost as under her father, preserved an ecclesiastical firmness which might otherwise have been

compromised by the doctrines and influence of the continental reformers. Above all, the preservation of our Episcopacy prevented any great disturbance of the opinions of the Church inherited from past ages; and when we join with this the remembrance, that on account of the nationality of the change the ecclesiastical arrangements of the country remained as independent of the people as before, while, as incident to such a change, men participating in different degrees both of conviction and honesty in its principles, composed the great body of its clergy, it is plain that our Reformation cannot be regarded as having left a false ecclesiasticism without many materials for its continued strife with evangelicalism. Again, the necessity under which the Church lay of opposing Puritanism helped to destroy the balance of truth in many minds, incapable of preserving the due subordination of an assailed principle. The spirit also of political subserviency, promoted by the circumstances of some particular periods, was naturally unfavourable to true evangelicalism, though it may have checked the growth of the ecclesiastical principle, and reduced it to a tameness which, perhaps, since the days of the non-jurors, has been the chief cause why the developement of the present day has been so long delayed. And, above all, the prevalence of professional zeal without the purifying presence of evangelical motives, has made some more intent upon building up a certain fabric of ecclesiastical authority, than of making the Church to subserve the power of the Gospel. This has proved a point of perversion from which intellect and learning, and qualities of mind and character the most estimable, have been insufficient to protect many of our great divines from error, or from that painful contradiction in their writings, which causes them to be quoted by the most hostile parties, and renders the study of them as authorities at the present day bewildering to the enquirer. We ought not, therefore, to be surprised that Tractarians boast of their catena of English divines. And though we object to their misrepresentations of certain individuals, and the manner in which they overlook the true nature of our history in this respect, we must concede the frequent sanction of great names to particular statements, if not to their system at large. This is a fact in our history of which they have taken, if not an unfair, certainly an undue advantage, but which we wish to impress upon the minds of our readers as a guide to their practical conclusions at the present time. Though our Reformation was an evangelical one, and though our Church as reformed was made evangelical for all time, our divines, our standard theology, our practice, the spirit which has emanated from our Church as the religion of the land, have never been completely or consistently so. We take this view of the case from the side of evan-

gelical doctrine, but if we were looking on the subject of the Church's teaching, or rather the teaching of men in the Church, from the opposite side, we should insist with equal precision on a practical and distracting inconsistency. What, therefore, we object to in some Tractarian writers, is the manner in which, while claiming for themselves a sanction from the theology and history of the Church, they refuse every similar sanction to evangelical views. We believe that the principles and doctrines of our Reformation are entirely on our side—that their existence, even when most obscured and weak, has been the righteousness for which our Church has been divinely preserved from destruction; but we admit that practically it has never been the Evangelical Church we hope to see it become. While, therefore, we assert the constant presence of evangelicalism, we cannot deny the equal prevalence, and often, perhaps generally, the preponderating power of a false ecclesiasticism. Yea, we repeat, that we believe it is necessary to a due appreciation of our present condition, that this fact should be clearly understood and unreservedly admitted. We do not complain of our Reformation as having entailed upon us this state of things down to the present day. It recognised the two principles of evangelicalism and ecclesiasticism, in a manner for which they ought to be grateful who now assert the pre-eminence of the former; and if by the admission of the latter, occasion has been found for division in our Church, this must be placed, not so much to the account of our Reformation, *which was right in this admission*, as to that perversity of the human heart in religion, which makes its greatest corruptions to flow from its best principles, and so distorts the parts of a true system as to impair the efficiency of the whole.

These remarks are intended to show the general fact, that, in some form or degree, ecclesiastical principles have always existed in virtual antagonism to the higher principles of Christianity. But to understand the crisis to which we are now brought, it is necessary to consider some of the alternations through which in this respect our Church has passed. In the proportion in which it has always been anti-evangelical, English ecclesiasticism has not always been the same. We cannot attempt to describe it in all its phases, and perhaps it will be enough for our present purpose to direct the attention of the reader to the contrast existing in this particular between the seventeenth and eighteenth centuries.

The former of these periods is often referred to as distinguished by divines whose writings are supposed to contain the principles on which Tractarianism is based. Their precise value, however, in relation to present controversies, is very difficult to ascertain. It has been found

no easy task to decide upon the exact doctrines to which the sanction of their authority belongs. The Tract writers rested at first the soundness of their cause on the ground of this sanction. But they no sooner made hostility to the Reformation an essential part of their cause, than their right to it was denied. A distinguished writer, whose sympathies were originally with Dr. Pusey and Mr. Newman, attempted, by a laborious induction of quotations, to deprive them of their authority; while, on the other hand, another writer of equal power attempted such an explanation of their position and design, as freed his party from the painful sense of being rebuked from such a quarter.* This state of things implies an unsatisfactory developement of their principles, and this unsatisfactoriness arises, no doubt, from the peculiarity of their position. Though opposed to the Church of Rome, they maintained an equally ardent opposition to Puritanism. Thus their Protestant or Evangelical principles were under check, and possibly in many instances two sets of principles were in countervailing operation. Their attachment to their own Church as reformed, secured their general attachment to the doctrines of the Reformation, and probably if there had been no interfering influences, according to their sincerity and devotion as individual Christians, the evangelical principles of Christianity would have had a fuller developement in their case. But as this developement was checked by opposition to the Puritans, they were thrown on the maintenance of ecclesiastical principles, in a manner which naturally gave prominence to that of Church authority as the guiding principle of their system. We need not dwell on the manner in which the party of Laud at an early period, and the non-jurors at the close of the seventeenth century, were led, in opposition to the spirit of the times, to give the highest ecclesiastical form to their principles. Thus, generally, with regard to the English divines of this century, opposition to Rome swayed one way, and opposition to Puritanism another. It should also be remembered that out of this latter opposition a prejudice grew up in many minds against such representations of Christian doctrine as prevailed among the early reformers, which prejudice gradually led to a peculiar form of Anglican theology, whose characteristic is, that it draws from the ritual of our own Church, more than from Patristic, Romish, or other reformed authorities, the forms and limitations of its teaching, and even the terminology in which that teaching is conveyed—i. e., whatever be the correspondence of our

* See "The Quarterly Review," No. 138, 1842, on the "Church of England Divines in the Seventeenth Century," and a rejoinder to it in "The British Critic."

ritual to ancient or other formulas, it makes it, by itself, a final court of appeal. We have a famous instance of this in the manner in which the nature and importance of baptism have been taught in our Church. The Anglican theology, therefore, which grew up in the seventeenth century, though no express abandonment of the evangelical principle, was such a virtual exaltation of the ecclesiastical, as to obscure the former, and, within the limitations of Christian "nationalism," or "Church of Englandism," to make the principles of our Church approximate to those of Rome. When, therefore, the Anglo-Catholics and Tractarians of the day refer to the Divines of the seventeenth century, we admit that a part of their teaching is in favour of their fundamental principles—not always in contempt of evangelical doctrine—not in hostility to the Reformation, and attachment to Rome, for here is the embarrassment of the case; but in the predominance of ecclesiastical considerations, both in regard to the salvation of men, and the nature and discipline of the Church, which teaching it remains for them to work into some more consistent system than has ever yet been established or recognised in our Church.

In making these remarks, it is far from our intention to give the great body of Anglican theology in the seventeenth century over to the Tractarians or Anglo-Catholics of our Church as their undisputed inheritance. We have, perhaps, a more moderate estimate of its excellence and importance than these parties. It includes, however, the memorials of men of great learning and great logical acumen; and though perhaps, it may be allowed us to say, not abounding with works of the highest order of genius, yet it displays a solidity and strength of intellect always demanding respect. It includes the labours of many men of profound and exemplary piety, and whose writings have contributed to devotion even in periods of revival in many respects not the most favourable to their authority. Their learning, ingenuity, and piety, were often combined in labours against the Romish apostacy, infidelity, and heterodoxy, to which, under God, we owe what is most valuable in our present inheritance. And if in relation to both evangelical and ecclesiastical principles they have left us to much uncertainty and division, let us remember that their work was to preserve the Church in trying times, and not to perfect it, and that it cannot fairly be made an objection to their worth, that they did not bequeath to us the true system of the Church, since they framed scarcely any system at all. The original divisions of Roman Catholics and Protestants, and afterwards of High Church and Puritans, kept the system of the Church in a state of dissolution. Party feeling was that in which its principles were held, when, though these distinguished men failed to discover their

true affinities, they succeeded in keeping them from destruction. Honour to their memories for this! Blessed be God for this result of their labours! Consider the course of the seventeenth century, or the scenes among which the literature of the Church took its rise, and we shall discover many reasons for an apologetical spirit on the one hand, and for independence of authority on the other. How many years were spent in the great rebellion—how many in the licentiousness of Charles's reign, and amidst the cabals and dangers of his successor; and where was the time for the calm and regular growth of a theological school, fit to bind the Church in its tutelage for all succeeding ages? We have no pleasure in disparaging the men who studied and wrote as they lived, not only in exile from their proper stations, but even in concealment and danger; and most of those whom we describe as the great divines of the seventeenth century were thus formed, while the proper growth of the reigns of Charles the Second and James were men in almost every respect of a lower grade. We are grateful for the works which some of them bequeathed to us in these painful circumstances, but we see not the shadow of a reason why we should bear the imputation of indecorum, or an overweening confidence in ourselves, if we place them below the reformers of the sixteenth century, and regard them as having involved the principles of the Reformation in a confusion of thought and language incident to the confusion of their own condition. Let them be placed on their true level, let admiration of them be discriminating, let the influences under which they wrote be analysed, and let the contradictions they contain be fairly weighed, and the result must be, that, though they afford many advantages to the Tractarian and Anglo-Catholic parties, by the manner in which they have left ecclesiastical and evangelical principles in a disjointed form, and often exhibit the former alone, with a disproportion injurious to the importance of the latter, yet, if a fair construction be placed on the great body of their theology, the assistance these parties are accustomed to derive from this source will be neutralised, and prevail not with the just and candid mind. We shall still love our Usher, Taylor, Hall, and Beveridge. Hammond will be consulted with profit; Barrow will be listened to with pleasure. The great controvertists of this period will be studied with signal advantage. And though we see many reasons why we cannot accept them as final authorities in our present disputes, we shall feel that no interest of our own requires their degradation or neglect. With some exceptions they properly belong to none of our present parties, but all may learn something from their labours.

In saying that there were many tendencies in the theology of the seventeenth century, to give a dangerous predominance to the ecclesias-

tical principle over the evangelical, we describe one point of its contrast to the eighteenth. This, if we mistake not, is the most singular and unattractive period of the whole history of the English Church. It was in the main rancorously opposed to evangelicalism, but not on high ecclesiastical principles—on any but these; on worldly, political, sceptical, profane principles, or on a fearful combination of them all, to which no name has yet been given. The natural decay into which the party of the non-jurors fell as soon as born, seems to have been identical with the decay of all that was high-toned or high-souled in English ecclesiasticism. This party was born when the system to which it belonged was already emasculated; and its gradual decline, for it lingered long, must be regarded as only one consequence of a general exhaustion. The party that triumphed in its place rested on a false ecclesiastical principle of their own, disguised to themselves and the nation by an affectation of large and liberal measures. Of these, the Act of Toleration was undoubtedly a great and wise law; but, not to say that it had become inevitable, its merit was more political than religious, a greater honour to the State than the Church. It was based on no comprehensive Christian principles, but on such enunciations of the principle of civil and religious liberty as made it a measure of mere expediency, instead of being worked into any such theory of the Christian Church, as the Church's true relation to Christianity, would easily have furnished. English ecclesiasticism was degraded, if gradually, yet rapidly, into the mere study of its relations to the state. Hence, the Church was seldom regarded under any other aspect than that of a civil establishment. The identity of Church and State—"the great "idea of the English Reformation," was, and could no longer be realised.* Theories of separate and co-ordinate powers were propounded, and mischevous ideas of an alliance, which, as a compact or compromise between two independent sovereigns, Warburton decked out in all the array of syllogism and sophism, almost universally prevailed. The proper principles of the Church, such as regarded its episcopacy, orders, sacraments, and services, were the objects of no religious faith, or even of intellectual appreciation, but were accepted in the mass as belonging to the "Establishment!" Hence the English Church became during this century secularised to a degree perhaps unparallelled in ecclesiastical history. We do not call it Erastian. It could not properly be said to be the creature of the state. It was not in helpless dependence on political power. There was scarcely, we think, any

* See Arnold's Lectures on Modern History, pp. 285 & 319.

period, in which, if pervaded by a vigorous ecclesiastical spirit, it might not have made its own terms with Government. It may be said, indeed, to have done so, for no thought of better terms than the minister of the day found it convenient to establish was ever entertained. The common argument for its support implied its relation to social order, as doing that for the state which in the division of moral duties the state could not perform for itself,* an argument generally so used as to imply nothing more than the welfare of political society. And with this defence it seemed perfectly satisfied. It proposed no independent achievements. It betrayed no Romanistic inclinations to a spiritual despotism. It was disturbed by no accesses of enthusiasm. Its war with Papists was virtually over. In this respect little remained for it to do but to maintain the penal enactments of former times. And its warfare with dissent, at least after the Schism Bill, and the death of Ann, which terminated the championship of Bolingbroke, though vexatious in the details of personal encounter, was seldom seen in anything more significant than opposition to the repeal of the Test Act. As a natural consequence of its low views of principles and duties, the Church failed to act as powerfully on the corruptions of society as they re-acted on the Church.

In this state of things it was not the worst feature of the case, that the chief support it received was political. It was widely supported as a restraint upon religion itself. It was regarded by multitudes as valuable in proportion as it kept down that sincerity and earnestness which ungodly men have always derided as fanaticism. In an age of formalism it became the great pattern and teacher of formality. But this was not all. Irreligion and vice grew out of this formalism. And hence, thousands, fond of toasting Church and State, spent riotous and vicious lives without compunction or reproof. It was impossible for such a state of things to continue for any considerable time, and the character of the clergy to remain unaffected. If there be not a powerful action on their parts, the re-action must be awful. In morals, action and re-action are not equal. Goodness and depravity are always struggling for a supremacy; and if the men who represent the former, are placed within the sphere of the latter without a controlling power, their depravation is inevitable. The state of the Romish Clergy depicted by Bocaccio, and the degradation generally, at least of the lower clergy, and especially of the mendicant orders, at the time of the Reformation, are revolting illustrations of these truths; and though we

* Warburton's "Alliance between Church and State," &c., b. i.

are far from placing the degradation of the English clergy in the eighteenth century on a level with these recollections, for the most formal influences of Protestantism itself prevented an equality in the case, yet we are humbled by the conviction that it approached nearer to a comparison with them than our English, Protestant, and Ecclesiastical complacency will in general allow us to admit. We do not press this particular point with regard to the majority of the clergy, for we believe that many, according to their station in society, preserved the decencies and proprieties of religious formalism in a manner that has helped, even down to our day, to identify the English clergyman with the English gentleman—an ambiguous honour, however, and, when taken in the best sense, making the latter term to indicate the sort of mirror at which those who bore the first designation were wont to dress themselves out for public observation. But we fear there was a descending scale in this respect, and that many other clergymen were found to participate in the dissipations, amusements, and fashionable frivolities of a hollow state of society, in a manner which it must not be forgotten some of the most dangerous movements in our own Church at the present day indignantly and nobly reprove. These were the men who gave occasion for those descriptions of the clergy with which the poems of Cowper abound.* We are thinking most, however, of those who, scattered throughout the country in small towns and rural parishes, were the companions of the 'Squires Westerns of the age, and whom novelists and satirists have naturally made the sport of their malice and wit. It is impossible to estimate the injury to our Church of which this portion of our clergy was the cause. They rendered the re-action of Methodism powerful in the provinces. They looked without a prescient thought of what has since happened on the population growing up around them, and in whose neglected condition Dissent found a virgin soil in which to strike its roots deeply and widely. They furnished a standard for the parochial clergy to ecclesiastical rulers, statesmen, and patrons of every class, which has been too slowly exchanged for a better. And while there were many undercurrents in motion which have since freshened the stream of society, they fortified their position by dams, and dikes, and weirs, which, after making in many places their own waters stagnant and feculent, have yet to be completely demolished before the evils of their conduct can be remedied. It would be difficult to analyse the ecclesiasticism this state of things produced. Without attempting it now, we merely observe, that it was

* Particularly the "Petit maître Parson," in the Task, b. ii.

pure and intense formalism, whose spirit, if it may be said to have had any, was confidence in the safety of formalists, whatever their religious deficiencies, or the immoral tenor of their lives.

But still it will be asked, what was the *theology* of this century? What is the theological school which distinguishes it in comparison with the divines of the seventeeth? In answer to such an enquiry, we may select Archbishop Tillotson as the type of a party, which, from the commencement of this period, defined the subsequent course of the Church, both for good and evil. A body of religious instruction was now furnished to the nation, which has since been popularly known by the name of Tillotsonianism, and which may justly be regarded as a dilution of the theology of the preceding century. Any visible approach to Romanism in the higher developement of the ecclesiastical principle was carefully shunned, while the necessity of guarding the state policy of Toleration in the reign of William, and afterwards on the accession of the House of Brunswick, repressed its manifestation to a degree that could scarcely be expected. In this way the theology of the Church was thrown on the study of Christian evidence, the interpretation of the Scriptures, and the exposition of the doctrines of Christianity, in a way which, but for one fatal vitiation of its spirit, might have made it a blessing even to the present generation. But first, let us acknowledge the debt we unquestionably owe to those who made it their business to withstand the flood of infidelity and atheism which set in at the Restoration. From Cudworth, at the close of the seventeenth century, to Butler and Paley, our Church furnished a catena of Christian apologists, who, in this respect, performed effectively the precise work the degeneracy of the age required. At this period, also, the study of the original Scriptures increased in England, translations of various parts of the inspired volume were furnished by learned and laborious ministers and bishops of our Church, and the more popular work of exposition advanced to a degree which, if it appear inconsiderable in comparison with the present state of biblical criticism, was a great improvement on the past. Careful attention was also bestowed upon the Socinian controversy; and whatever may be thought of some metaphysical niceties, the cause of orthodox doctrine was effectively assisted in opposition to a threatened laxity of faith. In these respects there were many tokens for good. Advantages were even created for a correction of the errors of the former century, and things seemed in train for the purpose of giving to Christianity its supreme place as prescriptive of the mere instrumentality of the Church. But, alas! the Christianity of the age was defective. The high ecclesiasticism of former days was exchanged for a theology which fell far short of the

evangelicalism for which we contend. The class of whom Tillotson, and Burnet, and, at a later date, Secker, serve as types, did much to advance the authority of the evangelical principle in the sense of teaching a doctrinal Christianity as the great object of faith, and means of spiritual improvement. And had the crisis been such that their labours could have availed to the graduation of an ascending scale, that real and rapid advance of true Christianity might then have commenced, for which we have still to look; but when the crisis required a strong and earnest spirit in the Church, they were so restrained and cautious in the mode of conceiving essential truths, and in their style of teaching them, that they became the mark in a descending scale, and introduced an era of declension in which the theology they adopted shared the fate of the ecclesiasticism they nullified. Had an evangelical theology been to be developed for the first time, or even had its revival in the nation remained for them to effect, the result of their labours might have been far different. But this theology had been developed at the Reformation; and, whatever revival of it in the Church might have been required, its Puritanical adoption in the former century had left deep traces in the mind of religious men in general not easily worn out, while the intelligent profession of it made by the non-conformists of this period, as exemplified in Watts and Doddridge, perpetuated its power in a manner which rendered the characteristics of Tillotsonianism tame and inefficient. The principal divines of this period had probably, indeed, the dread of any approximation to the rough earnestness of the Puritan theology constantly in their minds, and also suffered it to overshadow in their retrospect the theology of the Reformation itself, so that, having first enervated the ecclesiasticism of their predecessors, they had no better security for the Church they were anxious to preserve, than to enervate evangelicalism also; substituting, in the place of a bold and earnest exhibition of the Gospel, as the great peculiarity and precise moral power of the Christian dispensation, a semi-evangelicalism, too general and unmeaning to make the Christianity of their times vigorous and pure. A crisis existed when a clear conception of that subordination of the ecclesiastical principle which confers on it a safe and essential importance, might have raised their standard of evangelical doctrine without any dread of puritanism as inimical to the Church; but when, without renouncing, they restrained the false ecclesiastical principle, and trusted to the effect of an imperfect exhibition of Christianity, they prepared the way for the decay of doctrine, the corruption of discipline, and some such re-action as we have lately beheld. The diluted Christianity, therefore, of this period soon degenerated, and, like bodies which in a state of corruption generate other forms, it spec-

dily produced a variety of kindred errors. The Church in many places fell under the suspicion of Arian, Socinian, and Pelagian heresies; or where the speculative and philosophical temperament was wanting, an evasion of doctrine was studied by the prominence given to moral disquisitions. These, again, were of too low a tone to be regarded even as the echoes of Pagan morality. They were neither the lessons of Christian practice separated from the foundation of Christian doctrine, nor the adoption of those principles of enquiry and analysis, which, among heathens, had led to profound views of virtue and happiness. The foundations of virtue had been disturbed by the speculations of modern infidelity; and all that was done in counteraction of this evil by many of the clergy was a condescending patronage of morality, or politic recommendation of its duties. In their addresses to the higher classes, they surrounded pleasure with certain cautions and qualifications, lest it should lead to rampant and outrageous vice, weaving a Christian veil for epicureanism; while in appeals to the lower classes, little was taught beyond the necessity of the humbler virtues of life, in order, subordination, and contentment with their lot. At one time the science of morality among a large proportion of the clergy was in a lower state than, perhaps, it had ever been in any period of Christian or Pagan civilisation. There were many circumstances which contributed to the spread and continuance of this state of things. We mention but one in passing—the occupation of cures by men of no religious discipline, nor even of intellectual or literary habits. What could be expected from such men,

> ——— "Reading what they never wrote,
> Just fifteen minutes?"

With what was it likely they could be provided for the instruction of others? In the sermons for which they became customers in the traffic of ignorance or imbecility with the craft of half-educated men, their own capacity and taste were consulted more than the necessities of the people; and not only was there as little theology as possible, but also the smallest modicum of morality, properly so called, which dullness could distil within the stipulated number of pages. We need not, therefore, be surprised that the clerical profession fell into the greatest disrepute, that the vocation of the Christian preacher became the refuge of incapacity, and the very name of a sermon, the symbol of whatever was most wearisome and inane.

Without attempting to exhaust this theme, there is another view of the character and labours of the clergy in the eighteenth century,

which, perhaps, we ought not to overlook. Among the distinguished ecclesiastics of the seventeenth century, they were few who were merely literary men, they almost all devoted their powers and attainments to professional ends. But in the following century a mass of literature was furnished by our divines neither ecclesiastical nor theological; and which led Dr. Young to exclaim, when enumerating the follies of the age that justified his appeal to satire, as "the shining supple-ment of public laws,"

> ——— "Churchmen scripture for the classics quit,
> Polite apostates from God's grace to wit."*

But this is a subject which, however it illustrate the imperfect state of the Church in the eighteenth century, demands a discriminating judgement. We cannot consent to separate the Church from the literature of the nation. There ought to be a unity in their influence throughout the land. One should reflect the other. In the palmy days of the Romish Church this was professed, but not understood. She preserved to a great extent a control, which she seeks even now to exercise, over literature and art. But this was done by compelling them to minister to her corruptions. She owes an immense debt to the literature of the middle ages, and, in acknowledgement of the services they rendered her, she might place Michael Angelo and Raphael by the side of her greatest saints. But literature outgrew her control; and, as far as her principles and policy were a check upon human progress, the unity of their operation was destroyed, and hostility produced. Then learning and philosophy favoured Protestantism. For a time they wrought in harmony. But in that freedom from the thraldom of the Church which Protestantism produced, a separation has arisen. Men who cannot live without literature, will attempt to live without religion; and in a secularised state of religious profession, a preference will be given by many to the former; so that, while letters occupy their minds from day to day, religion will be reserved for distant occasions, or for life's last day of preparation for what is beyond. Our aim should be to destroy this separation. We must consecrate learning, purify its streams, and direct its channels into "the way of Life." "The pure river of water of Life" resembles the rivers to which Scripture compares it, as they receive a thousand tributary currents in their course, and become pure and healing, the means of happy intercourse to multitudes, and the transit of unnumbered blessings, when they

* Love of Fame, sat. i. 19.

deepen and expand in their passage from their source. Christianity will never accomplish the merciful designs of Providence towards our race, until, like a mighty river, rolling onward in its course from age to age, it receives into its bosom every moral influence belonging to the condition of humanity. If this truth is yet to be realised in the general relations of Christianity to society, it also remains to be appreciated in regard to the unity of the Church and literature of our country and age. How did the case stand in the last century? Churchmen entered heartily into the literary pursuits of the time, probably with many good effects; but in a manner far below the requirements of their duty. They helped to keep the literature of the country tolerably free from the poison of infidelity and vice with which it was threatened by the wits of Charles the Second's time. Such writers as Bentley, Berkeley, Middleton, Young, Jortin, Warburton, and Hurd, though some of these were professionally distinguished in other ways, contributed their share to the learned and philosophical discussions and elegant literature of the day, if without the effect of raising the tone of thought and feeling, yet we would fain hope with something of a preserving and healing influence. To these we must add the many clergymen whose names have not survived, who followed in their train with a multitude of Essays and Poems, helping to give a character to the age for which they laboured. The study of ancient literature, especially in relation to the elegant remains of the Roman poets, was stimulated by the taste and learning of ministers of our Church. Yet in this respect they not only did little to raise the cultivated mind of the English gentleman above the standard of ancient literature, but they did much to keep it under the worst influences of this learning. Where they refined the taste and added to the information of the scholar, they failed to strengthen and elevate the principles of the Christian. Their motive was literary ambition, or their sympathies were purely literary, and, engaging in this way in the study of both ancient and modern literature, they gave to the taste of their age and country a negative character in religion, that tended to a distaste for everything serious and essential in Christianity. They thus created a state of thought and feeling which led a late ingenious Essayist* to enquire into the causes why evangelical religion is unacceptable to men of taste; but who, in taking his chief illustrations from this period, would have freed his enquiry from the embarrassment and error belonging to it, had he made it to regard the distaste on this subject, which, distinguishing the

* Foster's Essays. Essay iv.

last century, had spread from that to the present. It is remarkable in this part of our literary history, that among all the productions of clergymen there are no works of genius to be mentioned, calculated to leave any true impress of Christianity on our national literature, with the single exception of the "Night Thoughts" of Young.* Now, we are not objecting to the study of classical literature; but, first, to the extent to which it superseded the professional pursuits of clergymen; and, secondly, to the manner in which, while in their hands, it seldom rose above the level of mere scholarship and taste. Nor are we disposed to pass unqualified censures on our national literature as distinguished by the genius of Addison, Pope, and Johnson; yet looking at it in its best aspect, we think it will bear no comparison with that of the Elizabethan age, and, instead of blending with what is to come as an element of our future greatness, must be superseded amidst home and foreign recollections of an earlier time. Men's minds are already travelling backward to the literature of the middle ages. The love and study of chivalry revive in the want of something of modern growth to fill their expanding thought. The romantic school is more powerful than the classical, though their lessons ought not to be opposed to each other. Many an ardent mind is found in deep meditation beneath the overshadowing fame of Dante—or even taking the colour of its genius from Provençal lore—more delighted with the opening buds of modern literature, than with the full-blown flowers of our time. And we need

* It is impossible in this connexion to forget the unequalled excellence and influences of PARADISE LOST as *a power—a Christian power*—in our literature. What the poems of Homer may be supposed to have done for Grecian mythology, Milton did for Christianity. We can scarcely appreciate too highly the value of his great work in relation to the low aims of literature in his day, and throughout the following century. By choosing a divine subject for the highest flight of the Epic Muse, he placed religion on the elevation belonging to her, in opposition to others, in reproof of their labours, and in counteraction of their influence. He gradually succeeded in Christianising our literature more than any other individual. He left that impression upon it—something more valuable and glorious than the stamp of genius—which will never be worn out. He is, perhaps, the brightest example which the whole history of Christendom affords of what a merely literary consecration to Christianity may achieve. What the literature of France is in this respect, in comparison with ours, is owing to the fact that she never produced a Milton. And that the Romish Church in Italy has never been destroyed by its literature is mainly owing to Dante and Tasso. But Milton not only saved our literature from a Gallic infidelity, he also kept it free from Italian corruptions, and aided the influence of Christianity in its most pure and esential form His was not only a Christian poem, but also a Protestant one. Yet he was no clergyman, properly no Churchman, and his theology was tainted with Arianism.

not be surprised if regretful memories of a once mighty ecclesiasticism should render thousands restless and dissatisfied. All generous and profound excitements develope religious tendencies, and where such excitements surpass a present reality they will often turn to a past ideal. What we assert is, that the literature of the eighteenth century, with all the learning and elegance it embodied, was not such a Christian literature as we should be anxious to possess; and that as partaken, and in part influenced and guided by distinguished men in the Church, it marks the absence in this quarter of energetic principles, either of a definitely ecclesiastical or a decidedly Christian character. Though we have spoken chiefly of the literary labours of Churchmen, this is a small part of the case. Their general sympathies with the Christless literature of a Christian land, enabled it to preserve this character. They gave it their encouragement and patronage, without any regret for its deficiencies, or reproof for its errors. Sceptical and irreligious writers were helped on their road to fame by professed Christians, who, to use the words of the pious and venerable Wilberforce, considered themselves "as more closely united to them by literature, than severed from them "by the widest religious differences."* And it is very lately that the attention of religious men in general has been directed to these facts with any clear perception of the delinquencies of others, and their own responsibilities. But if this be even partially a correct view of the state of things through which we have just pssed, it completes our view of the deteriorated condition of the Church, when, without an ecclesiastical literature to vie with that of the preceding century, it exhibited the sympathies of weak or perverted minds in the toleration and aidance of the secular literature of the age.

In this review of the ecclesiastical degeneracy of the eighteenth century, we see the decay of a definite and vigorous ecclesiasticism, and the substitution for it of what is sometimes called "general religion," or "general Christianity." But we are not to suppose that the professional or corporation spirit was dead. The English clergy only required occasions for a powerful exhibition of the *Esprit de corps*, which always belongs to organised and privileged bodies of men. When Dissenters seemed settling down into quiet under the toleration afforded them, and their endowments were passing from their orthodox to Socinian parties, debates on the Test Act and on Subscription were the chief occasions for its display. But when, what dissenting writers are accustomed to describe as the revival of religion, at the epoch of the

* Practical View, &c., c. vi.

labours of Whitfield and Wesley, commenced, and Dissent seemed endowed with a sudden access of life, Churchmen in general felt that a new demand was made upon their zeal and vigour. In fact, a crisis had arisen, one of the most important in the history of our Church, and a crisis which is not yet passed. Let us endeavour in a few words to ascertain its precise nature, and how it was met by the Church. But we must postpone this part of the question till our next Number.

FRANCE AND SPAIN IN 1844.

No. I.

"Diary of Travels in France and Spain, chiefly in the Year 1844." By the Rev. Francis Trench. London: Richard Bentley. 1845.

THE author of these very interesting volumes, finding it necessary, in the course of God's Providence, to seek renewed health in foreign travel, "was desirous," to use his own words, "that the absence from "home should not be without those accompanying objects and views "in accordance with the character of a clergyman of the Church of "England." His investigations were centred mainly in two points; viz., "the hold which the Romish faith and ceremonies have on the "population of the country at large, and on the degree in which the "doctrines of the Protestant Church prevail at present in the land." Thus, having a definite object in view, he has been enabled to give a value to the results of his travels which more superficial enquirers could not have done.

Mr. and Mrs. Trench landed at Dieppe on the night of Sept. 27, 1843, and, with one day's rest in that town, proceeded to Rouen in a small open carriage drawn by their own ponies, a method of travelling

which, doubtful in the first instance as an experiment, was found to be quite successful throughout their lengthened tour. The author's route subsequently lay by Paris, Orleans, Tours, (where he was detained for three months by the dangerous illness of his servant,) the banks of the Loire, Angers, Nantes, La Vendée, Rochelle, Angoulème, and Bourdeaux. Leaving the western seaboard at this city, our travellers took the direction of Auvergne by Bergerac and Cahors; thence southward to Montauban and Toulouse; reaching Bayonne through Pau and Orthez, on May 31, 1844. The Diary of this tour occupies the first volume; the second opens with a three weeks' excursion into Spain by St. Sebastian and Tolosa as far as Pampeluna. Returned to Toulouse, our author started afresh to the valleys of the Pyrenees, visiting in succession Eaux Bonnes, Pau, Tarbes, Bagnères de Lachon, Bagnères de Bigorre, and the interesting localities in their neighbourhood. Bidding a final farewell to Toulouse, Mr. Trench returned homewards through the highly romantic district of Auvergne by Clermont, Moulins, Autun, Avallon, Joigny, Corbeil, and Fontainbleau to Paris, which he entered on Sept. 27, the very day twelvemonth on which he had landed at Dieppe and commenced his journal.

It will be seen that the country travelled over presents a varied field for description, and we can assure our readers that Mr. Trench is no common observer. Our task will be chiefly that of extract, so that we may induce a closer acquaintance with the Diary by affording specimens of the matter which it contains. We are happy to record, that, unlike most continental tourists, Mr. Trench paid due reverence to the sanctity of the Lord's day, not only making it a day of rest, but, as opportunity offered, assembling for public worship such of his countrymen as he found sojourning in the places which he visited.

Our extracts must be, necessarily, discursive. We shall make them in the order of our author's travels.

An early and interesting opportunity was afforded Mr. Trench of exercising his ministerial functions at Rouen:

"A congregation of between forty and fifty persons, all connected with the works on the railroad in this neighbourhood, assembled this evening in a room of our hotel. No less than seven children were brought to be baptised; and, as I entered the room, I observed, with no little interest, that the first circle round the table, on which the Bible and Prayer-book were placed, was composed of mothers, each with a baby in her arms. The appearance of the men, partly from that handsome style of holiday dress which so many of them wear on Sundays and special occasions, partly from the size and developement of their limbs, and partly from their independent look and bearing, would have told me at once the nature of their vocation. I had known too many of them at Reading to forget these marked characteristics. After the prayers, an address, and a psalm, I baptised the

children who were present. All was done 'in decency and order' as to the sponsors connected with the ordinance; and the names of the children were inscribed on a list to be forwarded to Bishop Luscombe at Paris. I was much pleased with the earnest attention exhibited by all present. Several French servants and other inmates of the house were gathered about the door during our service, and looked on with much curiosity and interest at our simple and spiritual devotions. At the conclusion, I received many thanks and cordial shakes of the hand. One man came up and told me that he had heard me preach before, both at Reading and Southampton. I trust that many opportunities of exercising my ministry will be granted to me during my journey. The minister of Jesus Christ, when in adequate health, should ever remember and realise his Lord and Master's commands: 'As ye go, preach.'" (Vol. i. pp. 9, 10.)

At Versailles, Mr. Trench was edified by the following specimen of Romish preaching:—

"I heard also during the day the first sermon in the Romish Church, at which I had been present during this visit to the continent. The text was taken from the XIVth chapter of St. Luke, 16th to 24th verses, being the parable of the Marriage Supper. After the preacher had been employed on his text for about a quarter of the time which he occupied, he broke off suddenly from his subject, and took up vehemently the question of the *Church*, dealt out woe after woe, ('malheur à vous,' &c.) on all who were not of the Romish Communion, or spoke a word against its authority; and finished his address by personifying the Church as a mother, by describing the action of a matricide in all its horrible details, and representing in fierce terms the conduct of *all* Protestants as precisely parallel to that of such a murderer in all and every respect." (P. 16.)

Our traveller was born at Orleans during his parents' detention at the commencement of the last war, consequent upon the unjustifiable edict of Napoleon. In many respects the city is one of much interest:—

"Orleans is a fine town. A large and straight street cuts it in two portions, and extends from the Paris gate to the bridge, intersecting the Place du Martroy, the chief scene of life and stir in the city. Here the traveller from England first sees the broad and beautiful Loire. Orleans has a fine Cathedral, and some curious old churches. One of the handsomest, in the outskirts of the town, is like so many other ecclesiastical edifices in France, dismantled and desecrated.* A

* "I mean by this, employed for the purposes of ordinary business, irrespective altogether of religious worship. Thus some of the churches are now occupied for hay-stores, as the vast pile once belonging to a monastery at Toulouse; some as magazines for fire-wood, as St. Martin's at Angers; some as saw-mills, as one at Dieppe; as coach-houses and stabling—e. g., St. Julien's at Tours; as corn-markets, &c. &c. These edifices are in many cases private property, having been sold at the Revolution. The same happened with a very general sweep to monasteries and convents. At Tours there is a large building thus circumstanced. It was once a monastery, but is now let out to the English and others in large and handsome apartments."

semicircle of pleasant *boulevards* meets the river at each end of the town. The old streets are curious, but not equal in antique architecture to those of Rouen and many other old French cities.

"Few will visit the place without many thoughts on the heroine, by whose name it has been ennobled. A poor and worthless statue to her honour stands in the Place du Martroy; it is quite modern, the shameless and heartless revolutionists having destroyed the ancient statue erected on the bridge shortly after her death.

"In that curious building, the old Hotel de Ville, is a bronze cast of the noble statue of the Maid, which was sculptured by the late Princess Marie, Louis Philippe's highly gifted daughter. It is finely conceived, and finely executed, well expressing the calmness, the devotion, the simplicity, and zeal of that renowned woman. Her eyes are bent on the ground, but the sword in her hand is firmly grasped for the combat. Her dress is modest and feminine; but still it is the garb of one prepared for the thickest fray.

"Passing up the antiquated Rue du Tabourg, we came to a house called La Maison de Jeanne d'Acre. By ringing the street bell we gained admittance into a small court, forming, by its shrubs, trelliced vines, and sunny cheerfulness; a complete contrast to the narrow, dark, gloomy street, from which we had just emerged. The premises belong to a lady, who kindly allows strangers to pass through her house into two small arched rooms, traditionally held to be those occupied by Jeanne after her entrance into Orleans. From their retired position, and from their only access being through a private residence, they present a very appropriate lodging for one who, by her own choice, and in the remembrance that she had to maintain the good fame of a woman as well as that of a heroine, placed herself at the hour of her triumph under the care of a matron, high in rank and high in character, who dwelt in this abode.

"The old bridge, over which the Maid of Orleans led her troops when she raised the siege of Orleans, exists no longer. Like so many other bridges on the Loire, it was in two parts and connected by an island in the middle of the stream. The chief peculiarity of the combat was this: the English held a tower on the island, and another on the bank close to the walls of the town, so that, while endeavouring to relieve the besieged city, Jeanne and her followers had to make an assault of a most perilous nature on the two fortified holds. Her valour and success are too well known to need description here.

"I am not aware of any other memorials to be found in the town of Orleans regarding her who has rendered its name familiar and renowned through the civilised world." (Pp. 21—24.)

The Protestants at Orleans form a good congregation under the care of Monsieur Rossellotty, a zealous and faithful evangelical pastor:—

"We attended the service this morning, and as we entered heard a hymn addressed to our Saviour, and sung by all present with that full voice and holy melody so often heard abroad, and so rarely in our own land.

"The preacher first read from the pulpit a considerable portion of the first chapter of Isaiah, and then preached with earnestness and eloquence exactly such a sermon, doctrinally speaking, as I should have wished to hear from my own pulpit. He first dwelt on sin and its consequences—on the ruin and death which

it brings upon mankind. He then set forth Christ 'tout seul' as Redeemer; the Holy Spirit 'tout seul' as Sanctifier; and the Bible 'toute seule' as the Rule of Faith. He truly spoke as one who knew experimentally the glorious truths of divine grace; and I could not help thinking how valuable such a sermon might be if heard by many led away by recent error and false doctrine even in our own land.

"As we were preparing to depart after the service, Monsieur Rossellotty came up to us and welcomed us to his Church. Having ascertained that I was a clergyman, he invited us into his house, where we had half an hour's interesting conversation with him and his wife. We heard that their Church was prospering; that many Roman Catholics had joined the Protestant Communion; that they had Colporteurs for the distribution of the Scriptures and religious tracts; and that no persecution of any moment was at present exercised against them in the place.

"While we were thus engaged in conversation, a distribution of religious books was going on in an adjoining room; and in the apartment where we were sitting, a lady was teaching psalmody to those who desired improvement in Church music. Among her scholars was a stout labouring man in a smock-frock. It was pleasant to see these various measures going on in connexion with the Church; and we were reminded of the manifold endeavours in behalf of their respective flocks among some of our dear brethren at home.

"Mr. R. then invited us to visit his Orphan Asylum. It is held in a good house, near his own, and we were much gratified at finding it a most complete establishment. Everything in it was orderly, fresh, and clean. We visited the kitchen, dining-room, dormitory, school-room, &c. We then proceeded to the court-yard, where the children were playing. They had a neat, healthy, and happy appearance. Three were English, children of an English workman who had lately died in France. They seemed much pleased by a conversation in their own tongue.

"The objects of the Institution are destitute female orphans, who are here brought up in the 'nurture and admonition of the Lord,' and instructed either for service or other industrious exertion.

"The Report of last year, which I have now before me, is a most interesting document, and strongly exhibits the value of such an establishment, not only on the ordinary grounds of affording support where it is so much needed, but also as illustrating the fact, that, except when received into such an Institution as this, the orphan children of Protestants are, in some way or other, almost sure to be brought up as members of the Church of Rome.

"It gave me much pleasure to see the large number of donations and subscriptions from England; and I can bear the testimony of an eye-witness, that they are most judiciously and most effectually employed.

"We heard that the preacher of the morning was M. Bruit, who had lately been a Romish priest, but has now quitted that Church, and published his reasons for so doing in a tract entitled, 'Mes adieux à Rome.' The sermon which we had heard was his third as a Protestant. We met him in the evening, Mr. R. having kindly invited us to his house. Salvation by grace, and Christ's finished work, seemed the very joy of his heart. I met and heard M. Bruit afterwards at Tours. At a later period, I met at Toulouse M. Maurette, also a Romish priest once, but now a Protestant pastor. He, too, has published a tract, now interdicted, styled, 'Encore des adieux à Rome.'

"We took leave of our new but most kind and cordial friends after an evening of much cheerful conversation and Christian communion, ended by a feeling and affectionate prayer from Mr. R. Oh! that such men were spread throughout the country! Life and heart are in his piety. Well did Madame A., of Tours, say to me concerning him, with emphasis on her well-chosen epithet, 'Il est un vrai pasteur.'" (Pp. 25—29.)

On the banks of the Loire, not far from Tours, lies the old town of Amboise, surmounted by a castle:—

"After crossing the river by a bridge, joining to each bank an island with several houses upon it, we went up to the Castle. It belongs to Louis Philippe, and is habitably furnished although seldom occupied. The guide pointed to one of the beds and said, 'The Duke of Orleans slept there not along ago. We think much of him here. He was much beloved everywhere.' He alluded to a visit of a few days made to the place by the young Duke and Duchess shortly before the melancholy termination of his life. This was only one among the universal testimonies to his popularity which I heard in France. A French gentleman, who knew him well, though by no means a zealous friend to the present dynasty, told me that he combined, in a very remarkable degree, the dignity appropriate to the heir apparent of the throne with familiar and attractive manners towards all who approached him. I heard also that the surviving sons of the King, though respectively possessing one or other of these characteristics, are not his equals in all.

"The Castle of Amboise has a most commanding position and view; an exquisitely finished little Gothic Chapel built on the wall, and entered from the garden; and a very large round tower in the position which, under ordinary circumstances, would be occupied by a gate-house. It is a real curiosity, as, though quite perpendicular, like other towns, it contains within it a kind of circular road up and down which a carriage can be driven with perfect safety and ease. I asked leave of the guardian to make the experiment with my pony-carriage, but he told me that it could not be done without an order from Paris. So anxious was one of my countrymen to accomplish the feat, that not long ago he took the trouble of obtaining this permission, and indulged his fancy by driving up and down with a carriage and four horses. I do not remember any similar construction. St. Peter's, at Rome, has the widest internal ascent which occurs to my mind; but the Amboise plan for ascending and descending a perpendicular cliff in a carriage is, so far as I know, unparalleled. I observed that the tower must have been in old times constantly used for the purpose, as the walls are much marked by knocks from wheels or axle-trees—marks, I suppose, of unskilful coachmanship, as there is ample room for all necessary purposes.

"Amboise is one of those royal residences in Touraine, each of which seems to have met with peculiar favour from different kings of France; for it must be remembered that the banks of the Loire were formerly the scenes of royal habitation. Blois is thus connected with the name of Henry III.; Chambord with that of Louis XIII.; Tours with that of Louis XI.; and Chinon with that of Charles VII. So Amboise was the favourite abode of Charles VIII. Here he established himself after those remarkable Italian wars, in which he had such success, and showed a short-lived energy. At Amboise he surrounded himself with Italian painters and artists of all kinds, who formed, under his directions, grand de-

signs for the embellishment of the town. Here, however, while still a young man and engaged in the exact pursuits described by a king, as the pleasure of a king, he suddenly met his death. It followed in a few hours a severe blow on the head which he met with, from the stone-work of a low archway through which he was passing to be present at a game of tennis.

"The visitor to Amboise who descends the river, and in this way enters Touraine for the first time, will be much interested by a walk to the back of the town, where he will find a long succession of houses scooped out of the rock in the most picturesque manner. From the numerous habitations of the same character seen in the neighbourhood of Tours and Saumur, they will be no curiosity to one coming from the opposite direction." (Pp. 35—38.)

In the vicinity of Tours is the town of Loches, celebrated for its castle:—

"During the day we visited the Castle, part of the ancient royal palace of Loches and formerly used as a state prison. There are a few prisoners in it at the present time who are put here as in a temporary jail. Our guide, a very intelligent young man, led us up and down long dark flights of steps, to dungeons within dungeons of every shape and form, some of which would cause one to shudder when thought of as our abode for one single day. They were all approached in such a manner as to appear deeply buried in the earth, though, in fact, they were formed in the centre of the massive masonry of a huge and tall tower. Many of these cells were small, dark, and horrible in every way; but two of the number were rather handsome in their shape and size, one of which was circular, the other high and with a vaulted roof. When, however, as endeavouring to obtain some momentary relief from the thought that human beings ever were confined in such receptacles as those which chiefly met our eye, I said to the guide, that the former was of rather a superior character, as a dungeon, he observed, 'The prisoners here were confined *in cages*.' And when I made a similar remark on the latter, he said, 'Loudovico Sforza was confined here many years —*till his death*.' Louis XI. was the head jailer of these iniquitous dungeons; and among the many prisons which I have visited none ever struck me as so gloomy and so horrible as those which this tower contained. It was literally one of 'the dark places of the earth full of the habitations of cruelty.'

"Loches is altogether a place of the most imposing character, and I would recommend all travellers to visit it from Tours. Although it was on a winter's day, I had an interesting walk in the neighbourhood of the town, leaving the Castle, on the left hand, ascending a sloping hill amidst vineyards on each side, and following a path on its brow with the valley and stream of the Indré in sight on the one hand, and a fine range of vine-clad hills on the other. I pursued my way until I arrived at a little village inhabited by masons and quarry-men, whose abodes were in many instances scooped out of the white hill ridge on which they worked. Narrow tunnels penetrated this ridge from one side to the other, of sufficient size to admit the passage of carts. The stone, which has been for ages supplied hence, is of first-rate quality for building, and very much resembles Bath-stone, except its being of a purer and clearer white. Tours, Saumur, Chinon, and numerous other towns for a large extent of country in the proximity of the Loire are built of a similar material. So favourable is the climate, that its whiteness and purity

is scarcely sullied by time, and every building which you pass is in itself a fair and cheerful object. I have understood that geologists consider it to be a formation of petrified sand, an opinion much confirmed by the general supposition that all the country in which it prevails was once sub-marine." (Pp. 55—57.)

Chinon, famous for its connexion with the Maid of Orleans, is thus described :—

" Chinon seems to have met with very little attention from English travellers. Nevertheless, it is beautifully situated on the river Vienne, has a noble old castle, and lies in the midst of a very lovely country. I have seldom enjoyed a more delightful walk than one, in so far as I could judge of the locality, about two miles eastward. I ascended one of the streets at right angles to the town, and then pursued a track-way just under the brow of the hill, not broad enough for carts, but abundantly frequented by loaded donkeys and mules. On the left are long lines of houses scooped out of the white rock; and in general with the appendage of stable and large caves for wine-cellars. On the right, and rapidly descending beneath my path, hung sloping vineyards and gardens, beyond which were meadows and scattered trees, leading the eye across the bright waters of the Vienne, until it finally rested on the distant brow of the hills dotted with villages, country-houses, and farms. The path-way went abruptly up and down, like a track-way on a cliff by the sea-shore, and soon led me away from human habitations into varied scenes of natural beauty among vineyards and copses, and paths overhung or rather lined by dwarf but very picturesque oaks. I went on about two miles, and should have continued my ramble had time allowed. The walk was delightful, even at this season of the year, Fair and luxuriant in loveliness must it indeed be in the season of its full beauty! I asked an old woman, just before quitting the suburb, what was the name of the place. With a joyous and hearty tone, as if proud of her vicinity, she said, 'We call it *Belair*, sir, and it is *bel air* too.' " (Pp. 61, 62.)

And again :

" The ancient Castle of Chinon, which abruptly and precipitously crowns the town, is almost a ruin, and forms a large and conspicuous object. One large square tower remains and is inhabited. There are also large portions of round towers with other buildings. Gardens are interspersed among these crumbling walls, and cover an extensive portion of ground. However, that which renders the place really interesting, is the remembrance that in this very building the noble Joan of Arc, after her journey of three hundred miles from her native village of Domremy, was first officially recognised by the Sovereign of her country, then in imminent peril of his crown, and, excepting her, without prospect of deliverance from his triumphant enemy. Here she was fully authorised to undertake the vocation to which she laid claim." (Pp. 63, 64.)

At Saumur Protestant worship has been happily re-established after a long and dreary interval :—

" Saumur was once celebrated for the number of its Protestant inhabitants, especially in the time of Henry IV. and his distinguished friend and counsellor,

Duplessis-Mornay, who was during a period of thirty-two years Governor of the town, from 1589 to 1621. But, alas! Romish persecution had so completely done its work in the place as altogether to have put to silence the voice of Reformed Worship for the last one hundred and fifty-eight years; and until the erection of this edifice for the joint use of French Protestants and the few English residing in or visiting the place, there was no point of Christian union, no flock, and no Pastor. A change has, however, now taken place, and the pure and undefiled Religion of the Gospel is now revived once more. The church is built in the exact locality of that very edifice which was constantly attended by Henry IV., and where two of the neighbouring streets bear still the corresponding names of 'Rue du Temple' and 'Rue du Prêche.'

"I had a note of introduction for the pastor, Monsieur Duvivier, who received us in a very friendly and obliging manner. His ministerial post is evidently one at present of considerable difficulty and anxiety, as are all the newly established Churches of Reformed Worship in France; and much zeal and perseverance is requisite in order to form and preserve a congregation amidst the many obstacles which rise up, and the general *depression* of Protestants in the land. Let us, however, hope that the light of Divine truth, once more kindled in the town, will so shine in the surrounding darkness, that the present little flock will year by year become more numerous. May it please God so to prosper the undertaking as to bring former days to mind, when multitudes flocked to Saumur to hear the blessed Gospel, and worship Almighty God according to the pure and Scriptural simplicity of His most holy word!

"By the wish of the Pastor I had service in this interesting edifice for the few English who are at present residing in the town and neighbourhood." (Pp. 71—74.)

The remains of extensive druidical temples occur in the neighbourhood:—

"From Saumur we visited one of the ancient Druidical temples of which there are so many specimens in France, especially on the wild heaths of Brittany, also in Anjou and other adjacent localities. They are called *Dolmen*, and are constructed of vast blocks of stone rudely arranged in an oblong shape; the sides, ends, and roofs, being all of that same material. The best of the two specimens near Saumur is about a mile from the town in the corner of a vineyard. According to my measurement, when walking on the top, to which I ascended by a ladder: its length was about sixty feet, and the whole structure was composed of no more than seventeen stones. I should not suppose that it has undergone the smallest change since the day of its erection. The people of the neighbourhood call these monuments, '*Les pierres couchées.*' Monsieur Mérimée, the Inspector of Public Monuments in France, gives a very detailed account of this singular building, and speaks of it as larger and more regular than any he had seen in Brittany." (P. 75.)

On his road to Angers our traveller witnessed the following ingenious device at St. Maturin, on the Loire:—

"Stopping to rest in the middle of the day at St. Maturin, we walked over a new wire bridge spanning the river close to that town. The wind was high, and blew directly up the current. A vessel, or rather four vessels in a line, and all

attached to one another—the largest first, and the others gradually decreasing in size—approached the bridge in full sail. Indeed, they came on so rapidly that it seemed to me almost impossible for them to be stopped with sufficient speed to prevent their entanglement in the structure. However, the large oblong sail of the leading boat was lowered in an instant, the others dropped also, and the water, being very shallow, a short stout pole, about a foot in diameter, pointed with iron and fastened by a short rope to the head of the foremost boat, was let down so as to press with its head against the projecting lap of the strong boat planks. The spike fixed itself into the firm gravelly soil of the river's bed, and thus the same effect was produced as that by the spike used to relieve horses going up hill. Notwithstanding the rapidity of the current the whole line of boats was kept by these means in the very spot which they had just gained. A small boat was then put off, which went under the bridge, and carried an anchor to be let down at some distance in order to allow sufficient space from the bridge for getting under weigh. The vessels were then warped up to this anchor, the masts were raised, the sails were set, and all was in rapid motion once more up the broad waters. The system of towing boats by horses, from time immemorial adopted on the Seine, appears unknown on the Loire. (Pp. 83—85.)

Angers is a fine old town, celebrated amongst other things for the establishments of its gardeners and seedsmen :—

" 'Fleuristes' and 'Pépiniéristes' are announced on all sides. As with us in England, so here the camelia is a very favourite flower. It grows in much splendour, variety, and beauty, and is cultivated both under glass and in the open air. We saw a specimen to-day at least twelve feet high standing in the open air, and covered with flowers, many of them in full bloom. Attached to the garden where we saw it, is a green-house one hundred and twenty feet long, and exclusively filled with camelias from one end to the other, so as to make a complete bank of shining leaves and fair flowers. In three or four weeks their appearance will be still more splendid. I never saw a more attractive floral scene than that which they even now offer. A small, well-tasted apple of remarkably fine colour, red and yellow blended together, called *pomme d'Api*, is much prized here. I have seen it at a French dinner-table in a very ornamental form, built up in a kind of pyramid with moss to fill up the interstices.

" Angers is full of curious old houses, some very good and substantial, others more remarkable for the fantastic devices with which they are decorated. Among the residences of the former kind, some have almost the appearance of fortifications from the number of small towers at their corners, the windows high up from the ground and defended by strong bars, and the general appearance of having been arranged for defence against attack. Several of the churches are most interesting from their antiquity and architecture. Many of the streets are exceedingly steep, others very narrow. The Cathedral is well placed, at all events, for the exhibition of the higher parts of the building, which are the most remarkable. The tower and its two pinnacles form a grand and conspicuous termination to many of the streets, as you walk about the town." (Pp. 91—93.)

The curé of the parish had undertaken to escort Mr. Trench over the ancient hospital of the town :—

" On calling at his house, we were received by him in his library with much

cordiality. We observed a good collection of books, among which were some valuable English sermons which had been presented to him by one of our countrymen. There were also, as he good-humouredly and playfully pointed out to our notice, 'a great many very large volumes against Protestantism.' Under his guidance we saw the hospital, called Hospice St. Jean, to very great advantage. It is no less renowned for its antiquity, having been founded by our own King Henry II., than it is for the grand scale on which it is conducted. The chapel is well warmed, very lofty, and in every respect suited for the inmates of such an establishment. We made a circuit of the vast and magnificent Gothic hall, in which the beds are arranged in long lines. The apartment is of such size, as, although divided by a partition in the middle for the separation of the men and women, still to admit two rows of beds on each side of this division with a wide space for passing between each. Facing the entrance to this hall is hung one single picture, a portrait of the founder, Henry.

"After seeing the sick we crossed an inner court to look at the linen presses and the laundry, both quite curiosities in their way.

"The linen, which was of immense quantity, is beautifully arranged on shelves resembling book-cases, very old and richly carved. Such was the ingenuity of the '*sœurs*' who superintend this and every other department of the establishment, that, with that commonest of all common articles, the linen in use at an hospital, they had absolutely formed many very pretty devices, figures, and letters. In the laundry were four enormous caldrons, full of the linen at wash, under the process adopted in this country, but so unlike our own. The linen is first put into these boilers. Then a layer of wood ashes is placed over it, but separated by a strong cloth. Hot water is then poured in from above, which filters through the linen, and passes out through holes in the bottom. The water is then repeatedly pumped up again, heated, and passed through as before. The linen is then taken to the river-side, which is here close at hand, and washed very slightly with soap and cold water, I was told by a lady of our party that the general mode of washing in the country was very similar, and that the idea of making linen white by soap and water only is reckoned quite chimerical. However, an Englishwoman is rather in alarm for her wardrobe when she sees the washers at the river-side battering the clothes with small instruments like wooden spades, perhaps one on each side, repeating blow after blow with immense noise and rapidity.

"We also saw an Infant School in one of the buildings attached to the hospital arranged with a gallery for the children, and other furniture, cards, pictures, &c., very much resembling those adopted in our own country. This was only one out of four infant schools which the present Curé has established in his parish. He supports them with much zeal, and gave me a copy of a sermon which he had preached in behalf of these institutions. The age of admission is from two to six.

"Monsieur M. told me that the hospital had a very large revenue, between £20,000 and £30,000 a-year, chiefly derived from property in land." (Pp. 103—106.)

At the present time, especially, the following observations will be found very suggestive:—

"Our kind guide speaks English very well. He has visited our country,

speaks highly of it, and shows himself most friendly to its inhabitants when visitors or residents at Angers. We had during the afternoon, as may not be supposed unlikely, several passing controversies on matters connected with religion. I had a long argument with his brother, a physician, two or three days before. Alluding to them both, and indeed alluding to all the educated men of the Romish Church with whom I have hitherto spoken at length on such subjects in France, not excepting one, I may confidently say that the real and virtual point at which are long we arrived was this—whether *the Bible alone*, or *the Bible and the Tradition of the Church*, ought to be the Rule of Faith. And in every conversation in which I have contended against the Sacrifice of the Mass, the Worship of the Virgin, Purgatory, &c., my opponent has finally appealed to Tradition as his warrant. Most fully do I believe that what our Saviour said to the Jews is still doctrinally applicable on this matter: 'Ye do make the word of God of none effect by your traditions.' And may we, as Protestants, be warned now and continue to be warned by this and every other warning afforded by the Church of Rome! May we resist with zeal and determination every effort made to raise Tradition out of its due place! Many such efforts are now made, and in proportion as they succeed true doctrine must fall, and false doctrine must rise." (Pp. 106, 107.)

The slate quarries in the neighbourhood of Angers, although worked for ages, are still most productive and valuable :—

"In addition to the interest which, economically speaking, they claim, a visit from the stranger is due to them as vast, stupendous, and even most picturesque, excavations. I took advantage of a clear and sunny afternoon to make the excursion, and walked about four miles out of Angers to examine two of the most celebrated quarries situated a little to the left of the Saumur road. One of them is an exact square, cut deeply down into the earth on two sides as straight as a wall from the very top of the pit's mouth to the bottom. Over each of these perpendicular sides, light, but strong wood-work is suspended with simple, if not more properly called rude, machinery worked by horses for drawing up the slate from the deep abyss. This is cut by men engaged below in sight of the spectator above, Of the other two sides, one is employed for the descent of the workmen, being cut down in a succession of five or six enormous steps, against each of which is laid a long ladder. The fourth side of the pit is rough, loose, and crumbling.

"By crossing the high road nearly opposite to this quarry, and continuing on for about one hundred yards, you arrive at another which is the most celebrated of the neighbourhood. It is still deeper than the other, and more varied in its form. The labourers, however, are not visible as the slate here is worked underground, and the little dark entrance to the galleries is the only mark of the direction in which the present excavations are made.

"All around the mouths of these pits, small huts and straw screens are erected, under which men are sheltered while engaged in splitting the slate. It was interesting to think of the wonderful variety of provision made by God for the wants of men, as I saw that which was apparently a lump or block of dark stone about an inch in diameter split into eight thin, hard, and durable leaves or flakes by as many strokes of the hand. The workmen wore thick coatings of cloth about their legs, held the lumps of slate between their knees, and split it with a light blow of

a hammer on a chisel. The pieces were then squared with a few knocks and laid ready for sale. I asked one of the workmen the price of a large heap lying at the mouth of the *Grand Carreau*. He told me that the slates were twenty francs a thousand. They were somewhat more than ten inches in length, and somewhat more than seven in breadth, and about the eighth of an inch in thickness.

" I returned home by another way over a complete field, or rather a raised ridge of slate, pushing its dark, slanting scales in every direction. The whole scene was very curious, and not unpleasing, as the large heaps of refuse slate thrown up perhaps centuries ago form hills of considerable elevation, which are now covered with coppice and brushwood, while from their eminence good views are afforded of a rich and varied country, together with Angers and its neighbouring waters.

" The slate is used for innumerable purposes in this locality. Houses, walls, stairs, window-sills, reservoirs, cisterns, drains, divisions of fields, &c., are all formed of this most useful article. The Castle of Angers stands on a rocky bed of slate; and slate is the chief material of that vast and extraordinary edifice. (Pp. 117—120.)

At Nantes, the Loire rises at times to a dangerous height. When our author was there, on the 28th of February, the local papers were full of the subject:—

" The Mercantile Gazette of Nantes, called after one of the same character in England, the " *Lloyd Nantais*," states that in twenty-four hours it has swollen a full ' metre,' or more than a yard—an immense accumulation for such a wide expanse of water as that which passes the town. The grand quay, on which I walked the first morning of my arrival, and where a large number of merchants were pacing up and down, and transacting their business, is now completely under water. Here and in many other parts of the town the shops are shut, and all communication is carried on by boats or temporary bridges of planks, some raised at the expense of the town, others by workmen, who receive a trifle from the passers by. Stables, workshops, and cellars are full of water, and I have heard that some thousands of those connected with navigation are at once thrown out of employment. The voyages of the steamboats are altogether stopped, as it is impossible for them to pass under the bridges—as may wellbe supposed—for at many of the arches which I see in and near the town, the river reaches the top of the arch. The inundation or ' *crue*,' as it is called, forms the chief subject of conversation at the *table d'hôte*. On the very road which we passed at the beginning of the week without wetting the ponies' feet, the diligence travellers had five or six inches *in the carriage* about theirs; and some of them who dined with us recounted the perils of the way with much animation. Some had taken to a boat; but those who had remained in the diligence claimed and earned the meed of valour. After all, though the Loire has been styled ' *un torrent révolutionnaire*,' it is not mischievous or destructive in this immediate neighbourhood. I almost wondered how such a vast body of water here at this moment, either on a level with or above the banks which ordinarily confine its channel, can pass by so harmlessly running as it does through narrow passages cut for it among houses on the islands, and even through the lower parts of the houses themselves. However, there are other localities where it shows its power in a very different manner. I received a letter to-day from Mr. R., at whose house I passed last Sunday, in which he says,

'The upper part of the wall at the bottom of our garden is now only just visible above the surface of the wide waste of waters which is quite a torrent, and roars like the sea. All the working men of the village were summoned to Savenières by beat of drum this morning to assist in fortifying the *levée*, at a part where it gave way last winter, and where it seems again threatened with a breach. It would be a serious calamity, and I trust it may be averted.'" (Pp. 143—146.)

The Hospice of St. Jacques, in this town, may put to shame many a more pretending institution:—

"We visited to-day a charitable institution for the relief of the poor and afflicted, called the Hospice St. Jacques, which struck me as meriting no slight admiration. It is partly for the deranged, but a large portion of the building and expenditure is devoted to that class of the aged poor, who with us would be inmates of a workhouse or union. But what a contrast to the principles and practice now in vogue in England was here presented to our eyes! Age and poverty were here treated as requiring to be cherished, cheered, and consoled. The edifice resembled a handsome country-house, not a bare and stern-looking prison. There were long and handsome colonnades facing the sun under which the old people were leisurely walking and conversing with one another. There were grass plots to refresh their feeble eyes, and flowers all around to gratify the taste generally formed in childhood, and lasting to the latest hour of our life. The dormitories were as comfortable as any person of any class could desire, and all which we saw was clean, fresh, and embellished. The institution is only of recent origin, but already affords very extensive relief. The situation of the building and its gardens is beautiful, on a slope of ground gently descending to the banks of the Loire.

"The whole work is most creditable to the town of Nantes, and shows that principles of charity are at work among the municipal authorities here very different from those prevailing in our own land as to the receptacles of poverty-stricken age. May the time speedily arrive when the lessons and doctrines learnt in a school of sterner economists may yield to a more gentle and more affectionate system concerning the poor of our land!" (Pp. 153—155.)

Sables, a seaport town, about twenty miles south of Bourbon-Vendée, of which foreigners know little or nothing, is thus described:—

"Of Sables, till we saw it, we knew absolutely nothing; and indeed it is quite a '*terra incognita*' to English travellers in general. I imagined that it might be only a small fishing village; and, accordingly, after a long and monotonous drive, only relieved during the last few miles by the view of long and lofty ridges of sand-banks forming quite a range of hills on the border of the ocean, I was much gratified to see before me a large semi-circular town with conspicuous buildings, forming a very picturesque outline lying along a high ridge or peninsula of sand-hills, and facing the land, or rather a large inland basin of sea-water. Having established ourselves in an old but comfortable hotel, I walked out to make observations on the locality; and on going about a hundred yards across the ridge I was delighted with a sudden and glorious view of the Atlantic sweeping into a wide and semi-circular bay, very much resembling that of Aberystwyth, larger in size, but somewhat inferior in the outline of rock at each bending horn. The sand was perfectly smooth and of great breadth,

offering a charming walk for some miles southward. In the other direction there is a light-house at the extremity of a pier jutting far out into the sea; and this pier, with another running parallel to it for a considerable distance, forms a magnificent sea-road or channel for vessels entering the port. It happened that, just as I was admiring the grandeur of the scene around me, the time of return for the numerous fleet of fishing-boats belonging to the place had arrived. They are at least one hundred in number; and, if weather admits, they go out daily in order to supply the vast quantity of fish provided from hence to Nantes, and many other parts of France, including even Paris.

"I returned for Mrs. T., and we walked to the pier in order to view advantageously the successive arrivals from the ocean. The wind was fresh, indeed almost a gale, but steady. Sixty or seventy large fishing boats were visible out at sea, tacking about in order to make their point. At the interval of every two or three minutes one of them entered the road, bounding in with all the life and animation of vessels under close-hauled sails and a stiff breeze, and hasting homeward under a long line of cliff and rock, rising boldly on the opposite side above the pier. We spent some time on our side of the roadstead, while vessel after vessel passed within a few yards of our position. We remained until nearly all of them had entered the harbour. I have occasionally seen one, or perhaps two or three boats enter thus a narrow haven (such as that at Calais or Dieppe), and always admired the sight; but I had never before seen any spectacle of the kind at all approaching that of to-day. The number of the vessels, the rapidity of their course, the peculiarity of the local features, all combined to render it as novel as it was exhilarating. It also suggested many thoughts, for instance, on the fisherman's exposure and dangers, on his happy welcome at his home; some too of a spiritual kind—on the One only Refuge for men—on the narrow but safe way to our eternal home, on the haven of eternal rest after the toils, the perils, and the storms of life.

"There are two portions of female costume in this place of a most singular character, indeed I believe unexampled elsewhere. One is a kind of small and very graceful lace cap, ending in a point above, and widening downward, in the form of a small cone. The other article of dress was really quite extraordinary, nothing less than an enormous cape of coarse worsted fringe, at least a foot thick, and so worn on the shoulder that the head appeared emerging from a great blue bee-hive. Two or three old women were sitting in the church thus apparelled, and presenting of course a strange spectacle to a traveller. I believe that this enormous hood was first used by the fish-women who were much exposed to cold and wet.

"The church is grand, capacious, and kept with the utmost care, but has nothing curious in its architecture." (Pp. 171—175.)

Of Rochelle, so dear to Protestant feelings, Mr. Trench observes—

"La Rochelle is now a thinly peopled, silent city: symmetrical, and well kept; but devoid of interest except from the past. Neither did I find that Protestants were so numerous here as I had expected. I was told by one who had the best means of acquaintance with the subject, that they did not amount to more than seven or eight hundred persons; chiefly the higher class. They have only one church, where two pastors officiate. It was pleasant to see these words inscribed over its portal: 'Temple du culte réformé.' Popery is so dominant in the land that any open declaration of this kind is as rare as it is cheering to a Protestant." (P. 183)

A curious scene presents itself to the sojourner at Bordeaux :—

"In the vaults of the belfry of St. Michael's Church is a circular apartment strangely occupied; viz., by a row of dead bodies, which, merely through some property of the earth in the neighbouring cemetery, have been long preserved in a most curious state of perfection. I have in general an extreme dislike to such scenes, and avoid them; but in this case, as I was looking up at the belfry, the guardian came up suddenly with his keys, and supposed me desirous of seeing the dead bodies. I consented to follow him, and at all events the sight was very curious; far less offensive too than I should have expected. The corpses were so dry and tanned that they gave me very much the idea of a mummy. Here were bodies some of which had been interred five hundred years ago, and some not one hundred years ago. The history of some was well known from the inscriptions which had been over the tombs from which they had been removed. There was one body of a giant from Limoges; four of a family poisoned together; one of an officer who was killed in a duel with the wound visible in his breast; and one, very horrible from its contortions, supposed by medical and scientific men to be in such an attitude that it must have belonged to some one buried alive. One can only *hope* that those who have formed this conclusion may have been deceived in their fearful supposition. These bodies were disinterred at the time of the Revolution." (Pp. 199—212.)

The following passage describes a portion of the wooded district of the Landes between Bordeaux and Bayonne :—

"This time we went straight through the woods under a bright and glowing sun. The ground was thrown about in long and lofty ridges, but entirely covered with brushwood and foliage, among which the arbutus was very abundant. Above our heads, and far as the eye could reach, were pines, not growing up bare and straight, but wide and free, so as to form with the copse below a variety of picturesque foregrounds. One side of these trees was generally laid bare by the axe for about twelve feet from the ground, and out of this bare white gash the resin was plentifully exuding, and dropping down into an oblong cavity cut in the bottom of the tree. When the trees bent much, boards were added in the proper direction to catch the fluid. This resin is collected every week. Each proprietor has his *resinnier*, as this functionary is called. A first-rate tree will produce fifteen pounds weight per year, worth three or four francs. The price varies from sixty to eighty pounds the *barrique*. It is sent to all parts of the country, some of it to England. The value of the land here has increased enormously during the last twenty-five years, from increased means of communication with markets for the special produce of the district.

"Such was the information which I received on the spot. I visited a poor man's cottage in the woods; it was a wretched wooden abode with the sky appearing through the crannies. The family bore all the signs of extreme poverty." (Pp. 211, 212.)

St. Emilion, an ancient and highly picturesque town about twenty miles from Bordeaux, affords an interesting object of contemplation in

these times of change and onward progress to a totally different order of things from those contemplated by our contented forefathers :—

" We soon saw St. Emilion hanging most picturesquely on the slopes before us, not exactly in a semicircular form, but rather in that of a horse-shoe, which, in scenery, has a still finer effect, from the closer approximation of the terminating horns. I have seldom seen a locality of which it is more difficult to give any adequate representation, and yet seldom one which more deserves the attempt. But in order to understand and appreciate the local features of the place, a little of its history must be known.

" The name of this town is derived from Emilion, a Breton of the eighth century, distinguished for his ascetic devotion. He fixed on this place as his residence, and took up his abode in a grotto cut out in the rock. Other men of the same habits and character joined him; and ere long a vast Church was excavated in the rock, and an ecclesiastical establishment founded in the place. This was ravaged by the Normans in the tenth century, but afterwards revived ; and, down to the time of the French Revolution, St. Emilion was distinguished for the number of its churches, ecclesiastical wealth, and general prosperity as a '*commune.*' When the Church property was seized, the town at once sank into poverty and destitution, having no peculiar trade, nor that access by water enjoyed so abundantly by most of the neighbouring localities. It had chiefly depended on the ecclesiastical expenditure: this was at once dried up. The natural consequences followed.

" The above sketch, which I have abridged from a very interesting volume written by M. Guadet, concerning his native town, accounts for the many evidences of its former wealth amidst its present poverty.

" I shall now describe the features of St. Emilion as presented to the observation of a passing traveller.

" We entered the town by a very narrow street, and enquiring for the inn were told there was one on the '*place.*' Ascending to this '*place,*' which was not more than thirty or forty yards across, we saw an inn of a very humble character, but clean; and and here we remained for the night. Immediately in front of this inn rose a most curious assemblage of picturesque objects, all thrown and massed together. To begin at the left: first, there was the round end of a chapel having the appearance of a delicate little temple—rather Grecian in character, and of beautiful effect, if not quite pure as to order and style. Then succeeded a richly carved old arched door-way forming once the grand entrance into a subterranean church. Next to this was a row of Gothic windows cut in the rock to light the subterraneous church, and presenting, when viewed from without, dark and defined black cavities, which admirably set forth their outline. Above these were other excavations of an arched form, but plain. The large and picturesque rock, on which all this was executed, gave nourishment to numerous plants, including an abundance of wall flowers, which added in no slight degree to the beauty of the scene. And from the rock just over the subterranean church rose a tall and commanding old spire.

" Such was the extraordinary mass of architectural and natural objects which attracted our eyes just opposite to the inn, and well deserving the admiration which it drew from us both by day and by night. It was as beautiful by one light as the other; and I must not forget to mention that all the surrounding objects were just in character. No new smart buildings, nothing in a straight and formal line, but small

hanging terraces with straying vines, and quaintly shaped houses of great antiquity, massed and thrown together on the side of the neighbouring hill.

"We made a complete circuit of the walls and then crossed the town. On every side there were ruins of churches, monasteries, and public buildings, many of them very graceful and curiously mingled with the streets and houses. I can only account for this peculiarity by their having been so numerous, relatively to the size of the place. As usual, on enquiry, we found that this destruction took place at the Revolution.

"The walk round the walls was one succession of pictures. We had nothing to do but to compass with the eye a small space of the old crumbled walls before us at every few steps, and a fine foreground picture was in view. The colour of these walls was a rich, but light yellow. They were everywhere broken and impaired, yet nowhere completely overthrown. Every kind of mural plant and foliage rose hung or projected sideways from its crevices. Among these were numerous wall-flowers, now flowering luxuriantly; and here and there a dark mass of ivy creeping up to the top, mingled with the roots of some fruit-bearing tree, now covered with its white and snowy bloom, and crowning the top of the wall. Here and there, too, were dark, black cavities, forming the entrances to vast subterranean excavations, from which all the building-stone employed in the place has been hewn. In many openings appeared terraces with small fanciful gardens. At others we looked in among the remains of fair buildings, only fragments, yet most graceful in decay. Here and there were houses on the wall, like those mentioned in scripture, from which a person let down by a cord would at once be out of the city. Such was our circuit. We went out under one arch, and returned under another: the celebrated vines of St. Emilion having been at one side of us during our whole course, and all being seen under a deep blue sky, and in the light of a brilliant sun, which gave strength and depth to every shadow, and shed on every fair object that increased beauty which nothing but sunlight can bestow." (Pp. 221—226.)

The account of the peasantry in the south-west of France is not very flattering:—

"As we approached Brives, the soil all around was a deep red, somewhat resembling that of Devonshire. Lofty hills and rich valleys formed a noble prospect on every side. We heard to-day the first nightingales of the year. The population in this neighbourhood, and, indeed, shortly since we came inland from Bordeaux, has seemed to our eyes much inferior in every respect to that of any other part of France which we have hitherto traversed. I allude to such circumstances as their dress, cleanliness, and neatness of habitation, expression of countenance, &c. We see many with bare feet, and very slovenly and dirty in their general appearance. I hear that in this neighbourhood they are very poor, all depending on their vineyards,* of which there are many, and, being small proprietors, are in great misery this year, on account of the complete failure of the late vintage. At the same time we heard that the poor people were very frugal; and one, who knew both England and France well,

* "The maid-servants, a class sometimes so neat in France, were in this country just the opposite in their appearance. One, who was very dirty and untidy, said to me as I entered the room where Mrs. T. was sitting, I was staying 'pour faire la compagnie à Madame.' I could not help thinking of an old proverb. However, a

used to me the expression, that, in this district a whole family would sometimes live on what it would cost to keep a single individual in England. There were many beggars in this and the neighbouring towns. The poor live much on chestnuts in this neighbourhood. Spring frosts did much mischief to the vines last year. The danger is not yet over; but there has not been the slightest touch of spring frost hitherto, so that I trust they will fare better this season. We passed to-day multitudes at work among their vines—men, women, and children. We have heard a wretched *patois* for the last two or three days. It sounds more like Italian than French; but without any of the merits of that sweet language. Unless my ear deceived me, I heard the words, *roba*, *fenetra*; and a beggar-woman at the inn, at Brives, absolutely asked me for *carità*, the sound so well remembered by all travellers in Italy. Near Cahors I asked the distance to that town: *una hora* was the answer I received. We have seen nothing handsome or peculiar in costume for some time. In Normandy, Brittany, and La Vendée, the provincial or local dress was sometimes very remarkable." (Pp. 239—241.)

Their implements of husbandry seem to be as antiquated as themselves:—

"Agricultural implements are of the very rudest character in the neighbourhood. The plough has one handle, and is generally worked by two oxen. I have seen these animals literally stopping and setting out again at every step. Two donkeys sometimes supply their place. The usual cart is a small narrow vehicle, with the sides formed of a row of upright sticks, round which others are interlaced." (P. 248.)

With these accounts, harmonises well the general fare and treatment of the labourers:—

"Stopping for a quarter of an hour to-day at a small way-side inn, an intelligent and obliging hostess gave me freely such communication as I sought regarding the condition of the people in the neighbourhood. She said that when labourers were hired, it was always the custom to feed them, and that, in addition, from twelve to fifteen sous were given. She sometimes employed them herself, when they had for breakfast bread or chestnuts; for dinner, soup and such things as omelette, meat, rye-cakes; for supper the same as at dinner. Generally also wine, but this year is so extremely dear that she said this was out of the question. Lowering her voice, she made an admission, such as that which the tee-totallers often enforce, that when wine was given, the appetite was not so strong; and in a shrewd confidential manner, she explained that on this principle it was quite as well for her to give some wine." (P. 252.)

Contrast with the above, the following enchanting description by Arthur Young of the scenic features of the Vale of the Lot:—

"From Uzerche we returned to Brives, twenty-seven miles, having made a triangle

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notion that to be *alone* is a misfortune seems very prevalent in all classes. I heard a French Baron speak of the charms of a well-known watering-place for his wife: 'Elle n'est jamais seule ici;' and a tradeswoman, on hearing that we had taken lodgings in the country, near Pau, said to me, 'Madame ne s'ennuie pas là?' in a note of enquiring pity."

to visit Tulle and Uzerche. I shall not give any notice from my own pen relative to that lovely country which we traversed this day, because it has been already described in one of the most exquisite pieces of composition to be found in the whole range of local delineation. Even if read as a mere fancy-piece, it is beautiful. How much more interesting must it be when known as the composition of a practical, hard-headed, truth-speaking man, inspired not by fancy, but by the reality of his subject. 'The beauty of the country, through the thirty-four miles from St. George to Brives, is so various and in every respect so striking and interesting, that I shall attempt no particular description, but only observe in general that I am much in doubt whether there be anything comparable to it, either in England or Ireland. It is not that a fine view breaks now and then upon the eye to compensate the traveller for the dulness of a much longer district; but a quick succession of landscapes, many of which would be rendered famous in England by the resort of travellers to view them. The country is all hill and valley; the hills are very high, and would be called by us mountains of waste and covered with heath; but being cultivated to the very tops, their magnitude is lessened to the eye. Their forms are various: they swell in beautiful semi-globes; they project in abrupt masses which enclose deep glens; they expand into amphitheatres of cultivation that rise in gradation to the eye, in some places tossed into a thousand inequalities of surface; in others the eye reposes on scenes of the softest verdure. Add to this the rich robe with which nature's bounteous hand has dressed the slopes—with hanging woods of chestnut. And whether the vales open their verdant bosoms, and admit the sun to illumine the rivers in their comparative repose; or, whether they be closed in deep glens that afford a passage with difficulty to the water rolling over their rocky beds, and dazzling the eye with the lustre of cascades; in every case the features are interesting and characteristic of the scenery.' " (Pp. 250—252.)

At Toulouse, Mr. Trench lost no time in becoming acquainted with the Messrs. Curtois, whose praise, we may well say, is in all the world:—

" On the very first evening of our arrival at Toulouse we became acquainted with three distinguished brothers, of whom it was said to me, when I had expressed some doubt of visiting Toulouse, 'It is worth while going there, if it was only to see the young Courtois.' They are bankers, in the prime of life, of much ability, wealth, and influence—all three diligently employed for the glory of God and the good of souls. I heard at Montauban, on Monday, that the next day Mr. Gurney was to hold a meeting in the chapel which they have built. I refer now to that evening. When we entered, we saw Mr. G. on the platform, with his wife on one side, and a friend on the other, while complete silence, such as that held in a friends' meeting-house, pervaded the whole assembly. This was ended by Mr. G.'s rising and delivering a sermon in a very plain and clear manner on the Brazen Serpent, and on its application to himself by our Lord Jesus Christ. The preacher spoke in French, and slowly, but without hesitation or embarrassment; and strong as was his English accent, it only interested me the more as reminding me in every sentence of the worthy and Christian effort made by an enlightened fellow-countryman in behalf of the glorious Gospel and the promulgation of God's word. Another silence ensued. Prayer and hymns followed. On another evening of the week, Mr. Gurney held a meeting in order to plead the Anti-slavery cause. It was very well attended; and among the company were several

French gentlemen in high official situations. I presented my note of introduction to one of the Messrs. C., and we were immediately received with the most friendly welcome, and invited to pass the evening at their house. Their chapel is open three times a week, and numerous congregations attend. The three brothers are remarkably united in one spirit, one aim, and one course. They are all married, live in one house, and make it their great object to labour for the promulgation of Divine truth in every possible way. Such is the universal testimony regarding them; and I, for one, must say that I have seldom seen a more gratifying sight, and one in which the grace of God was more strikingly displayed, than when I saw these three brothers zealously, ably, and persuasively making known the truths of the Gospel in the small private chapel attached to their house. One great field of their labours used to be at the military hospital at Toulouse. From this they are now excluded, through the opposition of the priesthood and their supporters. The publication of edifying works in the cause of vital religion is now carried on by them to an immense scale. Many of them are translations from English works. During the last year they have printed 118,000 volumes!

"To touch on their private life would only be to dwell on its corresponding graces. On them I will not enter, but only add, that such was my reception, intercourse, and conversation with them at their house—such my observation of the good works which they so laboriously, faithfully, and munificently carry on—and such my opinion of the benefit which their stirring example affords, that before quitting Toulouse I fully sympathised with the observations made to me, that it was worthy visiting the place if only to become acquainted with the family of the Courtois. (Pp. 281—284.)

On the 7th of May, our traveller witnessed, in the Cathedral of Auch, a religious ceremony in honour of the Virgin Mary, which excited in him, as it must in every pious mind, feelings of deep pain:—

"I have seldom met with a more painful scene than that which I witnessed in the Cathedral this morning connected with this subject.

"Having risen early, I observed the porch of the Cathedral at about six o'clock strewed with the baskets of the peasant-women; and on entering, I saw about three hundred females and perhaps about twenty men listening to the preacher. Oh! that they had been hearing truth; but how far otherwise the fact! In the middle of the Church, and close to the pulpit was what is called an 'autel monté,' or decorated altar. It resembled a small pyramid about fourteen feet high, formed of different steps or ledges, lit up with abundance of lights and adorned all around with vases of beautiful flowers, now in all their vernal luxuriance. At the top of this pyramid was a large figure of the Virgin Mary, highly dressed and crowned, with a very small baby in her arms. I listened to the preacher for the last quarter of an hour of his sermon, which was delivered in plain, impressive, and affectionate language; but, alas! it was entirely and exclusively on the love, power, merits, and excellence of Mary, as able to mediate 'between God and man.' Everything which a faithful and enlightened minister of Christ would say of Christ alone as Mediator, was ascribed to her; and no language could be stronger or more detailed than that which he employed, while exhorting his hearers to confide in her under all circumstances whatsoever—e. g., in danger, afflictions, temptations, and death. Having finished his discourse, he said, 'Let us now pray:' and, with all the people present, he turned to the 'image set up,' and addressed towards it a long prayer or litany. On this exhibition I shall make

no comment, except to say, that to members of a Church which admits and cherishes such things, the word must surely be, 'Escape for thy life.' 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Rev. xviii. 4. (Pp. 292—294.)

The costume of the peasantry around Tarbes is the usual dress of the people of the Pyrenees, more singular than pleasing:—

"This was market-day at Tarbes, and we had a favourable opportunity of seeing the costume of the peasantry as we passed them on the high road. The men almost invariably wore a picturesque brown circular cap, which forms by its loose folds a protection from sun or wind, and by a shake of the head is adjusted as required. Many had a red sash, and some a brown cloak. Brown is a favourite Spanish colour, and the same taste very evidently prevails on this side of the mountains also.

"The female dress was very peculiar. Over the head was suspended a hood called 'capulet,' forming at once a bonnet and cape, and hanging down to the waist. This was invariably either of scarlet, or of white with black edging. Half of those, who passed us, carried it folded into a small square on the top of their heads. This is the mode of wearing it employed in fine weather, and so well delineated in the engravings of Pyrenean costume. A large number of the women were mounted, riding invariably like the men. They usually wore a long petticoat, open at the middle both in front and behind. This was a very serviceable protection and cover for the legs." (Pp. 297, 298.)

We pass by Pau, Orthez, and Bayonne, as places already sufficiently known and described by other travellers, and conclude our notice of the first volume with a glance at St. Jean de Luz, on our way to St. Sebastian:—

"Our first stage was to St. Jean de Luz, where we arrived after a very pleasant drive; the sea being on the right of our road, and on the left those lofty heights which were the well-known scenes of contest and of success to our arms during the last war. I admired much the position of St. Jean de Luz. It has a delightful, smooth, sandy, circular bay, adorned with a fine castle at one horn, and with bold rocks at the other. The Church presents something of the Spanish character in the lofty gilded altar-piece filling the face of the choir, and rising up to the very roof of the church. It has also three rows of galleries and a wooden floor, both peculiarities to me leaving France." (P. 324.)

DR. WORDSWORTH AND MAYNOOTH.

" A Review of the Maynooth Endowment Bill," &c. By the Author of " Maynooth, the Crown, and the Country." London: Rivingtons. 1845.

HAD Dr. Wordsworth written nothing else besides these two pamphlets on the iniquitous Maynooth Endowment Bill, we should have been spared the pain of entering our solemn protest against much that has proceeded from his pen. Our pleasanter task would have been only to approve and to recommend. These twin productions enable us to indulge the hope that the sins of Harrow may yet be atoned for in the active retirement of Westminster, and the learned Doctor's Tractarian eccentricities be compensated by a steadier revolution within the orbit of Catholic truth. Unquestionably talented, confessedly learned, Dr. Wordsworth had, in the judgement of many besides ourselves, fallen far short of the expectations which were formed both of his talents and his learning. But we believe that this arose rather from error than defect; from the adoption of wrong views, and not from the incapacity of forming correct ones. Placed in a sphere of labour when dogmatism was essential to his position, he marred his usefulness from the very commencement of his career, by the vain attempt to idealise religious truth, and to substitute the authority of the Church in the place of the supremacy of divinely enlightened conscience. Thus did the late master of Harrow, by one grand and fundamental error of judgement, introduce within the walls of an educational establishment all the elements both of religious indifference and of religious strife. The disastrous consequences soon appeared. Men took the alarm at a system which, while it tended to narrow the intellect, failed to touch the heart which enslaved the will, but took no hold upon the conscience; which enlisted no sympathies, kindled no zeal, formed no character; and was marked by this one crowning feature of inconsistency, that while it professed to imbue youth just ripening into manhood, with the rules of faith and conduct most conducive to their future welfare, it practically left them, at the most critical period of their existence, without one principle which they could feel to be individual, or call their own. Even those parents who, unfortunately, were little concerned about their children's spiritual attain-

ments, quickly began to perceive that, whatever amount of positive instruction Dr. Wordsworth might communicate to his pupils, at all events he did not *educate* them. It was seen at a glance that they were treated too much in the mass, far too little in detail; that from being considered as component parts of a whole—members of *the* Church, differing from each other in the mere accidents of birth or age—they soon began to consider themselves in the same light, to lose their individuality, and, consequently, all sense of responsibility and of self-respect.

Thus, the standard of all being the standard of each, mind sank to a dead level, energy flagged, rising aspirations were nipped in the bud, the moral tone of the entire school became lowered, and those most interested in its welfare became convinced that Dr. Wordsworth's retirement from the head-mastership would alone save it from absolute ruin. He has done so, at last; leaving as a legacy to that mismanaged school some indifferent sermons, but a good Theocritus—specimens these, both of his weakness and his strength; witnesses to his acquirements as a scholar, and to his errors as a divine. Let the master of Harrow be forgotten in the author of the pamphlets before us. We have only recurred to facts of such painful reminiscence, in order to justify our consistency in the eyes of our readers, when they find us, almost in one breath, praising and blaming the same individual. In the one instance it would have been a dereliction of duty not to have blamed; in the other, it would have been an act of injustice not to have praised. Critics must deal with men as they are, not as they ought to be. It is no slight matter to be constrained to censure such a man as Dr. Wordsworth; it is no mean privilege to be enabled to commend him. He has failed at Elis; let him win at the Isthmus.

The pamphlet opens with an extract from the *Tablet* Romanist newspaper, of April 19, 1845, which is of so important a character that we make no apology for presenting it to our readers entire.

"LOYAL NATIONAL REPEAL ASSOCIATION.

"The weekly meeting of the Association was held on Monday, April 13, in the Conciliation Hall; Edward Clements, Esq., Barrister-at-Law, in the chair.

"The Liberator then brought up the Committee's Report on the Bill for the *perpetual endowment* of the College of Maynooth; which follows:—

"'The bill now before Parliament on the subject of Maynooth College is intended to be an amendment of the former statutes respecting that subject. There are no less than three such statutes—two enacted by the *Irish* Parliament before the Union, and a third by the Imperial Legislature.

"'In order, therefore, to understand the proposed amendments it is necessary to keep in view the present state of the law, and the nature and extent of the powers and rights conferred by the existing statutes.

"'The *first* of these Acts was passed in the year 1795. Its technical description is 36th Geo. III. chap. 21.

"'The *second* Act was passed in the year 1800. It is technically called the 40th Geo. III. chap. 85.

"'The *third* Act was passed in the year 1808, and is called the 48th Geo. III. chap. 145.*

"'The first of these Acts, that of 1795, has for its title, 'An Act for the better education of persons professing the Popish or Roman Catholic religion,' and after a recital—probably an inaccurate recital—of the then existing law, it enacts that four persons—that is, the Lord Chancellor and the three chief judges in Ireland (*all of whom must at that period have been Protestants*), together with six noblemen and gentlemen named in the Act, all of whom were Catholics, and *eleven dignitaries*† of the Catholic Church in Ireland, with their successors, to be elected in the mode in that act specified, should be trustees for the establishment and continuance of the then intended college, and for its maintenance.

"'It was thus that the board of trustees were originally constituted: four Protestants, six lay Catholics, and eleven Catholic ecclesiastics—in all, twenty-one.

"'The perpetual continuance of that board was provided for by vesting in the *trustees a power of filling up every vacancy* which should thereafter occur in their number.

"'The only alteration that has been since made in the board is by the act of 1808; by the 4th section of which the Chancellor and judges *cease* to be any longer trustees. The number of the trustees was thus reduced to seventeen, being *six laymen and eleven ecclesiastics, all Catholics*. It is believed that in point of fact this proportion of *laymen to ecclesiastics, continues the same to the present day*. But there is no necessity to keep up that proportion; and perhaps it *would be more* wise to have all the trustees *clergymen* than to intermingle laymen in the management of an exclusively ecclesiastical seminary; however, if the majority of the trustees should be of this opinion, they can easily effectuate their purpose on the death or resignation of the lay trustees. No further legislative interference is necessary on the subject.

"'The *lay* trustees appear to be in reality rather honorary and *nominal than efficient trustees;* under the circumstances it necessarily must be so. The *powers* of the trustees under the existing acts are very comprehensive. In them is vested the entire property of the college. They have the power *to appoint the president, professors, and scholars*, and all the necessary servants and assistants; and to regulate the amount of all salaries; and to make by-laws and regulations—*in short, to manage and control the entire system of education*, the order of studies, and the periods of attendance, as well as all the details for the subsistence and maintenance of the students.

"'The trustees act by the majority, and it appears that at least seven persons should attend, in order to constitute a board.

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* "The three above-mentioned Acts, together with the Statutes of the College of Maynooth, will be found in the *Eighth Report* of the Commissioners of Irish Education Inquiry (1827), which relates specially to the College of Maynooth, and which I cite as 'Maynooth Report,' in the following pages, as I have done in those of *Maynooth, the Crown, and the Country*.

† "I. e., the four titular Archbishops and seven Bishops."

" ' Besides the trustees there are other functionaries—namely, visitors—appointed by the existing laws. Those visitors were first appointed as a separate body by the act of the year 1800. They consisted under that act of five Protestants and three Catholics. The Chancellor of the Irish Exchequer, however, was one of them. But as that office has ceased, the visitors now consist of four Protestants and three Catholics. This Protestant majority would certainly, to say the least of it, be very objectionable, only that the third section expressly provides that the authority of the mixed visitors, Catholic and Protestant, shall not extend to, or in any manner affect, *the exercise of the Roman Catholic religion, or the religious doctrine or discipline thereof*, within the College. And by the ninth section it is enacted that in all matters which relate to the exercise or discipline of the Roman Catholic religion, the visitorial power shall be exercised exclusively by such of the visitors as are Catholics.

" ' Thus, therefore, by the existing law, all the trustees, in whom the entire management of the college is vested, are Catholics; and the visitorial authority over them is vested exclusively, as to all matters that may anywise affect the doctrine or discipline of the Catholic Church, in the Catholic visitors.

" ' The present Catholic visitors are, his Grace the Catholic Archbishop of Armagh, his Grace the Catholic Archbishop of Dublin, and the Earl of Fingal.

" ' It is necessary to be observed that the present trustees are authorised by the act of 1795, to acquire lands, exclusive of the college premises, of the annual value of £1,000. But it is *conceived, that*, as the law now stands, lands to *any amount* and value may be effectually vested in trust for those trustees.

" ' It will be otherwise if the present bill pass into law.

" ' The frame of the present bill is this—

" ' By the 1st section the *trustees of the college, and their successors, for ever*, are formed *in a corporation* or body politic, under the name of the trustees of the College of Maynooth; and by that name they are to have perpetual succession and a common seal; and by that name they are empowered to sue, and be sued. And this corporation is to have and possess all the powers vested in the trustees by the former acts.

" ' By the second section the new corporation is entitled to acquire lands not exceeding the *annual value of* £3,000. These three thousand pounds are to be *exclusive* of the property possessed at present by the trustees; and which property is, by the third section, vested in the new corporation.

" ' By the 4th section provision is made for the salaries of the President, Vice-president, Officers, and Professors of the college, and for an increase in their numbers; and for these purposes the sum of £6,000 is allotted.

" ' By the 5th section an annual sum of £40 is to be paid to each of the twenty senior students; making the number of free students altogether 500.*

" ' By the 7th section a provision of £28 each is made for the maintenance of the twenty senior students on the Dunboyne Establishment, and of the 500 free scholars; making together a sum of £14,560.

" ' The 8th, 9th, 10th, 11th, and 12th sections of the bill make a provision to the extent of £30,000 for repairs and new buildings for the College Establishment, to be expended under the inspection of the Board of Works.

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* The change here is very remarkable. The number of free scholars (i. e., of *poorer students*) is increased by the new measure from 250 to 500.

" ' By the 13th section the visitorial *power in the Lord Chancellor and Chief Judges is repealed.*

" ' By the 14th section power is given to the Government to nominate five other visitors, all of whom may be Protestants. *But the* three Catholic visitors at present existing are continued, and are entitled to appoint their successors; so that under this act the visitors will consist of five appointed by the Government and of three Catholics.

" ' By the 17th section, *however*, this Board of Visitors are to have no power *or authority over any matter relative to the doctrine or discipline of the Catholic Church.*

" ' By the 18th section the visitorial power as to everything that relates to or in any way affects the doctrine or discipline of the Catholic Church, is vested exclusively in the Catholic visitors.

" ' Such is, we conceive, an accurate abstract of the bill before the House of Commons. As far as we understand the matter, the bill appears to be framed in a just and conciliatory spirit, and to present no matter of difficulty or doubt in any of its details to any Roman Catholic, however suspicious he may have been rendered by reason of the conduct of the present or any former Government.

" ' A question, however, arises *upon the principle* involved in the bill. The Catholic clergy and laity have heretofore unanimously protested—and they do still protest—against any State provision for the Catholic Church in Ireland. They have repeatedly declared that they still are of opinion, that no one class of Christians ought to be called on to support the clergy of any other persuasion than their own.

" ' Circumstanced, however, as this country now is, with its ecclesiastical State revenues, *originally granted for Roman Catholic purposes*, vested in the Protestant Church Establishment, it is deemed no infringement of *the voluntary principle* to receive, *by way of restitution*, the means of educating the Catholic clergy, especially when tendered in so satisfactory and conciliatory a manner as it is by this bill.

" ' DANIEL O'CONNELL,

" ' *Chairman of the Committee.*' "

The learned Doctor then proceeds to consider the twelve arguments which have been advanced in favour of the new measure, and separately to refute them. 1st, that it involves no *new* principle; 2d, that it is a *conciliatory* measure; 3d, that it is a *politic* measure in the event of an invasion from America or France; 4th, that the grant was *inherited* from the Irish Parliament; 5th, that the State ought to legislate for religion from *population;* 6th, that it will tend to *Protestantise* Ireland; 7th, on the ground of *consistency*, because the State has made grants to Roman Catholic bodies in Malta, &c.; 8th, from the endowments of the English Universities; 9th, that civil governments have nothing to do with religion, and ought to endow *none or all;* 10th, that the present measure will *improve* Maynooth; 11th, that the Maynooth Bill will tend to *conciliate* the Romanists of of Ireland; 12th, that it will stave off the repeal of the Union. Interspersed with a reply to these arguments, there are likewise advanced many solid arguments against it, which in our opinion com-

pletely dispose of the question. The utmost we can do at present is to call attention to the work, and to give one or two specimens of its general nature and tone.

In reply to the first objection that the Bill involves no new principle, Dr. Wordsworth distinctly proves that it is new in its agents, its object, its circumstances, and its character. Take the following summary of one part of the argument:

"To sum up the evidence on this part of the subject. On comparing the Act of 1795 with that of 1845, we find—

"(1) That the *circumstances* of the two cases are widely different. In 1795 (as I have before shown, *Maynooth*, &c. p. 9), all the Roman Catholic seminaries on the Continent were destroyed; and the Continent closed against British subjects. But in 1845, these Colleges exist in full operation. There are such Colleges at *Valladolid and at Douay;* there is the Collegio Inglese, and the Collegio Irlandese, at Rome; there is the Collége Irlandais at Paris, which I know to be in a prosperous condition; and I believe that I am speaking the language of all intelligent Roman Catholics, both Ecclesiastical and Lay, when I say, (without any prejudice against the training at Maynooth,) that the Ecclesiastics educated in them are, from the very circumstances of their position,—from their wider experience of men and things,—of a more enlightened and liberal character than those reared at Maynooth, to which they are brought as freshmen from their own homes, and which they leave, as ordained priests, to become the spiritual rulers of their respective parishes. I impute, in *this* respect, no fault to the young men, nor to their teachers: the evil, and a most serious one it is, lies in the *system;* it lies with the State which sanctions it, and which now proposes to confirm, increase,* and perpetuate it.

"(2) Again, in 1795, British Roman Catholics had no private Colleges *at home.* As the preamble of the Act of 1795 states, the law did not permit them. But in 1845 the case is widely different. In England they have now private seminaries at Old Hall Green, Ushaw, Oscott, Prior Park, Stonyhurst, Ampleforth, Downside, Everton, Ratcliffe; and in Scotland at Blair's, near Aberdeen.

"There is, then, we see, no want of Roman Catholic Colleges in England and Scotland. And what is the case with Ireland? Notwithstanding the foundation of Maynooth, to which the country has contributed an annual grant of about £9000 since 1795, *other* Ecclasiastical Seminaries have arisen in all parts of Ireland from *private* endowments. There are Institutions of this kind at Carlow,† at Kilkenny, at Tuam, at Waterford, and Wexford. So that there appears to be very good ground for Sir R. Peel's supposition, as expressed in the following words,—though, for reasons already adduced, we cannot concur in the justice of his argument, that because the country has continued an annual grant, bequeathed to it by the Irish Parliament, of £9000 a-year, under very peculiar circumstanees, it should convert this annual grant into a permanent endowment of £26,0000 a-year, under circumstances totally different:

"'*Remove the grant altogether, and you will find on the part of the Roman-*

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* "By augmentation of *revenue* from £8000 to £26,000, by multiplying the *Professors*, by *doubling* the number of *free scholars*.

† Maynooth Report, p. 9.

ists of Ireland, I have no doubt, a disposition to make the pecuniary sacrifice, and to provide some—perhaps an imperfect endowment, by VOLUNTARY *contributions, for the education of their priesthood.* But the grant of £9000 a-year, the public undertaking, on the part of the Government, to endow an institution, and to provide instruction, has the effect of discouraging the contributions of others, and yet that sum is ineffectual for its purpose. Now, what do we do? If it be *a violation of principle to provide instruction for the* Roman Catholic priesthood, we are guilty of that violation of principle now. (Hear.) A grant of £9000 a-year, professedly for the education of the Roman Catholic priesthood, is a violation of principle at least as great as any which I shall propose to the house.' (Cheers.)

"But what I would here enquire is,—granting that this endowment of £26,000 a-year, given without any control or restraint of any kind, in a *manner* to elicit the approval of Mr. O'Connell, though in his opinion of such a *kind* as only to be regarded as an act of *restitution*, and as an earnest of other similar boons, as 'the first of a 'series' of them (to use the words of Mr. Shiel),—allowing, I say, that this £26,000 a-year may be very acceptable at *Maynooth*, yet how will it be regarded at Tuam and at Carlow, how at Rome, at Paris, and at Valladolid? to say nothing of Oscott and Stonyhurst? Will *they* rest easily and complacently at the sight of this magnificent endowment—greater than any which the STATE *has ever* conferred on all our own colleges at Oxford or Cambridge—bestowed upon Maynooth without any enquiry into its *political* tendency, and without examination of the uses which it has made of the public money it has received at the hands of the British nation, without even a glance being vouchsafed at the evidence, of the most serious and momentous kind, and affecting deeply the peace of the country and the security of the throne, which has been already placed before her Majesty's Government, and to which I shall make additions in these pages,—bestowed also without any provision for such control as is exercised by the same Government over every National School of England, to which it contributes a sixpence of the public money? Will these *other* Roman Catholic Institutions, I ask, remain unconcerned spectators of this boon to Maynooth? will *they* have no claims to prefer for similar acts of *restitution* to themselves? and if *these* also are to be granted, and on similar terms, *where* is this work of *restitution* to stop? where is the inexhaustible fund whence these largesses are to be drawn? and if they are *not* to be conceded, where is the work of *conciliation* which the grant to Maynooth is to achieve? where the end to agitation which it is to accomplish?

"For my own part I see in this concession nothing but the opening of a door to a hundred claims of a similar kind, and to a series of acts of spoliation, sacrilege, outrage, murder, and (the least of all its consequent evils) of taxation, insupportable to the people, and exciting them to sedition and insurrection. And all for what? To satisfy demands which we ourselves shall have rendered *insatiable* by our *attempts* to satisfy them." (Pp. 17, 18.)

This is able reasoning. How just, too, are the observations which follow:

"Alas! what a course of sin and misery is that on which we are invited to enter. Sacrilege is now extolled as 'an act of wisdom!' and violation of our solemn vows to Almighty God, and an act of robbery of Him and of His Church is proposed as an example for imitation, and lauded as a thing from which, in the event of a foreign invasion, 'we shall derive the most valuable results!' And where, in the mean time, is the God of armies, He whose minister war is, He whose scourge the foreign foe is, for the sins of a faithless and ungodly people? *If* we sacrifice His truth to avert

the armies of France and America, it will be a matter of wonder indeed, if, in the course of His Divine Judgements, the arms both of France and America shall not hereafter be found to be leagued against us! And we shall be left alone, without peace within us, and without hope from above; nay, rather with God's wrath and fury poured out upon our heads. Rather, then, let us expiate the national sins of which we have been already guilty, let us not glory in our iniquities, and augment their number, and thus aggravate their consequences."

In 1840, Sir Robert Peel had stated that the "*House would abandon its duty*, if it were to avow that it was pledged to say to Maynooth, 'You may inculcate what doctrine you please.'"

"It is difficult to reconcile these words with those of the Prime Minister in the present debate:—

"'We propose that the Lord-lieutenant *should have the power of directing a visitation, whenever he may think proper.* (Hear.) *But, observe, the visitorial powers shall not extend to any matter relating to the doctrine or discipline of the Church of Rome.* (Hear.) We will not *spoil this Act* by any attempt at undue interference with *such matters.* (Hear, hear.) By improvement, I mean improvement of means only, *not an interference with* the course of *education, poisoning* all the good *that you might derive* from your liberality.'

"It seems hard to understand how that control over the Institution, which in 1840 the House was bound to exercise, and which, if it did *not* exercise, it would 'be abandoning its duty,' should have become in 1845 'an interference with the course of education, poisoning all the good they might derive from their liberality.'

"But we must venture to believe that no Minister of the Crown can have renounced the opinion, so justly and distinctly expressed by him, that the Legislature would be 'abandoning its duty, if it said to Maynooth, or to any other seminary in the United Kingdom, 'You may inculcate what doctrine you please, however injurious to the supremacy of the law, and destructive to the established government and monarchy of the empire.'

"We can never suppose it *possible* that any of Her Majesty's ministers will ever renounce, for any worldly consideration, such an opinion as this. We do not hesitate to say, that, if they do repudiate it now, they are not true either to the Crown, to the country, or to themselves. And the present Government, above all, *cannot* renounce it. Their own acts would cry shame upon them, in the face of England, Europe, and the World, if they ventured to recant a syllable of it. For why, otherwise, in 1829, did they sentence the Jesuits to banishment for life? why, in the most favourable enactment to Romanists that has ever passed in this country, did they insert *ten* entire clauses of pains and penalties against the members of the Order of Jesuits, and *of all* other religious orders, if now it be a truth that a seminary of Romanists 'may inculcate any doctrine they please, however injurious to the sepremacy of the law, and destructive to the established Government and Monarchy of the kingdom;' and if all interference with such doctrine is to be reprobated as 'spoiling the acts of national liberality,' and as 'poisoning all the good that we might derive from it?'

"*If* this be so, then we affirm those ten clauses against the Jesuits are worthy only of the code of the Inquisition; they are acts of persecution and cruelty; they require not only to be expunged from the statute-book, but to be expiated by Bills of Indemnity, and by compensation for damages.

"And we assert further, that the practice of supervision exercised by the Privy

Council, through a Government Inspector, according to an Act of the present Government, passed July 9, 1844, over every national or grammar-school of the country, to which it contributes the most slender pittance of the public money, ought also to be rescinded as arbitrary and inquisitorial, if all interference of this kind is to be considered as 'spoiling our acts of national liberality,' and 'poisoning all the good we might derive from it.'

"But, no: we acquit the Government of the charge of entertaining such a principle as this; being utterly irreconcileable, as it is, with their own recorded public acts and words, and inconsistent with their solemn duty to the Crown and to the Country.

"I, therefore, beg leave to repeat my regret that the mover of the Maynooth Bill should not have referred to the Report of the Commissioners concerning the political doctrines taught at Maynooth. Even, if the question had been nothing more than concerning the *continuance* of the *old grant* of £8,000, such a reference might have been very naturally expected at his hands. We assert, also, that if this principle be true, then the practice of all other nations is most iniquitous: for, as we have shown (*Maynooth*, pp. 20—27, every country, yes, every *Roman Catholic* country in Europe, exercises, most vigilantly and strictly, that very *control* over its Romanist seminaries, which is here vituperated as useless and injurious. And who are *we*, let us enquire, that we should plume ourselves on our own superior sagacity, and despise those safeguards which they, who are most favoured by Rome, while *we* are *denounced* by her, consider as absolutely necessary to their own peace and safety?" (Pp. 38—41.)

These extracts will sufficiently convince our readers that there is in this pamphlet a rich mine of sterling thought and information, which every one interested (and who is not?) in this momentous question will do well to explore.

As to the author's suggestions for an amicable conference between the Romish and English Churches, we candidly confess that we cannot see in it that virtue which Dr. Wordsworth supposes to reside in it. Rome, we fully believe, cannot on her principles unite, except to merge; she cannot suffer a concurrent jurisdiction, nor allow of any real communion except her own. She may consent to permit certain diversities of opinion within her pale, but only one form of outward expression. It is, therefore, but a vain thing to imagine that Rome will, as a Church, fraternize with any body of men who do not hold the Papal supremacy and the undivided integrity of the one Catholic Church, *as embodied in her forms, her Tridentine Articles, and her Creed of Pius IV.* She committed herself to this position at the Council of Trent; she cannot recede from it, without giving up everything which she holds most sacred. One word more from the Doctor's own pamphlet, which speaks of conciliation. It applies not only to this measure, but to every measure which has for its origin the fear of man, and not of God.

"And, after all,—*We* speak indeed of conciliating *men*, as if this was all that we had to care for. But we now ask, is this a measure of such a kind—to say it with re-

verence—as to conciliate the favour of the Supreme Ruler of the World? Will it, can we hope, *conciliate* Him?

"He has declared Himself to be a 'jealous God;' and therefore, in the words of Lord Bacon, 'His worship will not bear admixtures.' He is the God of oaths and of compacts; and will avenge their violation. He has called Kings and Princes to to the support of His truth: He will aid and bless them, in this world and the next, for its maintenance and advancement. He *tries* their *faith* in Himself by the very *difficulties* with which they have to contend,—such difficulties, for instance, as we have in Ireland, the difficulty of a very large population alienated from that Church, which we believe to be a true Church, and which we know to be an established one, and which we have bound ourselves, in the eye of the God of treaties, to maintain. By means of these untoward circumstances He proves us, and searches us out, and shows to ourselves and to the world what manner of men we are. He reminds us that human impossibilities are occasions of Divine intervention and succour to those who believe His truth, and who adore His power; who depend on His aid, and who appeal for it aright.

"Is not this His common mode of working? To cite but one instance:—In the fourth century, the world seemed almost to have *lost the truth;* (to use the words of St. Jerome) 'it groaned with astonishment, that it had lapsed into Arianism.' If *numbers* were then to have been the test of truth, truth must have been lost for ever, even on that cardinal point of Christian faith, the coequal and coeternal divinity of Christ.

"But there was *one* man whom no intimidations could terrify, no numbers could appal, whom no persecution could deter from the steady and courageous assertion of the truth—Athanasius. He fought for fifty years in its behalf, as if every day was to be the eve of victory. Bishops deserted him, princes exiled him; but he was not abandoned by truth, he was not banished by his own conscience. He allowed no compromise between Rimini and Nice. He triumphed; and ever since the day of his victory, the faith of Athanasius has been the faith of the world, and that of his adversaries has been proscribed by it as heresy." (Pp. 124, 125.)

No! let God be true, and every man a liar. Let us stand on the basis of our own scriptural creed, and defy the united forces of evil. To quail before numbers, is neither the part of an Englishman nor a Christian. To crouch to error is at once cowardly and suicidal. In every speech he has made on this question, Sir Robert Peel has been tolling the knell of his political existence. It was fitting, indeed, that a man who has worked so hard to endow religious error, should have consummated the measure of his apostacy by introducing a Bill for founding colleges based on no religious principles at all. First, the supporter of a corrupt faith; secondly, the instituter of a godless education! Abhorred by British Protestants, spurned by Irish Romanists, to what a state of moral degradation has the Premier fallen! May statesmen take warning. There is such a thing as political as well as moral retribution. A deluded and outraged nation bides its time; but will surely one day or other bring the authors of such iniquitous proceedings to a fearful account!

CORRESPONDENCE.*

ANCIENT CEREMONIES AND SUPERSTITIONS.

No. XIV.

To the Editors of the Christian's Monthly Magazine and Review.

GENTLEMEN,

I REGRET much that unceasing occupation, for the last two months, has prevented me from continuing this course of letters on ancient superstitions. I hope, however, to be more regular in the transmission of my monthly contribution to your Protestant Magazine.

If I mistake not, I alluded, in my last, to Joseph Mede, on the subject of demon-worship, as the spring of the Popish adoration of images and of departed saints. And, before proceeding to the rapidly spreading corruptions in the seventh century, I would here refer to Theophilus Gale's valuable work on "The Court of the Gentiles." I am led to extend my observations on the above superstition, in consequence of its progressive spread in the century on which I am entering. At the commencement of the seventh century, the Invocation of Saints seems to have been introduced into the Latin Church. Statues were frequently erected in their temples. The belief in a future purgatory was more generally received. And the Sacrament of the Lord's Supper was connected with an idolatrous sacrifice for the dead. Before referring to T. Gale's Court of the Gentiles, I would quote a short passage from Mason's "Compendium of Ecclesiastical History" (published at New York), which points out well, and in a very concise form, the progress of corrupt superstitions in the seventh century: "It can scarcely be told, under what a mass of superstition the pure religion of the Gospel lay groaning in this century. Christians were now instructed to pay a devout reverence to feigned relics of the holy cross, to the images of Saints, and to the bones of they knew not whom. The terrors of purgatory were made the principal object of religious fears. * * * Not only did parents dedicate their children, supplied for the most part with liberal and costly donations, to the service of God, by shutting them up in monasteries; but multitudes, who had lived in profligacy and vice, would seek, at the approach of death, a reconciliation with Heaven, by bequeathing their fortunes to some monastic society, whose prayers they thus obtained for the safety of their souls." (Chap. ii. and iii., pp. 168,169.)

T. Gale wrote after Joseph Mede, and seems to have carried out many of the ideas of the latter, in his discourse on 1 Tim. iv. 1. In chap. ii., book ii., of the 3d vol. of T. Gale's "Court of the Gentiles," we have a full explication of what the author terms "Anti-Christ's Demon-doctrines, what and whence;" "Anti-Christ's Saints' Imitamens of Pagan Demons;" and "Anti-Christ's Canonisation, an Imitamen of

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* The Editors wish it to be understood that they are not responsible for the opinions expressed in this department of the Magazine.

Demon-Apotheosis." In this part of his valuable work, he shows that the origin of Popish saints is the same with that of the Pagan demons: as well as the origin of canonised saints. He proceeds, and establishes that the saints' mediatorial office is in imitation of the Pagan Demon-Mediators. He clearly proves that saint-worship, also, was an imitation of Pagan demon-worship. The commemoration of martyrs at their graves by panegyrics and temples, is further shown in the 3d section of the same chapter. And even Popish festivals, hymns, plays, &c., he traces to the same demon-worship. Images and Popish crosses he ascribes to imitations of Pagan bœtylia, columns, pyramids, and pillars of stones. The adoring of crosses he supposes to be substituted in the place of demon-idol columns, &c.: and the superstitious adoration of relics, belonging to the saints, to the same kind of idolatry paid to demon-relics. The same is shown in respect to Popish sacrifices and offerings; and even the sacrifice of the mass is traced to demon-sacrifices. In another section he says, "But the great and master-piece of Anti-Christ's saint-worship, is his invocation of saints, which fills up a good part of his Canonic Theology, and is indeed but ὑπόκρισις, an imitation of the Pagan δαιμονολαρία." This he proves from Clemens Alexandrin. Strom. 6; and from some passages in Plato. He ascribes the same Pagan origin to the holy water of the Papists. Popish tapers, lamps, &c., he compares with the vestal fire. And he adds, in a following section, "Another piece of Pagan Δαιμονολατρεια was their ceremony of bowing and worshipping towards the East; for the Pagans universally worshipped the sun as their supreme God, even the more reformed of them, the new Platonists, Plotinus, Porphyry, and Julian the Apostate, as it appears by his oration to the sun; whence it came to pass, that the sun rising in the East they usually worshipped that way." In the 9th section of the same chapter, T. Gale shows that a monastic life may be traced to the same "Doctrines of Demons." In section 10, works of supererogation and merits are proved to be parts of Pagan δεισι δαιμονία. In section 11, Purgatory is ascribed to the Philosophers' ἐκπύρωσις; and the sacrifice for the dead to Plato's τελεται.

Now, all these subjects are more or less connected with the corruptions of the seventh century; and although it has been shown, that the first introduction of these Pagan superstitions must be ascribed to an earlier period, yet the countenance they received in the seventh century, and their general adoption, has led me to extend my former observations.

42. Gregory I., then Bishop of Rome, not only countenanced previous innovations, but also introduced others. The innovation of the saints was now publicly received by the Latin Church; and Gregory introduced the name of the Virgin Mary in the Church Litanies as an object of adoration. Tapers were required to be lighted in the day-time. Clerical and monkish vestments were also invented by the same Pope, altogether differing from the garments before used, and conformed to those required under the Ceremonial Law.

43. The same Gregory framed a new Liturgy, in Latin, and which he required to be received throughout all the Western Churches, in token of subjection to the Pope's supremacy.

With best wishes, believe me to be,
Sirs,
Your faithful servant,

April 25*th*, 1845. Δόκιμος.

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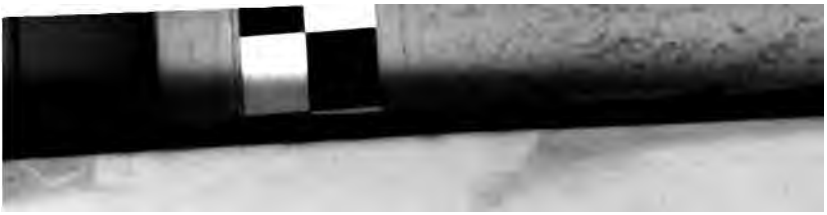
Erratum—Last line, page 215, for "glows the," read "glows with."